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THE

# CHRISTIAN JOURNAL,

AND

# LITERARY REGISTER,

FOR THE YEAR OF OUR LORD

## 1822.

VOLUME VI.

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NEW-YORK

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1822.

# ADDRESS.

In closing the sixth volume of the *Christian Journal*, the Publishers cannot omit expressing their acknowledgments to its friends and patrons who have enabled them thus far to proceed in their labours; and the occasion is embraced to solicit a continuance of their patronage for its further support. While with humility they believe that the publication has not been without some use to the cause of religion generally, and particularly to the interests of the Protestant Episcopal Church; and while assurances are given that it can scarcely ever be expected to become a source of emolument, the Publishers think they have a claim on the liberality of those of their own communion who are in comfortable circumstances, to aid them by their subscriptions in the continuance of a work which promises, besides its immediate usefulness in disseminating a knowledge of what is passing in the various diocesses, to hand down to posterity a correct history of the Church in our own day, and of the many benevolent and praiseworthy institutions that are connected with her. This appeal is more particularly addressed to Episcopalians in the diocess of New-York and its vicinity, on whom reliance must chiefly be placed for aid in support of the Journal; the subscription to which is only two dollars a year, a sum too inconsiderable in amount for any in easy circumstances to refuse in so good a cause, even if its full value in matter and paper were not furnished. The Publishers would especially address themselves to the clergy, as well in other diocesses as in that of New-York, respectfully soliciting their aid in promoting the circulation of the work, by making it known among those of their parishioners who are unacquainted with its existence and its objects, and endeavouring to obtain their patronage and support.

It is much to be wished that the more wealthy members of society would lend their assistance in the support of such works as the present. And it is acknowledged with pleasure, that some of superior wealth and station, who love their Church and every thing that emanates from her, have continued from the first to aid with their subscriptions the labours of the Publishers: still it is due to those in more humble spheres to confess, that among them are found the most constant and zealous patrons of the Journal.

Although considerable assistance has been derived from the subscriptions of zealous and pious Churchmen in other states, and particularly in South-Carolina, where many excellent patrons are entitled to the acknowledgments of the Publishers; yet the number of similar publications already in existence, and the probability of the establishment of others, forbid the expectation of any large increase of names from abroad. It is therefore hoped that few if any of the patrons of the Journal will at the present period withdraw their aid from it; but that they will with renewed zeal continue to contribute to its support; and that many other friends will rise up, and encourage the Publishers in the prosecution of their undertaking.

The correspondents of the Journal, in accepting the thanks of the Publishers, are respectfully invited to continue to it their contributions. In reviewing the present volume, a large mass of interesting original matter will be found on its pages; and the expectation is confidently entertained that future volumes will not be less favoured in this particular.

Of the *selections* interspersed throughout the volume, it does not perhaps become the Publishers to speak; submitting whatever merit they may possess to the liberal and impartial judgment of their readers. For themselves they confess that no cause of dissatisfaction arises from a review of them; and it is due to their feelings to declare, that much gratification has been derived from the commendation bestowed on their labours by many friends of the Journal whose judgments they have long been accustomed to revere.

Thus encouraged, and thus cherished with the contributions of the liberal in *matter* and in *money*, (for both are necessary,) the Publishers hope finally to fix the *Christian Journal* on a permanent basis, and to render it worthy the patronage of the Church at large.

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THE

# CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

No. 1.] JANUARY, 1822. [Vol. VI.

*For the Christian Journal.*

THE COUNTRY CLERGYMAN, NO. I.

### *Reflections for the New Year.*

The shortness of human life, and the rapidity with which it flies, ought ever to be to mankind subjects of serious reflection. When we consider how day after day, week after week, month after month, and year after year, are passing imperceptibly away, without leaving scarcely a trace of their existence behind them; when we reflect how short the term of our days is, even at the best, how few the years of the longest life, and how much fewer the years of the greatest portion of mankind; with what serious and sober feeling ought we to be impressed? "Our days upon earth," saith holy scripture, "are a shadow." No description of human life could be more correct, both as it respects the actual length of it, and the impression its events leave upon us. Like the shadow which at one moment is seen, and at another moment is gone, so are our days when compared with the endless years that fill the great period of eternity. Man springs into life, spends a short time among his fellow mortals, decays, and sinks again to the dust from whence he was taken. Another succeeds him, pursues the same path, and sinks also into the grave. Another, and another, in like manner rise up and fill their places, and in like manner become inhabitants of the tomb. So that the term of each is in reality a mere shadow, that flits before our eyes and vanishes. What a solemn consideration!—Let us enlarge a little upon this idea. Let us fancy ourselves, for a moment, upon an eminence from which we can view all the nations of the earth, with all the human beings they contain. Let us also fancy ourselves possessed of lives equal in length to the duration of time; and then let us take a survey of the human species. One generation we behold rise up, spend a few years, and then pass to their long home. It is followed by another, that by a third, and so on to the end of the world. Each of these generations is composed of many millions of inhabitants of all ages, some just beginning to draw the breath of life, some advanced to childhood, some in the bloom of youth, some in the meridian of their days, and some on the borders of the tomb. Our attention is principally employed in contemplating those who depart from life. We behold the aged every day, every hour, nay, every minute, sinking into the grave. Their places are filled up, and they are forgotten. Those in the vigour of life, soon also reach old age, and disappear. The youthful part have advanced to fill their places, and have met with a similar fate. Children and infants have become incorporated with the young, the middle-aged, the old, and the dead. Other infants, children, youth, middle-aged, and old men, have taken their places, and are pursuing the same path. Like a forest of trees, where we at all times behold some dead, some dying, some flourishing in strength and beauty, and some just springing from the earth; so are the inhabitants of this world; there is no stability among them, they flee as it were a shadow, and never continue in one stay. Our minds are struck with awful and solemn feelings, when making reflections like these. How trifling, how insignificant does each individual of this innumerable multitude appear? Like the evanescent shade, they now are, and now are gone. While the sun of life beats upon their heads, they appear; but when the clouds of death obscure that sun, they vanish, the shadows are no more seen. Like the tender leaf, they flourish during the spring and summer of their days; but when autumn

and winter arrive, they wither and fall to the ground. How justly then, when we compare the life of man with time, may it be called a shadow? But when we look back upon our own lives, when we each one of us review the days that we ourselves have spent, the comparison will appear still more just. Does not the time past of our lives seem like a shadow? Is it not as a dream, as a tale that is told? Is there any substance, any reality left? Look back upon yesterday. Where is it? It is gone. Like the fleeting visions of the night, it cannot be recalled. Look back upon last month. Where is it? It is gone. Like the empty shadow, it is beyond our grasp. Look back upon the last year. Where is it? Like a wave of the sea, it for a while showed its head, but it has sunk again into the immeasurable ocean of eternity. Look back upon your past lives. Where are they? Like the evanescent dew of the morning, they have vanished for ever.

Let us look back also upon the most important events of our past lives; those events to which, before they took place, our most anxious attention was directed. Where are *they* now? Past, never more to disturb us. What joy have we experienced at certain periods, when some long-expected and desirable occurrence has taken place! What fears and anxieties filled our breasts, before the event, lest some unforeseen circumstance should cause a disappointment! Where are these fears, these anxieties and joys now? Gone, and forgotten. Other anxious feelings have taken their places, and are causing in our breasts the same agitations. What sorrow has filled our hearts, when some unlooked-for and mournful event has occurred, when perhaps a friend or relative who was near and dear to us, has dropped into an untimely grave! How have our souls been harrowed up with the most painful emotions, and how indifferent have all earthly objects then appeared to us? How insipid all those pleasures in which we had formerly engaged? The world had lost its charms, and sorrow and mourning alone filled our breasts. Where now are these sorrows and mournful lamentations? Gone too, and forgotten. Like the dark and stormy cloud which sometimes obscures the sun, so they for a short period broke in upon our pleasures; but these clouds have dispersed, and the sunshine of our former enjoyments beats upon our heads. So justly may our days and years, and all the events of our lives, be compared to a shadow. Nothing here below is lasting. Eternity alone is permanent and substantial.

If then such are the world and the things of the world, what is the course which we ought to pursue while here below? Is it not our interest to grasp the present with all our care—to lay hold of time before it flies, knowing that it can never be recalled? Surely if life is but short at best, we ought to make the most profitable use of the time we enjoy. We should consider for what end we were sent into the world, and apply ourselves diligently to its accomplishment. If our existence is to terminate here, we should strive to enjoy this life, we should seize with avidity the pleasures it affords, we should eat and drink lest to-morrow we die. But if our existence is not to terminate here; if this is only the beginning of our days; if beyond the grave there is to be an existence that will never end, —and such I hope we all believe to be the truth—then our interest is to act as those whose home is not in this world, but who are looking forward to a house not made with hands, eternal in the heavens, whose builder and maker is God. This world was designed by our Creator to be to us a state of probation. Like children sent to school, in order to prepare them for the proper performance of their duties, when they come to man's estate, and to enable them to fill the stations they may be in with honour to themselves and usefulness to their fellow men; so are we, as it respects the world to come. This life is to us a school, a probationary state of existence. We are beset on all sides by temptations. We are attacked by foes within and foes without. The world, the flesh, and the devil spread before us their allurements, to draw us aside from the paths of virtue. He who resists these temptations, and preserves his heart free from their dominion, will

receive the rewards which God has promised to his faithful servants in the next life. He will enjoy happiness inexpressible, and will dwell at his right hand, where there are pleasures for evermore. He who, on the other hand, yields to these temptations, who becomes the slave of vice, must suffer punishment in the regions of woe. When considered as a state of probation, as a place of preparation for an existence immortal and blessed, this life assumes an importance which no other consideration could give it. Although short and fleeting, yet on it depends our condition in the next world. Although its foundation is weak and uncertain, yet on it may be built a superstructure that will insure us a peaceful and happy retreat throughout the endless ages of eternity. It is then our truest wisdom to devote ourselves immediately to the important object of our being. Our days fly swiftly away. Time is always in motion, always hastening our lives to a close. We know not what a day or an hour may bring forth. Some sudden disease, some unexpected accident may hurry us from the stage of life sooner than we think. How many thousands of our fellow mortals every year fall victims to untimely deaths? Is it not then the interest of all persons to attend without delay to those concerns which will place them as it were beyond the power of accidents, to seek first the kingdom of God? Reason pronounces in a loud voice, that such should be our conduct; that our principal aim in this life should be to seek for that crown which is incorruptible; that the pleasures and honours of this world should be esteemed as of but secondary importance. If we pursue this course, and disease or death then come unexpectedly, they will not find us unprepared to meet them. We shall stand firmly on the rock of safety, and although the enemies of our peace may strive to fill us with fear, yet the spirit of him who overcame death, and burst the bands of the grave, will fortify our hearts, and enable us to say with the Psalmist—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

*For the Christian Journal.*

## *Corruptions of the Sacred Text.*

I HAVE frequently, in reading various editions of the holy volume, discovered errors, some of which would make a considerable variation in the sense. They are mostly, perhaps, of a kind which may be considered as typographical; that is, *accidental* oversights in correcting the press. The two following, however, are of such magnitude, that charity itself can scarcely avoid the suspicion that they are *intentional*.

In a Bible belonging to the desk of one of the churches in this diocess, there is the following reading of 2 Peter iii. 9, —"not willing that any should perish, but that all should come to *recompense*:" the true reading is—"that all should come to *repentance*." It is very difficult to free the mind from a suspicion that the proof-reader was devoted to that system of doctrine which *denies* that "God is willing that all should come to repentance." This edition is in folio, on fair type and beautiful paper; printed in Philadelphia 179—.

In a Bible belonging to the desk of another church in this diocess, the change of a *period* into a *comma*, between two verses, 1 Thess. v. 18, 19, makes not only a variation, but a complete change in the sense; and in favour of the system of doctrine above mentioned. The true reading is with a period at the end of verse 18; leaving verse 19 unconnected with the former: thus,—"In every thing give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit."—Here are *two distinct* precepts of the Apostle. Give thanks in every thing, as God has willed or directed. Quench not the Spirit. But in the edition of the Bible named, it reads thus,—"In every thing give thanks; for this is the will of God in Christ Jesus concerning you, quench not the Spirit." Here is only *one* course of thought: give thanks under all circumstances, for it is the will of God that the Spirit in you shall not be quenched. By so slight a variation is the Calvinistic doctrine of final perseverance forced upon a passage which affirms directly the reverse.

For if the true reading be preserved, it implies that we *may* quench the Spirit."

Lest I should be mistaken in saying that the above reading is unauthorised, I have referred to Griesbach, Hammond, Macknight, Doddridge, Poole's Synopsis, and Poole's Annotations, and do not find a hint that the passage would bear such a modification. They refer the language, "this is the will of God," to the *previous* clause or previous verses, and not to the verse following. This edition is a large quarto, London, 1793, on excellent type and paper. It appears to be of the kind noticed in the journal of the house of Bishops for 1820, p. 54; an edition issued in "evasion of the law," "by the appending of a few notes in the lower margin, with the intent of their being either retained or cut off at the pleasure of the purchaser." In this copy a very few insignificant notes, occupying one line low down in the margin, are retained; enough to make it evident that it is one of the spurious editions described, and thus sanction the belief that the above error is not unintentional.

While on this subject it may be added, that in a school-bible printed some years ago in Connecticut, it was found that the words "whom *we* (Apostles) may appoint" to be deacons, were changed to "whom *ye* (people) may appoint," Acts vi. 3. Such a corruption would "wrest scripture" to an approval of lay ordination.

CLERICUS.

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*Abstract of the Proceedings of the Annual Convention of the Diocess of Connecticut, held in St. John's Church, Waterbury, on the 6th and 7th of June*, 1821.

THE Convention was composed of the Right Rev. Bishop Brownell, twenty-eight Presbyters, four Deacons, and Lay Delegates from thirty-one parishes.

The Convention was opened by Morning Prayer, conducted by the Rev. Charles Smith, Rector of St. Matthew's Church, Wilton, and ——— Church, Ridgefield; and a Charge to the Clergy *by the Bishop.*

The Bishop delivered the following address to the Convention:—

MY BRETHREN OF THE CLERGY, AND OF THE LAITY,

In pursuance of the Canon "providing for an accurate view of the state of the Church, from time to time," it now becomes my duty to lay before you a statement of the affairs of the diocess since the last meeting of the Convention.

I have administered the holy rite of confirmation in 34 parishes. The following list shows the times, the places, and the number of persons confirmed:—June 20th, at the church in Hebron, 50 persons; July 12th, at Trinity Church, Branford, 22; August 17th, at Trinity Church, Watertown, 8; 18th, at Trinity Church, Northfield, 24; 22d, at St. John's Church, Waterbury, 41; 23d, at St. John's Church, Oxford, 13; 24th, at St. Paul's Church, Ripton, 37; 25th, at St. Peter's Church, Huntington, 25; 26th, at St. Peter's Church, Trumbull, 37; 27th, at Christ Church, Stratford, 55; 28th, at Trinity Church, Fairfield, 20; 29th, at Trinity Church, Weston, 10; 29th, at Trinity Church, Reading, 11; 31st, at Trinity Church, Newtown, 22; September 10th, at Trinity Church, Simsbury, 37; 25th, at Trinity Church, Middle-Haddam, 4; 26th, at Trinity Church, Chatham, 17; 27th, at Trinity Church, Glastenbury, 9; October 10th, at St. Matthew's Church, Plymouth, 22; 11th, at St. Peter's Church, Plymouth, 40; 12th, at St. Peter's Church, Woodbury, 13; 13th, at St. Peter's Church, Roxbury, 8; 14th, at St. John's Church, Washington, 11; 15th, at St. John's Church, Milton, (Litchfield) 5; 17th, at St. John's Church, Barkhamstead, 20; 21st, at St. John's Church, East-Windsor, 4; April 15th, at Trinity Church, New-Haven, 110; 19th, at Trinity Church, North-Haven, 19; 27th, at Trinity Church, West-Haven, 27; May 10th, at Trinity Church, Wallingford, 12; 11th, at St. Andrew's Church, Meriden, 31; 27th, at St. John's Church, Bridgeport, 10; 29th, at Christ Church, Guilford, 33; June 3d, at Christ Church, East-Haven, 29—in all, 836.

It is probable that there is no part of

our country where the utility of the rite of confirmation is more duly appreciated than in this diocess. Yet even here the beneficent designs of the Church are but very imperfectly accomplished. It does not seem to be sufficiently understood that all who have been baptized belong, *in fact*, to the Church of Christ—that its privileges and benefits are their proper inheritance, and that the obligations of the Christian covenant are binding upon them: nor that it is their imperious and indispensable duty, publicly and solemnly, to assume their baptismal engagements, and live in conformity to their Christian profession. I cannot, therefore, urge it too strongly upon the Clergy, as well as upon Christian parents, frequently and earnestly to impress upon the young the nature of their vows of baptism, and the obligation which rests upon them to make a formal recognition of them by the public profession of their Christain faith. Such a public profession will have a tendency to produce in them a consistency of conduct; and by fixing deeply in their minds a sense of the resposibility under which they live, will excite them to vigilance and diligence in the performance of their Christian duties.

On the 12th day of July last, at Trinity Church, Branford, I admitted to the holy order of Priests, the Rev. Origen P. Holcomb, Minister of that church, and St. Andrew's Church, North-Branford, and the church in North-Haven. And, on the 30th day of August, at the church in Danbury, I admitted the Rev. Daniel Somers to the holy order of Deacons—he having passed his regular probation as a candidate in the diocess, and exhibited to me all the requisite testimonials. I have also admitted, pursuant to the Canons, the Rev. Beardsley Northrop, lately a Minister of the Methodist connexion, to the holy order of Deacons. The ordination was held at Trinity Church, New-Haven, on Wednesday, the 2d day of May.

On my visit to Ripton, on the 24th day of August, I consecrated the new church in that parish, by the name of St. Paul's Church. It is a spacious, neat, and commodious building; honourable to the zeal and liberality of the parish, and creditable to the taste of the architect. When at Washington, on the 14th of October, I consecrated the church there, by the name of St. John's Church. It had recently been finished in a very neat manner; and I observed among the congregation a zeal, which is almost as surely the consequence, as the cause of liberal exertions for the support of religious institutions.

I have preached in all the churches where I have performed these Episcopal duties, and have also officiated in several other parishes which were either vacant, or but partially supplied.

Among the changes which have taken place in the diocess since the last meeting of the Convention, it becomes my duty to notice the death of the Rev. Dr. Smith. He was a man distinguished by his theological and literary attainments, and for many years took an active part in the concerns of this diocess. After a long life, chequered by much trouble and suffering, he has gone, as we would earnestly hope, to that better world, where sighing and sorrow shall be no more. The Rev. Nathaniel F. Bruce has returned to the diocess of New-York, and the Rev. Edward Rutledge has received letters demissory, on his removing to Springfield, in the eastern diocess. The Rev. Ambrose Todd has returned to this diocess from that of New-York, and has taken charge of the parishes of Reading and Danbury. The Rev. Beardsley Northrop, lately admitted to holy orders, has been appointed to the parishes of Oxford. The Rev. Reuben Ives has resigned his rectorship of the parish of Cheshire, with the consent of that parish. and the Rev. Dr. Bronson has been appointed to succeed him, with the Rev. Asa Cornwall for his assistant.

The following persons are, at present, candidates for holy orders in this diocess, viz.—Lemuel B. Hull, David Botsford, Bennet Glover, Shadrach Terry, William Shelton, John M. Garfield, Franceway R. Cossit, William Jarvis, Martin Snell, Seth Paddock, Richard Haughton, Ashbel Steele, Moses P. Bennet, Asa Grinwold,

George Shelton, and Palmer Dyer. Of these, William Jarvis has been received, with letters demissory, from the Bishop of New-York, and Martin Snell, under the like circumstances, from the diocess of South-Carolina.

Brethren, I have now visited nearly all the parishes in this diocess. Every where I have been received with a kindness and an interest highly gratifying to my feelings. Concerning the general prosperity of the Church, it may be difficult to decide with confidence; but, from the best observations and inquiries which I have been able to make, her friends have no reason to despond. She seems to be gradually enlarging her borders, and "strengthening her stakes," while, at the same time, there appears to be an increasing degree of piety and zeal among her members. Her Clergy are every where zealous and faithful. I make this observation with the more satisfaction, as I have formerly heard them charged from abroad with coldness and indifference. Nothing but ignorance or gross prejudice could have suggested the imputation. It is my full conviction, that if there exists, in any part of our country, a body of Clergy who, by their labours and privations, their industry and fidelity, approach to the model of the primitive ages of the Church, such men are to be found among the Episcopal Clergy of Connecticut. To ensure the continued prosperity and advancement of the Church, nothing is wanting, with the blessing of heaven, but the continued zeal and perseverance of her friends. There is nothing in the circumstances of the times which can warrant a relaxation of either. On the contrary, the excitement with regard to religion, which seems to prevail through the greater parts of the State, furnishes ground to the friends of the Church for the exercise of a more especial degree of vigilance. From the Clergy, in a particular manner, it calls for increased watchfulness and zeal. The present is certainly a period when people in general are more disposed than usual to attend to the concerns of religion. Not that we have reason to believe there is any special effusion of the Spirit of God *in any particular region*; but the excitement which has been raised in the community, has led people to give more heed to those ordinary influences of the Holy Spirit, and to those ordinary means of grace, which are at all times dispensed in such measure as to enable all who will co-operate with them, to work out their salvation, through the merits of the Redeemer. But if the people are disposed to hear, and to inquire, whatever may be the cause, it is the especial duty of the Clergy to warn and to instruct. More especially is this their duty, at the present period, that they may guard their flocks from the delusions and errors of ignorant teachers; and lead the inquiring mind to just and rational views of that way of salvation revealed in the Gospel.

I cannot omit, on this occasion, to reiterate to the Convention the recommendations, contained in my last address, for the establishment of Sunday schools in every parish throughout the diocess. In these schools are to be trained the future members of our Church. It is of incalculable importance, as a safeguard from the errors with which they will be surrounded, that they should be early made acquainted with her doctrines, and the import of her services. I hope there will not fail to be found in every parish a sufficient number of pious individuals who will be willing to devote themselves to this "labour of love." To withdraw the youth from profane amusements on the Lord's day, to animate and direct their devotions, and to lead their ductile minds into the paths of true religion, is a work which may well engage the attention, and call forth the charity of the pious members of our Church. I know of no object which, from such small beginnings, is calculated, in its remote results, to produce so extensive an influence on the happiness of individuals, the welfare of society, and the great interests of religion.

I must also again urge upon the Convention, and the Church throughout the diocess, an increased patronage of the Society for the Promotion of Christian Knowledge. The great objects of this Society are to distribute the Bible gratuitously to the poor, to disseminate the

Book of Common Prayer and religious tracts, and to support Missionaries: all of them objects of primary importance to the cause of religion.

The *Bible* is the richest gift of heaven to a benighted world. It teaches us all that we are to believe, and all that we are to do, in order to inherit everlasting life. It is our pillar of a cloud by day, and our pillar of fire by night, to conduct us on our pilgrimage through the world to the promised inheritance in heaven.

The *Book of Common Prayer* contains an excellent selection of the most useful parts of the Bible, and an admirable summary of its doctrines; and, as a manual of devotion, it is equally calculated for the house of God, and the retirement of the closet. In disseminating it we extend the knowledge of the way of salvation, and afford to our fellow men one of the most salutary guides and helps in offering up their prayers and thanksgivings to God. And even in sending forth the little tract, we send forth a messenger of good—one that is calculated to penetrate to the obscurest dwelling, to unfold to the humble inhabitant the mystery of redemption, to instruct him in his duty, and to incite him to the faithful performance of it.

The *Missionary* carries with him the Gospel and its ordinances, and all the blessings which follow in their train. He carries them, with all their comforts and consolations, to the dispersed members of the flock of Christ. These scattered members he seeks to collect into the Christian fold. He alarms the careless, and arouses the secure from their lethargy. He repairs the waste places of our Zion, and builds up the Church of the Redeemer in the most holy faith.

Such are the objects of the Society for the Promotion of Christian Knowledge. In the short time that has elapsed since the formation of the Society, I trust that, under the blessing of God, it has done much good. But the annual collections are utterly inadequate to the various and important objects it embraces. Of this you will be readily convinced when I inform you, that it has at no time been able to support more than one Missionary, and that its dispósable funds are now entirely exhausted, while the labours of two or three Missionaries seem absolutely necessary to the well-being of the Church.

The Theological Seminary, established by the General Convention within this diocess, has gone into active and successful operation. There are, at present, twenty-one students belonging to the institution. Of these, however, one is absent on account of sickness, and two others by permission. I trust the measures which have been taken for the endowment of a *Connecticut Professorship* will be ultimately successful. Certain circumstances have occasioned a temporary suspension of these measures, but the liberality with which the subject has been met whereever it has been brought forward, affords a pledge of its final success.

My Brethren of the Convention, I will not detain you longer from the business on which you have assembled. Let us now proceed to it, in the fear of God, "in the unity of the Spirit, and in the bond of peace." And may the great Head of the Church grant us his blessing: may he guide us by his Spirit, and so order all our deliberations and our doings, that they may promote his own glory and the welfare of his Church.

The Rev. Ashbel Baldwin was elected Secretary, and Burrage Beach, Esq. Assistant Secretary.

The Rev. Dr. Bronson, the Rev. Mr. Burhans, and the Honourable Samuel W. Johnson, were appointed a committee to wait on the Right Rev. Bishop Brownell, to present him the thanks of the Convention, for his Charge, delivered at the opening of the same, and to request a copy thereof for publication.

The following resolutions were adopted:—

*Resolved*, That this Convention is fully persuaded of the great importance and utility of the objects embraced by the "Society for the Promotion of Christian Knowledge;" and that the Society be recommended to a more liberal patronage throughout the diocess.

*Resolved*, That the Directors of the said Society be requested to prepare a plan for the organization of auxiliary societies; and that it be recommended to the Clergy and Laity to use their exertions for the establishment of such societies in the respective parishes.

*Resolved*, That the Treasurer of the Society be requested to prepare a list of the contributions of the several parishes, and that the same be published in the Journals of the Convention, with the General Report of the Society.

The Rev. Mr. Croswell, on behalf of the Board of Direction of the Society for the Promotion of Christian Knowledge, made the following report, which was read and accepted, and ordered to be inserted on the Journals:—

*Third Annual Report of the Board of Direction of the Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge.*

In presenting their Third Annual Report to the Convention, the Board can only again express their regret, that the funds of the Society, for the year past, have been altogether inadequate to the vigorous prosecution of the great objects of the institution. While the calls for Bibles, Prayer Books, Tracts, and Missionary labours, have been uncommonly pressing, the Board have been able only partially to supply the demand; and unless a more general and united effort be made to increase the funds of the Society, they can say nothing to encourage future expectations without the fear of disappointing them. Under these circumstances, the Board beg leave to suggest to the Convention, and to the diocess at large, a few considerations in favour of a more extensive and liberal patronage of the Society.

As ignorance of God, and his attributes, is the prolific source of all religious error and all moral evil, it is a matter of the first importance, that every member of the Christian family be well instructed in the truths of divine revelation. It should be the primary object with those who would do good to their fellow men, to extend to them the means of acquiring a true knowledge of the Gospel. By awakening a spirit of inquiry—by informing and enlightening the understanding—and by drawing the attention to the things which concern the soul—the way is opened for improving the condition and promoting the best interests of society. For these benign purposes, the Bible is undoubtedly the first, the best, and the surest instrument: and it cannot be necessary, at this day, to advance arguments to show the propriety of adopting such measures as may afford to all men the opportunity of consulting and searching its sacred pages. But, while the Bible stands pre-eminent among the means for propagating the knowledge of God, we have no reason to doubt, that other and inferior instruments may be employed as useful auxiliaries in the great work. Short and simple tracts—plain and lucid expositions of the sacred text—familiar explanations of the general system of divinity, and of the nature of the Christian Church, with its sacraments and ministry—and such solemn admonitions and earnest appeals to the heart and understanding, as these various topics may suggest—are all highly serviceable: and, by being thrown into general circulation, and put into the hands of the young, and those who have neither the time nor the disposition required to digest volumes, may eventually produce effects of the most salutary nature. And, while the welfare of our fellow men is thus promoted by religious instruction, an additional mean may be found for effecting the same benevolent object, in a more general diffusion of such a system of devotion, as may unite the hearts and voices of all Christian people in the worship of God. When the reason is convinced, and the understanding well informed—when the heart is warmed, and the affections are turned to the bountiful Author of every good and perfect gift—how great are the advantages to be derived from a form of sound words, in which the Deity is addressed in suitable and becoming terms, in which all the wants and desires of man are expressed, and in which all the devout feelings of the soul are drawn out and fully displayed! What a help is afforded to the timid—what a guide to the illiterate—what a check upon rash

and misguided lips—what a restraint upon the wild flights of imagination—by a system, which preserves outward decency and order, while it fans the flame of devotion, and kindles the affections of the heart into rapture! But with every other blessing in his possession, the Christian is deprived of the highest enjoyment of his religion, if he is unhappily so situated, that opportunities for partaking of the sacraments of the Church, seldom or never occur to him. Baptism, by which his tender offspring are engrafted into the body of Christ's Church, and the Lord's Supper, by which he is united in holy communion with the Divine Head and all the members of the household of faith, are ordinances essential to the preservation of his spiritual life. How important, then, is the work of carrying to the dispersed members of the Christian family, through the agency of duly qualified Missionaries, the benefits of these ordinances! What a sure mean of promoting, not only their individual welfare, but the general good of the whole household!

Such are among the means by which the great end proposed may be promoted; and such are the leading objects of the Society for which patronage is so much wanted, and so earnestly solicited. May we not, then, on such an occasion as this, address our brethren of the Church in the affectionate language of the Apostle—"*As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.*" Whether we consider the term *opportunity* as relating either to the circumstances under which we are placed, or to the means which we possess, or to the time which is allowed for discharging our duty, this injunction is well worthy of our attention.

With regard to *local circumstances*, we are, indeed, placed in a community where, we would hope, no man can be totally ignorant of God and his attributes. In no part of the world do the people more generally possess the Bible and other means of religious instruction. But even here, it must be acknowledged, that some traces of this ignorance are discoverable in the partial prevalence of error and moral evil. It is a melancholy fact, that some families, and many individuals, are destitute of the knowledge which divine revelation affords. They are, undoubtedly, in most cases, blind, through their own shameful stupidity; and ignorant, because they will not seek information. But this furnishes no argument against exerting ourselves to do them good. The gift of a Bible, or a religious tract, especially if accompanied by a little seasonable and solemn admonition, may be a happy mean, under God, of arousing them to a sense of their danger, and of laying the foundation for their recovery from a state, of all others the most wretched and deplorable. But these are not the only cases in which gifts of this description may be highly serviceable. Families and individuals, who are neither stupidly blind nor wilfully negligent, may not have the ability to furnish themselves with sufficient means of religious instruction. In the household of faith, we must always expect to find, according to the declaration of our Saviour, many of the poor and needy. And in what way can we extend our beneficence to these our brethren so acceptably as in furnishing them with that knowledge which will make them wise unto salvation? While it is admitted, however, that few of the people of this community are destitute of religious instruction, it is but too true, that of books of devotion there is a lamentable deficiency. Even in the largest and most opulent parishes, the number of Prayer Books will fall far short of the number of worshippers; and, in many cases, and more especially in parishes of recent organization, this deficiency is so great, that a small portion only of each congregation can enjoy the distinguishing excellencies of the public service of our Church. Here, then, is abundant room for the exercise of our benevolence, and of the manifestation of our love towards the brethren. But we shall probably find our sensibility more strongly excited, when we reflect on the number of the dispersed members of the Christian family, even within this diocess, who are deprived of the regular ministrations of the Church, and of the benefit of the

Christian sacraments. Many parishes, being too small to procure the regular administration of the ordinances, and others, being too remote from a settled clergyman to enjoy occasional visitations, cannot, without the aid of Missionary labours, participate of those comforts which belong exclusively to the household of faith. Hence, we perceive, that with regard to the circumstances under which we are placed, the opportunity for contributing to the welfare of the Christian family is too favourable to be neglected.

And, next, as to the *means* which may be devoted to the service of the household of faith—it is not the rich alone who possess these means. On the contrary, there are very few who may not spare something for an object so important to their brethren. From those to whom much has been given, much of course will be expected: but the case of the poor widow, who cast her two mites into the treasury, is recorded in the Gospel, to teach us, that even out of very small incomes, some portion may be appropriated to works of charity and benevolence. With regard to means, therefore, God, in his good Providence, has given us the opportunity of doing good: and, with this opportunity, we cannot neglect the necessities of any member of his household, without evincing a great want of gratitude for the blessings which we possess.

And, lastly, as to the *time* which is allowed us for doing good—let us reflect, that the opportunity may be soon lost, and lost for ever. By every thing around us we are admonished of the danger of delaying a known and obvious duty. Every incident serves to teach us the brevity and uncertainty of life, and the transitory nature of all earthly things. We know that the concerns of time must soon close, and that the present opportunity for promoting the welfare of the Christian family may soon pass away. Let us be persuaded, then, even now, while we have this opportunity, to do good unto all men, and especially unto them who are of the household of faith. Let us, by an active and zealous co-operation, *strengthen the hands* of this Society. Let us contribute to its funds, according to the measure of our ability. Let us lend our aid, by every means within our power, in extending the benefits of religious instruction, and of the worship and sacraments of our Church, to the scattered and destitute members of the Christian family. Let us not flatter ourselves that all our brethren are amply provided for, and that our contributions are unnecessary. This idea is contradicted by facts which fall under our daily observation. And shall it be said, that, in a community generally distinguished for piety, and for correct moral habits, a single individual shall be deprived of the glorious privileges of the Gospel? Shall it be said, that here, a human being shall be seen sinking in moral ruin, and that no hand is stretched out to help him? Are we willing that such a stigma should rest upon this fair portion of God's heritage? Neither let us excuse ourselves from this duty by pleading a want of ability. By severally deducting a trifle from some of our needless expenses, we may soon save a sum which, in the aggregate, will be sufficient to carry the word and ordinances of God to every family in the diocess. Let us, then, cheerfully make the sacrifice required. Let us abate a little of our luxury for so beneficent a purpose. It will eventually afford us more comfort than the enjoyment of all the luxuries of the world. Nor let us so far deceive ourselves as to postpone to a future opportunity a duty which we may promptly discharge. Other opportunities may never occur; and delay, at this important juncture, may prove almost as fatal to the benevolent designs of the Society as total defeat. Now that we have time, therefore, let us improve it—as we have means, let us apply them—and, in the opportunity that is now afforded us for doing good, let us rejoice, trusting that the Lord will bless our honest exertions, and sanctify them to the salvation of souls, and to the promotion of his own glory. *Let us not be weary in well-doing: for in due season we shall reap, if we faint not.*

With these considerations, the Board submit the whole subject, in the earnest hope, that another year will enable

them to carry the views of the Society into more extensive and beneficial effect.

*Resolved*, That the parishes in this diocess, which have not made their annual contribution, for the Promotion of Christian Knowledge, be requested to make the same without delay, and transmit the amount to the Treasurer of the Society in season, that they may be inserted on this year's report.

*Resolved*, That the Trustees of the Bishop's Fund be requested to appoint some suitable agent, or agents, to settle with those parishes which have not yet paid their assessments to the Bishop's Fund; and that the said agent, or agents, be authorized to make the settlement in such way as he or they shall deem equitable or expedient under the present circumstances of the said parishes.

The following appointments were made by the Convention:—

*Standing Committee*:—The Rev. Tillotson Bronson, D. D. the Rev. Harry Croswell, the Rev. Truman Marsh, the Rev. Birdsey G. Noble, and the Rev. Asa Cornwall.

*Delegates to the General Convention*:—The Rev. Harry Croswell, the Rev. Daniel Burhans, the Rev. Ashbel Baldwin, the Rev. Birdsey G. Noble, the Honourable Samuel W. Johnson, and Nathan Smith, Burrage Beach, and Richard Adams, Esqs.

The following persons were chosen officers of the Society for the Promotion of Christian Knowledge, for the year ensuing:—The Right Rev. Thomas C. Brownell, D. D. LL. D. *(ex officio)* President; the Honourable Jonathan Ingersoll, 1st Vice-President; the Rev. Tillotson Bronson, D. D. 2d Vice-President; John Beach, Esq. Recording Secretary; the Rev. Harry Croswell, Corresponding Secretary.

*Directors*.—The Rev. Philo Shelton, the Rev. Ashbel Baldwin, the Rev. Daniel Burhans, the Rev. Asa Cornwall, the Rev. Nathaniel S. Wheaton, the Rev. Birdsey G. Noble, and the Honourable Samuel W. Johnson, Burrage Beach, Esq. John L. Lewis, Esq. Samuel Tudor, Esq. Seth P. Beers, Esq. General Jirah Isham, the Honourable John S. Peters, Colonel Daniel Putnam, William Moseley, Nathan Smith, Esq. Andrew Kidston, Joel Walter, Richard Adams, Jeremy Hoadley, Calvin Butler, Esq. and Lyman Bronson.

Messrs. Charles Sigourney, and Saumel Tudor, of Hartford, and William M'Crackan, of New-Haven, are the Trustees of the Fund, of which Board, Mr. M'Crackan is Treasurer.

The Parochial Reports made to the Bishop, and entered on the Journal, according to the Canons, furnish the following aggregate:—Baptisms (adults 90, children 266, not specified 220) 576—Marriages 145—Funerals 188—Communicants 2765.

From the account current of the Treasurer of the Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge, appended to the Journal of the above Convention, it appears that the receipts of the said Society, during the past year, were $325 31 cents; and its expenses $411 46 cents; and that there remained a balance of $298 35 cents.

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*Abstract of the Proceedings of the Thirty-eighth Convention of the Diocess of New-Jersey, held in St. Andrew's Church, Mount-Holly, on Wednesday, August 22d, and Thursday, August 23d*, 1821.

The Convention was composed of the Right Rev. Bishop Croes, seven Presbyters, one Deacon, and Lay Delegates from twelve parishes.

The Convention was opened with Morning Prayer, conducted by the Rev. John Croes, jun. Rector of Christ Church, Shrewsbury, and Christ Church, Middletown; and an appropriate Sermon by the Rev. Abiel Carter, Rector of St. Michael's Church, Trenton.

The Rev. John Croes, jun. was elected Secretary.

The Right Rev. Bishop Croes delivered the following address:—

My Brethren of the Clergy,
and of the Laity,

It affords me much satisfaction, and ought to excite our common gratitude to the great Head of the Church, that

we have been permitted again to convene for the purpose of consulting on the means most likely to promote the true interests and highest welfare of this section of it.

As preparatory to these deliberations and their results, and as an encouragement to quicken our zeal and to persevere in our efforts; or, should it be necessary, to remind us of our negligence and want of exertion; it is provided, that a statement of the affairs of the diocess, and of the several visitations of the Bishop, be laid before you at every annual meeting. This duty I proceed to perform.

My first visit, after the close of our last Convention, was to the lately formed church at Paterson This took place on Sunday, August the 27th, on which occasion I officiated twice. The congregation of this church continues vacant, and, though it has not yet erected a building for the service of God, encouragement was given to me that proper attention would be paid to it.

On Friday, September 22d, I visited the Episcopalians at Amwell, and preached at the house of Mr. Robert Sharp; and, on Sunday, the 24th, I also visited St. Thomas's Church, at Alexandria, at which I performed divine service, and preached twice. This congregation, I rejoice to say, has, through divine goodness, risen from a state bordering on extinction, to one comparatively prosperous. It has, indeed, so much improved, that it is not only repairing its church, which was literally in ruins, but enjoys already the stated services of the Rev. Mr. Dunn for a portion of his time.

Shortly after, on the 28th of the same month, I visited St. Peter's Church, Perth-Amboy, and administered the Apostolic rite of confirmation; on which occasion I also preached. The number confirmed was 28. St. Peter's Church preserves its standing, and has, within a few years, considerably increased.

On Friday, the 20th of the succeeding month, I visited the Episcopalians at Woodbury, and preached in the evening; and, on Sunday, the 5th of November, I also visited St. Peter's Church, at Berkeley, and performed the same service.

The day following I repaired to Salem, and, on Tuesday, the 7th of November, I held an ordination in St. John's Church, in that town; preached on the occasion, and admitted to the holy order of Priests, the Rev. Richard F. Cadle, Rector elect of that church, and of St. George's Church, Pennsneck. On the succeeding day I instituted Mr. Cadle into the rectorship of the church first named. In both these cases I was assisted by the Rev. Messrs. Morehouse and Douglass; the former of which preached at the institution.

The revival, and thus far the restoration of this respectable, though not numerous congregation, which, with the exception of a short time, had been for more than fifty years without a rector, and in a state but little removed from extinction; whose church, indeed, for a considerable period, had lain in ruins, the common resort of birds and beasts; the revival, I say, and re-establishment of this church, and the neat and decorous style in which its building has been repaired, are not only matter of surprise, but of joy and gratitude to God for his goodness; and cannot but encourage and animate us to renewed exertions in our endeavours *to build up our decayed and waste places.*

On Sunday, the 28th of January, 1821, I visited St. Peter's Church, Spotswood, and preached twice on the occasion; and, on Sunday, the 26th of May, I again visited that church, and performed the same office once.

The church at Spotswood, always small, and unable of itself to support a minister, has, from this circumstance, and other causes, rather declined than advanced. It is, however, not very different from its former condition. The ancient building in which the forefathers of the present congregation worshipped God, is now put into excellent repair; and the day, I trust, is not very distant, when it will be supplied in part with a minister.

I visited, on Whit-Sunday, (the 10th of June) the congregation of Christ Church, at Newton, in Sussex; preached twice, and administered the sacra-

ment of the Lord's Supper. This congregation, almost lost to our communion, has, within a few months, revived; and is comparatively flourishing. The Rev. Mr. Dunn, their minister, resides in Newton, and officiates two Sundays out of four. The people are attentive, and there is every prospect that its re-establishment will be permanent.

From Newton, in company with Mr. Dunn, I visited St. James's Church, Knowlton. Here I preached; and, assisted by Mr. Dunn, who is the minister of this church also, I administered the communion. St. James's Church, though long vacant, was not reduced to so low an ebb as the church at Newton, and bids fair, under the smiles of Providence, and the care and exertions of its pastor, to become one among the large and respectable churches in the diocess.

The week succeeding my return I proceeded to visit the churches in the southern part of the diocess; and, on Thursday, the 21st of June, I again performed divine service, and preached at St. Peter's Church, Berkeley. This church, though small, is favoured with some stated service, by the Rev. Jacob M. Douglass, rector of Trinity Church, Swedesborough; and, considering the disadvantages under which it labours, may be said to be flourishing, especially in its spiritual concerns.

On Friday, I visited the large and flourishing congregation of Trinity Church, Swedesborough; and, in the morning preached, and instituted the Rev. Mr. Douglass into the rectorship of that church. In the afternoon I held a confirmation; on which occasion I also preached, and administered that holy rite to fourteen persons. The Rev. Mr. Cadle, of Salem, assisted me in these exercises.

On the Sunday following (June the 24th) I visited, in company with Mr. Cadle, St. George's Church, Pennsneck, preached, and administered confirmation to eight persons.

This congregation, though not large, possesses a neat brick church, nearly new, and has a considerable fund. It is progressing both in numbers and piety, since the accession of Mr. Cadle to the rectorship; previously to which, with a small exception, it had been vacant nearly thirty-five years. In the afternoon of the same day I visited again St. John's Church, Salem, and preached to a comparatively large and very respectable congregation.

On Monday I returned to Berkeley, accompanied by the Rev Messrs. Cadle and Douglass, and administered confirmation in that church to nineteen persons. Mr. Cadle delivered the sermon. The occasion was more than ordinarily solemn and affecting, and the benefit, it is to be hoped, will correspond with it.

I visited St. Mary's Church, Burlington, on Thursday, the 28th of the same month; but did not perform any service, as the church was undergoing alterations and repairs. The congregation of St. Mary's is in an increasing state; and, through the liberality of its members, and the particular exertions of a lady, it has lately ornamented its church, and improved its sacred music, by the addition of a handsome organ.

On the Sunday succeeding my visit to Burlington, I visited St. Mary's Church, Colestown, and preached to a numerous, respectable, and attentive congregation. This church, though vacant, with some exceptions, for many years, has, in common with the other vacant congregations, been occasionally served by Missionaries, and the Clergymen of the neighbouring churches. In consequence of which, it has not only been preserved to our communion, but has suffered little or no diminution. The day is not far distant, I hope, when, with the Divine blessing, it will enjoy the stated administration of the word and sacraments.

In the afternoon of the same Sunday I visited St. Andrew's Church, Mount-Holly, and performed divine service, and preached. The church of St. Andrew preserves its standing, and, compared with what it was many years since, is respectable for its numbers, and its attention upon the worship of God.

I again visited St. Peter's Church, Spotswood, on Sunday, the 15th of July, and preached, and, on the next Sunday, I visited St. James's Church,

Piscataway, where I performed the same service. The church at Piscataway, always small, and for many years vacant, gives but faint promise of its ever rising to distinction among its sister churches.

The church to which I next directed my attention was St. John's, at Elizabeth-Town. This church I visited on Sunday, the 29th of July, on which occasion I performed divine service, and preached both morning and afternoon.

It is not too much to say of this church, that, in point of antiquity, respectability of its members, their attendance on the services of the sanctuary, and their correct and devout behaviour in the house of GOD, it is second to none in the diocess. Its condition is also prosperous.

On Sunday, the 5th of August, I visited Trinity Church, at Woodbridge, and officiated. This church, small, and necessarily vacant, though risen from a state that threatened its total extinction, and, though possessed of a building neatly and substantially repaired, yet promises but little as to any such increase of its numbers, for many years, as shall enable it to support a minister.

The last church that I visited, previously to our present meeting, was St. Michael's Church, Trenton. This took place on Sunday last, on which occasion I preached twice, and administered the Apostolic rite of confirmation to thirty persons. The congregation was numerous and attentive, and the exercises were rendered very interesting by the solemn and devout behaviour of the persons who came forward to ratify their baptismal engagements.

The congregation of St. Michael's Church, till within the last seven or eight years quite small, has become one of the most respectable in the diocess, as to numbers, order, and attention to divine service, and appears to be still progressing.

The number of persons confirmed since the preceding Convention is ninety-nine.

Since my last address two persons have been admitted candidates for holy orders, Robert B. Croes, of New-Brunswick, and John Mortimer Ward, of Newark. Others are preparing for admission.

Only one ordination has taken place, viz. that of the Rev. R. F. Cadle, before mentioned.

The Rev. Augustus Fitch, a Deacon in this diocess, has, by a letter dimissory to the Right Rev. Bishop Hobart, been transferred to the diocess of New-York.

The Rev. George H. Woodruff, also a deacon in this diocess, has, by a like letter to the Right Rev. Bishop White, been transferred to the diocess of Pennsylvania.

The Rev. Lewis P. Bayard, for several years the rector of Trinity Church, Newark, has resigned his sacred charge, and removed into the diocess of New-York.

The Rev. Henry P. Powers, a Deacon, lately of the diocess of New-York, has, by a letter dimissory from the Right Rev. Bishop Hobart, been transferred to this; and has also been elected Rector of Trinity Church, Newark.

A license has been granted to John M. Ward, a candidate for holy orders, to officiate in Christ Chapel, Belleville, as a lay reader.

It is pleasing to me to state, and I trust it will be received with becoming gratitude to GOD, the Author of every good gift, that the progress of the several institutions, connected with the Church in this diocess, continues uninterrupted; and, though slow, is, perhaps, as great, under all circumstances, as ought to be expected. The fund of the Corporation for the Relief of the Widows and Children of Clergymen—the Missionary fund—the permanent fund of the Protestant Episcopal Society for Promoting Christian Knowledge and Piety—and the fund for giving additional support to the Bishop—are all in a state of gradual augmentation; and promise to be, in addition to their usefulness at present, important means in the promotion of the welfare and progress of the Church hereafter. Their beneficial influence—especially the Missionary and Episcopal Society funds—we have already experienced in a very considerable degree. The continuance, however, of their progress, greatly depends on the attention and

faithfulness of the Clergy of the diocess, in having the required collections punctually made, and otherwise promoting the interest and advancement of institutions so valuable. The Laity will always be ready, I am convinced, to second their endeavours in the good work.

It is another source of gratification, that the Sunday schools in the diocess, so capable of being made nurseries of religion and of the church, when properly instituted and conducted, are both increasing and flourishing. It is to be hoped that the resolution of the last Convention, requiring clergymen, and, in cases of vacancy, the wardens, to report the state of the schools in their respective churches, will be duly attended to in this sitting.

Committing our Church, and her important concerns, to the care of that divine and gracious Being, who has declared, that he will be with his ministers to the end of the world; and that the gates of hell shall not prevail against his Church; may we not, with pious confidence, anticipate a continuance of her prosperity, as well with regard to the little vineyard in which we labour, as to that extensive field, of which ours is only a part.

I now offer the Parochial Reports which have been presented to me, in conformity with the provisions of the 45th Canon of the Church, by the Rectors, Ministers, and Wardens of the several congregations in the diocess, that they may be read for the information of the Convention, and inserted in the Journal. JOHN CROES.

*Mount-Holly, August 22d*, 1821.

The Reports mentioned in the above address, together with those of the missionary services of the several clergy, furnish the following aggregate:—Baptisms (adults 19, children 68, not specified 50) 137—Marriages 42—Funerals 54—Communicants 597.

The Rev. John Croes, jun. called up the proposition which he made at the last Convention, to amend the first article of the Constitution, by inserting the word *Shrewsbury* between the words Mount-Holly and Elizabeth-Town.

On motion, the amendment was unanimously adopted.

The following appointments were made by the Convention:—

*Standing Committee:*—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. John Croes, jun. the Rev. Abiel Carter, Robert Boggs, Esq. William P. Deare, Esq. Dr. P. F. Glentworth, and Peter Kean, Esq.

*Deputies to the General Convention:*—The Rev. Charles H. Wharton, D.D. the Rev. John C. Rudd, the Rev. John Croes, jun. the Rev. Abiel Carter, James Parker, Esq. Peter Kean, Esq. Joseph V. Clark, Esq. and Daniel Garrison, Esq.

The following sums were reported as having been collected:—

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|---|---|
| For the Missionary Fund, | $151 60 |
| ——— Episcopal Fund, | 114 25 |

The Clergy reported their missionary services as follows:—

The Rev. Mr. Rudd reported, that agreeably to appointment, he performed divine service and preached twice in St. Peter's Church, Spotswood, on the fourteenth Sunday after Trinity, 1820; on which occasion he baptized two infants; that he made an appointment to officiate there again in the month of October, and left home for that purpose, but the day was so tempestuous that he did not get there. He further reported, that he preached one Sunday for the Bishop, while he was absent in the discharge of his Episcopal duties.

The Rev. Mr. Chapman transmitted a report, that he had, according to appointment, officiated on two Sunday afternoons in Trinity Church, Woodbridge, and one Sunday in Christ Church, New-Brunswick, in the absence of the Bishop.

The Rev. John Croes, jun. reported, that he had fulfilled his appointment in preaching one Sunday at New-Brunswick for the Bishop, and one Sunday at St. Peter's, Freehold; that he had also preached a second Sunday at Freehold, and administered the communion; and again on a week day.

The Rev. Clarkson Dunn reported, that he had, in addition to his appointments as Missionary, officiated three times at Woodbridge; twice at Belvidere; twice in the church at Johnson-

burgh; once at a private house in the same neighbourhood; once in the congregation of St. Andrew's, Amwell; and two Sundays in Christ Church, New-Brunswick, in the absence of the Bishop.

The Rev. Mr. Carter reported, that he had, by appointment, officiated one Sunday in Christ Church, New-Brunswick, in the absence of the Bishop.

The Rev. Mr. Morehouse reported, that he had, according to appointment, officiated one Sunday in St. Mary's, Colestown; that he had also preached one Sunday in Christ Chapel, Belleville, and, on a week day, it St. Peter's Church, Berkeley.

The Rev. Mr. Douglass reported, that, according to the directions of the Bishop, he had preached twice on Sundays in St. Mary's Church, Colestown, and baptized four children. That he had also preached twice at Haddonfield; twice, on Sundays, at Glassborough; and very frequently at St. Stephen's Church, Mullica-Hill.

The Rev. Mr. Cadle reported, that he had, agreeably to appointment, officiated on a Sunday in Christ Church, New-Brunswick, in the absence of the Bishop; that he had also set out to fulfil his appointment to preach at St. Mary's Church, Colestown; but was sent for to attend a funeral in his congregation at Salem; that, in addition to his appointments, he preached twice on a week day at Mullica-Hill.

The Bishop gave information to the Convention, that the Right Rev. Dr. Kemp, Bishop of the Protestant Episcopal Church in Maryland, had communicated to him, that in consequence of a formal renunciation of the authority of the Church of Maryland, by the Rev. Alfred H. Dashiel, a Deacon in that Church; and for his submitting to ordination, by his father, George Dashiel, a degraded Presbyter, formerly of that Church, he had pronounced the said Alfred H. Dashiel displaced from his grade in the ministry of the Church.

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The following is an Appendix to the Journal of the above Convention:—

The Board of Directors, to whom is *confided the appropriation* of the Missionary Fund, beg leave to make the following report to the Convention:—

That, as was stated in their last communication to this house, they, through their President, engaged the Rev. Clarkson Dunn to perform the duties of a Missionary, for one year, to the vacant churches in Sussex county, and in other parts of the diocess; and, as a means of his support, they agreed to allow him from the fund such a sum as, in connexion with what he might receive from the churches in Sussex, and elsewhere, would amount to $ 400. Mr. Dunn has faithfully, and, as they cannot doubt, usefully fulfilled his engagements, and has drawn from the fund, in full discharge of the contract, $ 175.

In his report to the Bishop, ex officio President of the Board, it appears that he has, in the execution of the trust committed to him, performed divine service, and preached in the congregation of Christ Church, Newton, on every second Sunday during the year—in the summer two services, and in the winter one—that, in St. James's Church, Knowlton, he has, in like manner, officiated every fourth Sunday during the same time; and that for the latter six months, he officiated every fourth Sunday in St. Thomas's Church, Alexandria, by special contract. That he has also performed divine service, and preached on one Sunday at St. James's, Piscataway, and at Trinity, Woodbridge; two Sundays in St. Peter's Church, Spotswood, and St. Peter's, Freehold; one Sunday in the congregation at Paterson, and at Christ Chapel, Belleville; one Sunday at St. Thomas's Church, Glassborough, St. Stephen's, Mullica-Hill, and St. Peter's, Berkeley; and one Sunday at St. Thomas's Church, Alexandria, and in the congregation of St. Andrew's, Amwell. He reports also, that the collections for the Missionary Fund, during his mission, amount to $ 24 85 cents.

It is with great satisfaction the Board reflect on the happy issue of this mission, which has terminated in the continuance of Mr. Dunn in the churches at Newton and Knowlton, and also, for the present, at Alexandria, as their regular minister—churches, which for years had scarcely an existence.

Much credit is due to that gentleman for the prudence, zeal, and fidelity with which he has conducted the mission, and recommended himself to the people of those churches, by whom he is spoken of with great affection and respect.

The Board have the satisfaction to state, that another Missionary, the gentleman who is this day to be ordained,* will shortly commence his labours.

Signed by order of the Board,
JOHN CROES, *President.*
*Mount-Holly, August 23d*, 1821.

From the account current of the Treasurer of the Convention, it appears that his receipts during the past year were $ 359 98 cents, there being a balance in his hands, from the former year, of $ 300 53 cents; and the expenses $ 370 50 cents, leaving a present balance of $ 289 93 cents. It farther appears from his report, that the Missionary Fund amounts to $ 3,074 24 cents, and the Episcopal Fund to $ 1,348 59 cents.

The List of Clergy of the Diocess contains the names of the Bishop, ten Presbyters, and three Deacons.

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*First Annual Report of the Board of Managers of the Charleston Protestant Episcopal Sunday School Society.*

THE Board of Managers of the Charleston Protestant Episcopal Sunday School Society, are happy to avail themselves of the opportunity afforded, by the return of their anniversary, to report to the Society the state of the schools under its patronage. This opportunity would have been attended with greater satisfaction if they had been able to state the equally happy success of this charity at each of the churches in the city. But they regret that (owing chiefly to the want of accommodations for them during divine service) the exertions used to bring the poor into the Sunday school, instituted at St. Michael's Church, have not been successful. The congregation have, however, appeared sensible of the benefits derived from it to their own children. The school consisting chiefly of these, its exercises were suspended at the beginning of Lent, in order to the catechising, as usual at this season, by the ministers of the church. The recommencement of the Sunday school exercises has been unavoidably delayed; but will soon take place, it is hoped, with at least as much zeal as has hitherto marked the conduct of the teachers.

The following are the Reports of the Superintendants of the schools connected with the congregations of St Philip's and St. Paul's:—

To the President and other Officers of the Protestant Episcopal Sunday School Society—

*The Report of the Superintendant of the School in St. Philip's Church,*

RESPECTFULLY SHEWETH,

That the school, which was commenced somewhat more than a year since, has, under the blessing of divine Providence, continued to prosper, and we trust for its permanence to the same favour which smiled on its origin and progress thus far.

That the school does not consist of a greater number of children, is to be ascribed in a great measure to the want of teachers. Could we have obtained as many as we desired, it would not have been difficult to have extended our list to two hundred—but the want of instructors has prevented our making many or great exertions to swell our numbers. For this reason, also, we have been compelled to witness the departure of many of our scholars, from time to time, without an effort to reclaim them; because their places have been so readily supplied by others, as to furnish ample employment to our teachers.

It has been our misfortune, within two or three months past, to be deprived, from various causes, of four principal and two assistant teachers, and until we can procure others, we shall be satisfied if the school can be preserved in its present state. We have now nine instructors for the sections of the first class—and three for those of the fourth. The number of scholars belonging to the first class is seventy-

* The Rev. John M. Ward. See p. 320 of our last volume. *Edit. C. J*

three, to the second thirty-three, to the fourth thirty—in all, one hundred and thirty-six.

According to our original scheme, the children were distributed into four classes; but experience has satisfied us that the third may be judiciously dispensed with—as we have very rarely had occasion for it. Finding that some of the children had gone twice through the Explanation of the Catechism, printed by the Protestant Episcopal Society, and also through the Catechism, published some time since by the Rev. Frederick Dalcho, it has been deemed expedient to form a superior class, in which other studies, suited to their proficiency, might be performed. It is accordingly our intention to begin with Porteus's Evidences, and Stanley's Faith and Practice of a Churchman.

We have availed ourselves, from time to time, of the bounty of the Society, by drawing on the fund set apart for clothing poor children Much good has certainly been done in this way, and, as long as the means are placed within our reach, we shall not suffer them to be idle. It is, indeed, a peculiar satisfaction, that a considerable number of our scholars has always belonged to the humbler walks of life. Very few, comparatively, are the children of the rich.

Attached to the white school, is also one for coloured children, in which there are about one hundred scholars. This has been established and kept together by the very active exertions of Dr. Gadsden, and of some teachers whom he has interested in its prosperity. May it still flourish, and may true wisdom induce our rulers rather to patronize than to discourage or prohibit such institutions.

Seeing how little has been done, and that so imperfectly—how much remains to be done, and that of such magnitude, we deeply and humbly feel that we are at best but unprofitable servants. But our trust is in him who is the giver of every good and perfect gift.

THOMAS S. GRIMKE,
*Superintendant of the Sunday School in St. Philip's Church.*

*Charleston, 28th May,* 1821.

To the President and other Officers of the Protestant Episcopal Sunday School Society—

*The Report of the Superintendant of the School in St. Paul's Church, Radcliffeborough.*

The Superintendant of the Sunday school attached to the congregation of St. Paul's Church, would respectfully report, that during the greater part of the year past, the school experienced considerable depression from the unfortunate circumstances in which, for a time, the church was placed. Since the entrance of their present rector on the duties of his office it has assumed a flourishing aspect. Many members of the congregation have evinced an anxious solicitude for its welfare and several new teachers of acknowledged piety and zeal have engaged in this interesting charity. From the present state of the school, the character of the teachers, and their persevering labours, the pleasing hope is indulged that it will, through the blessing of him, "without whom nothing is strong, nothing is holy," continue to flourish and be instrumental in rescuing many from the base bondage of sin, to the glorious liberty of the sons of God. To obtain a consummation so desirable, the frequent and fervent prayers of the members of the Church are earnestly solicited.

The school consists of sixty-five children and eight teachers; six ladies and two gentlemen. The Bible, Prayer Book, Explanation of the Church Catechism, and a System of Catechetical Instruction, by the Rev. Dr. Dalcho, are the books used. During the time allotted to recitation, due care is taken, in humble dependence on the divine blessing, to excite, by suitable remarks, religious affections in the minds of the children. And immediately before their dismission, one of Waldo's or Brooke's Admonitions* is read to them.

The Superintendant would respectfully suggest to the Board the propriety of adopting suitable measures to obtain

* This little volume, published in England by the Society for the Promotion of Christian Knowledge, will be shortly republished in this country.

Bibles, or Testaments, and Prayer Books, for the use of some of the scholars; also of recommending, in the general report, to the members of the church to visit the schools frequently, whereby their welfare would be greatly promoted, and the children encouraged to persevere in the good path on which they have entered.

In concluding his report, the Superintendant cannot but express his thankfulness to the Most High, for having graciously smiled on the institution, and his obligations to the reverend Rector for his advice and co-operation; to the ladies and gentlemen kindly associated with himself in this labour of love, and to those members of the church who occasionally visited the school.

EBENEZER THAYER, jun.
*Superintendant of the Sunday School attached to the Congregation of St. Paul's Church, Radcliffeborough.*
*Charleston, 28th May*, 1821.

From these reports it appears that there are in the schools in operation about 300 learners, which, added to those of St. Michael's, will make an aggregate of about 375. The good proposed by these institutions, we are sorry to observe, is confined to limits far short of what we could wish for the want of teachers, and that of seats for the poor in St. Michael's and St. Philip's during the hours of public worship. But, when their value and importance are sufficiently understood and appreciated, we trust that the members of our communion will make effectual exertions to obviate these difficulties, and be animated by a zeal and liberality, in their support, proportioned to the good that may be safely anticipated from them. The grand object of our Sunday schools is religious instruction imparted under the authority and direction of the Church. In this view, the system, when properly conducted, is fraught with inestimable benefit, not only to the Church, but to society in general. It lays the foundation for attainments which are eminently calculated to make the young useful and happy in this life, and blessed for ever in the life to come. And to the Church *it is a most powerful handmaid, originated and reared up* in its bosom, it would seem, by divine Providence, for the special purpose of its extension. Ignorance of our Liturgy, it is well known, has been a great obstacle to the increase of our Church. By the institution of Sunday schools this obstacle has been removed, and, by their effects, we anticipate the period, when the uncultivated wilds of ignorance, fanaticism, and error, which now deface the Kingdom of Christ, will be planted with the seeds of divine truth.

The Board of Managers cannot find terms to express the high sense they entertain of the valuable services of the teachers, and especially of the superintendants in these establishments. Their noble and persevering exertions have, however, a reward, to which our praises could add nothing. They enjoy the satisfaction of contributing to the enlargement of the borders of our Church, of improving the moral and religious character of the rising generation, and of rearing up candidates for a happy immortality.

From what has been witnessed in the department for the religious instruction of our domestics, we cannot but recommend it to your particular attention. They are moral and accountable creatures like ourselves, and, as dependent on us, have an especial claim to our attention and instruction in the doctrines of the Gospel.

We cannot refrain from repeating the wish, expressed by the Superintendant of St. Paul's, that the members of the Society, and of the respective Episcopal congregations in the city, would occasionally visit the schools. Their friendly and judicious inspection would, we have no doubt, strengthen the hands, and animate the zeal of the teachers.

The following is the report from the Committee to whom the Treasurer's accounts were referred:—

To the President and other Officers of the Protestant Episcopal Sunday School Society—

*The Committee to whom the Treasurer's Accounts were referred,*

RESPECTFULLY REPORT,

That they have examined the same,

and find them satisfactory and correct. That the balance due on the former year's account was $21 89 cents, and the amount received during the present year, up to the 29th ult. $109 81½ cents. That the amount expended during the present year is $94 68½ cents, of which $41 86 cents were for clothing furnished poor children, and $29 12½ cents for premiums; the residue having been laid out in miscellaneous items, and that the balance now in the Treasurer's hands is $37 1½ cents.

Your Committee further report, that, after the dissolution of the former Protestant Episcopal Sunday school in this city, it was resolved by those who had charge of its funds, to transfer the Stock to our Society, as suitable guardians of such means of usefulness. The Rev. Frederick Dalcho did, accordingly, on the 23d of January last, transfer to Mr. E. Thayer, jun. our Treasurer, Four Shares in the Bank of South-Carolina, now valued at $240; Two Shares in the Union, valued at $120; and Five Shares in the Planters' and Mechanics' Bank, valued at $150. Your Committee further report, that an attempt has been made, during the last year, to establish a Library for the use of the children attached to the Sunday schools, but that although suitable advertisements were published in all the papers of the city, for some time, requesting donations of books, very few have been received. It is, therefore, submitted, whether it be not adviseable to notice the subject in the annual report. There are $10 worth of books on hand belonging to the Society.

THOMAS S. GRIMKE,
SAMUEL HENWOOD.

*Charleston, 1st June,* 1821.

We trust that the attention of the Society will be directed to the establishment of a Library for the use of the schools. The contribution of only one book from each member would form a respectable stock.

In concluding this report, the Board of Managers congratulate the Society on what has been accomplished. They desire also to acknowledge, with deep gratitude, the Divine goodness in the success which has attended the schools, and respectfully solicit the further patronage of the Society.

*By order of the Board of Managers.*

EBENEZER THAYER, jun.
*Secretary and Treasurer.*

*Charleston, Whitsun-Tuesday, June 12th,* 1821.

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*Extract from the Minutes of the First Anniversary Meeting of the Society, held in St. Michael's Church, on Whitsun-Tuesday, the 23d of May,* 1820.

"*Resolved,* That the ladies of the Protestant Episcopal Church be respectfully invited to become members of the Society, and to contribute their aid towards the instruction of the children in the Sunday schools."

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*Extract from the Minutes of the First Meeting of the Board of Managers, held in St. Philip's Church, on Monday afternoon, 18th June,* 1821.

"The Rev. Frederick Dalcho, M.D. the Rev. Milward Pogson, and Thomas W. Bacot, Esq. were appointed the Quarterly Committee.

"*Resolved,* That the Superintendants of the different Sunday schools be empowered to procure suitable clothing for the children of those persons whose circumstances will not permit of their furnishing them with it, but who, at the same time, are desirous that their offspring should attend at the schools on the Lord's day, and be trained up in the ways of godliness and religion."

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*Officers for* 1821—22.

The Right Rev. Nathaniel Bowen, D. D. *(ex officio)* President; the Rev. Christopher E. Gadsden, D. D. *(ex officio)* 1st Vice-President; the Rev. Christian Hanckell, *(ex officio)* 2d Vice-President; Ebenezer Thayer, jun. Secretary and Treasurer.

*Board of Managers.*

The Rev. Frederick Dalcho, M. D. and the Rev. Allston Gibbes, *(ex officio)* the Rev. Milward Pogson, Thomas W. Bacot, Daniel Huger, Thomas S. Grimke, Samuel Henwood, Lawrence E. Dawson, John W. Mitchell, and James S. Johnson.

[The following communication has been forwarded for insertion in this publication.]

*For the Christian Journal.*

## *Bishop Griswold's Pastoral Letter.*

We have lately seen a Pastoral Letter by the Bishop of the Eastern Diocess, and its perusal has produced the mingled emotions of pleasure and regret. The vigilance in the discharge of his duties which it manifests; the anxiety to promote the spiritual prosperity of his people which it evinces; the sober, but affectionate piety that it breathes, must yield delight to every member of the Protestant Episcopal Church. Still the inconsistency and confusion of ideas upon the subject of baptism mar this delight and excite regret.

The Letter is addressed more especially to *sponsors*. And the origin, the usefulness, and the obligations of sponsors are well marked out, and their duties solemnly inculcated.

The propriety of infant baptism is clearly evinced, as well by other arguments, as by the incontrovertible position, that it is the initiatory sacrament of the Christian covenant, as circumcision was of the Abrahamic. Circumcision he designates "as a sacramental rite, a seal of covenanted blessings, temporal and spiritual," p. 12. "They who were circumcised in childhood, were the same as adults, debtors to the whole law, and entitled to all the privileges of the chosen race: the Lord was their God, and they his people, and they were bound as such to obey him. They became members of the Church of God." Now we admit this to be a clear and satisfactory account of circumcision. It possessed every character of a sacrament. There was an outward and visible sign of an inward and spiritual grace: and the inward and spiritual grace was their temporal and spiritual blessings included in their membership in the Church of God.

"Baptism," he says, "is our sacramental *birth* into God's spiritual kingdom," p. 19. And he farther states,—"It is not for us to assign limits to God's mercy—to prescribe bounds to the operations of his grace—to determine what only, and in full, are the benefits to children in being members of Christ, children of God, and inheritors of the kingdom of heaven." "Some benefits we easily perceive. By baptism, children become our brethren in Christ—members of his body the Church: they are united with him as branches are with a vine. They partake in the communion of saints. They are sacramentally made sons of God by adoption."—"Baptized children are entitled to all the privileges of God's *elect;* they are in a visible state of salvation, and have a right to all the means of grace. They are included in God's covenant, and his seal is upon them: they have, with other members of the Church, a common interest in all its blessings." Now although this definition is too diffuse to give a clear and precise view of the subject, still there are some general expressions that might be construed to imply all the high privileges of the Christian covenant; and yet nothing is explicitly said about the Holy Spirit. And this would seem rather extraordinary, as at baptism, we are received in the name of the Father, and of the Son, and of the Holy Ghost. If we are made *children of God*, and *receive pardon of sin through the blood of Christ, we are as surely invested with the gift of the Holy Ghost.* And this was certainly the construction put upon the sacrament by St. Peter. *Repent*, said he to the converts on the day of Pentecost, *and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Nevertheless, while the Bishop maintained that "the spiritual advantages of the circumcised child under the law, are the blessed privilege of baptized children, and in a higher degree," we could not have charged him with any error on the subject. Still we feel astonished that while he explicitly declares that "baptism is the same evidence to children that it is to adults, that their sin is remitted," he did not add, and that they received the Holy Ghost. For on this, and on this only, could be founded a hope that children could be brought up in the nurture and admonition of the Lord. Surely to expect to accomplish this without the Divine assistance of God's Holy Spirit, would be

in vain, while we believe in the depravity of human nature.

But although we perceive, that the good Bishop has neither been very precise nor very explicit with regard to the grace given at baptism, we should have perused his letter with considerable pleasure, had it not been for the following passage: "Except any one is born of water and of the Spirit, he cannot enter into the kingdom of God. The *birth of water* is their entrance into the *visible pale* of God's kingdom here on earth. The *birth of the Spirit* is their sanctification—the renewing of the Holy Ghost, by which they are vitally united with the Saviour, and become spiritually and truly the children of God. The one is the outward and visible sign, the other is the inward and spiritual grace given unto us. The former your children receive by the washing of regeneration; by the regular administration of baptism. The latter is the gift of God only; and so far as it is connected with means, and the fidelity of his people is obtained by their faith and prayers in administering the sacrament, and by watching over the souls of baptized children, and carefully instructing them in all the doctrines of the Gospel, and the duties of Christian life," p. 53. In the first place, it seems to be intimated here, that there are two *births*, one of water, and another of the Spirit. This then, to say the least of it, destroys the meaning of our Lord's declaration. It is said, "that the *birth of water* is their entrance into the visible pale of God's kingdom here on earth." God's visible kingdom is the Christian Church, and to be made a member of it, implies to be invested with all the privileges of the Christian covenant; which is the inward grace of the sacrament of baptism, while the outward sign is barely *water*. "The birth of the Spirit," it is said, "is their sanctification—the renewing of the Holy Ghost, by which they are vitally united with the Saviour, and become spiritually and truly the children of God." "The one is the outward and visible sign." Now that our *entrance into* the visible Church of *Christ can be an outward* sign, is to us *altogether unintelligible*. The outward sign in the Abrahamic sacrament was *circumcision*. In baptism it is *water*, and in the Lord's Supper *bread* and *wine*. "The former your children receive by the washing of of regeneration —by the regular administration of baptism"—that is, your children receive their entrance into the pale of God's visible kingdom here on earth. This we readily admit, but we deny that it is an outward sign. "The latter is the gift of God, and so far as it is connected with means," &c. That the inward grace of baptism is the gift of God, whatever it be, is not denied. But still it belongs to baptism, because God has so ordained. Yet the Bishop makes it to depend upon the faith and prayers of the people, and the education of the children. Now it was readily admitted that baptism was complete without prayers, and in that case, there would be no inward grace given, or it would be totally unconnected with means. Moreover, to say that the *birth of the Spirit* was to be obtained by the education of children, a thing which must require considerable time, would be entirely inconsistent with the nature of the figure used. The venerable Bishop then has enveloped this subject in confusion.

The language and the figures of Scripture are plain and apposite. The term *regeneration*, or *new birth*, is used in one case to designate our entrance into the kingdom of grace; in another, our entrance into the kingdom of glory after the resurrection of the dead. The one state is preparatory to the other. And all the benefits, and all the privileges of the former are to be applied to prepare us for the latter.

The primitive fathers and the English reformers certainly maintained the scriptural view of this subject, and upon it was founded the service for baptism; as well as the Catechism of the Protestant Episcopal Church. Attempts, however, have been made of late to give a new meaning to our service; and to reconcile it with the extraordinary positions, *that the thing signified does not always accompany the sign—that regeneration may take* place before, at, or *after baptism*, and *that* regeneration and conversion are

*synonymous terms.* Far be it from us to charge the Bishop with such unfounded notions as these. Still we think, although he has escaped these, he has confused and bewildered a plain subject. T.

## *Of the Marriage Ceremonies of the Montenegrins.*

[Extracted from the British Review.]

THE nuptial ceremonies of the Montenegrins are nearly the same as those of the Greeks of Servia, Dalmatia, and the mouths of the Cattaro. When a young man wishes to marry a damsel who resides at a distant village, the affair is trensacted by the old men of their respective villages, often without the parties affianced ever seeing each other. The father, or some other near relative of the youth, repairs to the family with whom he is desirous of forming an alliance, attended by two other persons. All the daughters are presented to him, and he makes choice of one, without considering whether she will please his son or not. It is seldom, however, that the latter declines the person provided for him, for in this country the rank, situation, and fortune of the husband are disregarded: whence it often happens that an opulent Montenegrin gives his daughter in marriage to his farmer, and not unfrequently to his servant. As soon as the betrothed parties have seen each other, and express the slightest mutual desire to be united, the nuptial treaty is concluded. No written contract is necessary, as the bride rarely brings with her more than her paraphernalia or wearing apparel. As soon as the parents of the damsel have signified their consent to the union, the priest goes to her, and is closeted with her in the most retired part of the house. Here he receives her general confession, and gives her remission of all her sins, for which the parents are obliged to pay him ten paras (about two pence sterling), immediately on his quitting the apartment, and assuring them that she is capable of being absolved. And on the following day the intended wedding is formally published at church. During this publication the relations of the bride present the bridegroom's relatives with some ears of corn, a pot of milk, and a cake of maize on which are rudely figured a distaff, knitting needles and other suitable articles for women. This is a relic of a custom that obtained in ancient Greece, where the relations of the bridegroom used to send to those of the bride the keys of her husband's house, together with a distaff and spindle. But, with the Montenegrins, every part of this ceremony has a significant meaning. The ears of corn signify the plenty, which the wife is expected to afford, by her frugal housekeeping; the milk denotes the gentleness and candor, which she will exhibit in all her actions; and the cake intimates the industry, which will qualify her to be at the head of a family:—eloquent emblems these, which speak loudly and impressively. In return, the parents of the young man present those of the bride with a cake of pure wheaten flour, some raisins (or if they be not in season, with some wine) and several implements of agriculture, to signify that he will be indefatigably industrious, and will follow the example of his ancestors, whose memory he will honour by making good use of those implements, which in their hands have procured all of them a happy and comfortable subsistence.

When the wedding-day actually arrives, all the relations on either side are invited to assemble at the bride's house; whence she proceeds, amid a numerous attendance, to her husband's dwelling, where she is feasted with every possible demonstration of joy. Thither she is immediately followed by her mother, carrying a large white veil or handkerchief, with which she covers her daughter's head and bosom, to remind her that modesty, candour, and implicit obedience to her husband's will, are henceforth to characterize her conduct, and preserve her morals unblemished. After receiving her father's blessing, the bride, thus veiled, is conducted to church between her father-in-law and the nearest relative of her husband, who are sponsors to the wedding; and at the moment, when all the members of the two families and their friends are assembled together in front of the house, discharges of musketry commence, which

are repeated after the ceremony is performed, and are continued for the three following days. During the nuptial festival, which frequently lasts for several days, the priest officiates, of right, as master of the ceremonies; he announces all the toasts, chants impromptu epithalamiums, and leads off the choruses of the nuptial songs sung by others. New life and vigour inspire the guests, and the meeting becomes sufficiently noisy, without degenerating into drunken orgies or quarrels. At the same time, the newly married couple, accompanied by their relatives and friends, daily perambulate the streets and roads, which lead to the hamlets depending on the principal village or town; this custom does not appear to have originated in ostentation, but is rather an act of notoriety, which fully proves the authenticity of the nuptial contract.

The preceding ceremonies take place, when all the parties concerned give their consent to the wedding. Sometimes, however, it happens that the father, or the damsel herself, rejects the young man who is intended for her husband. In such case the latter, attended by some of his friends, almost always goes to her residence, whence they take her whether willing or unwilling, and conduct her before a priest, who, for a certain fee, unites them together, regardless of all demands to the contrary. But, where the espousals have been concluded, or a wedding ring has been given as a preliminary present (which is usually done), and from some cause or other the nuptials are not celebrated, the parties affianced are not at liberty to form any new connexion, so long as the ring is not delivered up. If the damsel finds a new claimant for her hand, she must restore the ring; and if her former lover refuses to accept it, she is obliged to remain in *statu quo*. On the other hand, if the man is desirous of marrying another woman, he must demand his ring; and if it be refused, the wedding is suspended. No priest will officiate, unless the very ring be produced, and its identity well ascertained; while they will without any hesitation pronounce the nuptial blessing in the case of forcible abduction.

Divorces are of rare occurrence, and are never occasioned by those circumstances which produce them in more civilized life; though sometimes a bitter enmity between the more remote relations of the married couple causes painful, and indeed cruel separations. The wife can in no case demand a divorce. The husband *purchases* the right of causing it to be pronounced by the curate, who convenes the nearest relations of both parties; and, after enumerating at great length the grievances which the husband pretends to allege against the wife, decides on the necessity and justice of the divorce without the intervention of any other tribunal. The whole ceremony of dissolving a marriage, that has subsisted perhaps for many years, consists in presenting a bottle of wine to the woman's relations, each of whom drinks out of it: on offering it to the husband, he refuses to put it to his lips, and thus shows that he perseveres in his intention. The priest drinks the rest of the wine; and, immediately laying hold of the woman's apron, (who is usually dissolved in tears,) he puts one end of it into the hands of her father, or other near relative, and the other into those of the husband's father. He then cuts it in two, with a kind of knife that is kept exclusively for this purpose, and with a loud voice thus proclaims the dissolution of the marriage—*Heaven has disunited you!*

## *Of the Act of Reconciliation among the Montenegrins.*

[From the same.]

One of the most interesting of the institutions which exist among the Montenegrins, is the *act of reconciliation* between two enemies. It is thus described by Sommieres, whose prolix account we have somewhat abridged:

"When two families are desirous of putting an end to their long protracted resentments, whether for the purpose of uniting against a common enemy, or because time or their mutual interest has blunted the rage of pursuit, or from any other motive, they implore the convocation of a *Kmeti*,—a special tribunal composed of twenty-four old men

twelve of whom are chosen by each family. Of this special commission, the curate of the village, where the person last aggrieved or slain resided, or some other highly respected individual, is appointed president: and in case the members of the court are equally divided, he has a casting vote. This, however, rarely occurs, as the several interests of the parties concerned are previously discussed, so that the result of the meeting is almost certain.

"On the day appointed for holding this commission, a solemn mass is celebrated. Flags are displayed upon the church, and in every avenue approaching to it, and the bells ring incessantly: it is, however, worthy of remark, that, on this occasion, they do not discharge a single musket until the affair is completely terminated, and all parties are on the point of separating. All the members of the *Kmeti* are fasting; and the company present, whether men or women, vie with each other in the brilliancy of their apparel on this day.

"The *Kmeti* assembles one hour before the celebration of mass, to make a calculation of the *blood that has been shed.* A wound, which they call *a blood*, is valued at ten sequins, (about 4*l.* 10*s.* sterling.) The death of a man, which they term *a head*, is equivalent to ten wounds: consequently on paying one hundred sequins (about 45*l.* sterling), a Montenegrin may rid himself of any one who has either displeased or offended him. The head of a priest, as well as of the chief man of a commune, is fixed at seven times the value of every other person. This kind of valuation has been established from time immemorial: but at present it is varied according to certain circumstances that may induce the *Kmeti* to lessen it; though sometimes the prices are fixed, by mutual consent, through the intervention of a third person."

Out of the money thus collected, the *Kmeti* is empowered to deduct forty sequins for the stipends of its members; but it is always given to the guilty person immediately after the act of reconciliation has taken place. The balance being ascertained, the *Kmeti* communicates the result of its proceedings to the parties themselves, who fix the moment when the ceremony is to be performed. Their neighbours and private friends are immediately apprised of it, in order that they may make preparations for the most brilliant appearance in their power; and also that they may avoid a painful humiliation by the failure of the reconciliation. The next business is to appoint the day, hour, and place, when the sentence is to receive the sanction of the *public.* The authority of the *Wladika*, or principal bishop, and of the governor, is always necessary, and is never withheld. These distinguished magistrates cause the whole country to be informed of the intended ceremony, and they themselves frequently assist at it, attended by a considerable retinue.

Early in the morning of the day fixed for the act of reconciliation, and consequently for payment of the money, the registrar sends twelve infants at the breast, (who are carried by their nurses), to the house of the party aggrieved, each of whom carries a small handkerchief, made of common linen cloth. They knock at the door, and, on account of their innocence, it is supposed that they will soften the injured party; who, after resisting their cries and prayers for some time, at length opens his door and receives the handkerchiefs. On the same day a solemn mass is celebrated; a feast is kept, the flags are hung out, and the bells are rung, as before: on the conclusion of the mass, the four and twenty arbitrators meet at the appointed place. This is usually within the enclosure of a convent, or near the village church to which the injured person belongs, who repairs thither, attended by all his relations, as well as by the chieftains and old men of the place, preceded by the pope or priest. At the extremity of the enclosure they form a large semicircle, separate from the multitude, within which the members of the *Kmeti* are placed.

"The aggressor, escorted by his nearest friends and relatives, makes his appearance immediately after, upon his knees, having the murderous instrument of his last assassination suspended from his neck: and in this humble posture he advances, dragging himself on his hands and knees, until he comes in front of the *Kmeti*. The pope then

takes the suspended weapon from his neck, and throws it to as great a distance as he can: the assistants seize it and break it to pieces. At that moment the criminal addresses the court, declaring his formal acceptance of its decision; and then asks his adversary whether he renounces his revenge and enmity? The party aggrieved is agitated; weeps, and reflects; he looks up to heaven, sighs, and hesitates; his whole soul seems overwhelmed by a thousand different emotions. The friends and relations of both parties urge and invite him to be reconciled: the conversation is carried on with great warmth; they are afraid lest the injured party should give a refusal, which he still has it in his power to do.

"(At the ceremony which I witnessed a voice was heard, strongly expressive of indignation. It was that of the patriarch of the old men. 'What are you waiting for, thou frozen heart?' he exclaimed. '*My soul is not yet ready,*' was the fierce reply of the offended individual.)

"Every one now removes from him, and leaves him for a moment to his reflections; while the aggressor, still on his knees, dares not raise his eyes from the ground. During this profound silence a priest advances, alone, to the injured party, whispers in his ear, and, lifting up his hand, points silently towards heaven. His soul is now touched; his wrath expires; he reaches out one hand to his enemy, whom he raises up from the ground; and, with the other, pointing towards heaven, he exclaims, 'Great God, bear witness that I pardon him!' The two enemies, mutually extending their arms, hold them for a long time locked together; while the persons present rend the air with their acclamations, and, hurried along by the example thus set them, embrace one another confusedly.

"After this effusion has subsided, the curate and the president of the *Kmeti* embrace the two reconciled persons. He, who had already forgiven the offender, then pronounces with a loud voice before the *Kmeti*, and with an expression that shows his sincerity, a most solemn oath, that he renounces all resentment *and all his rights* to vengeance. Immediately after, the arbitrators and relations of both parties put themselves in motion, with the two new friends at their head, and proceed to the village of the aggressor, who has previously caused a grand entertainment to be prepared, consisting of a profusion of meat, brandy, wine, cakes of maize, cheese and honey. On such occasions as this, sheep, hogs, and even oxen roasted in the open air, are commonly served up.

"All the relations, friends and neighbours of the parties, persons whose curiosity leads them to witness the transaction, and even passengers, have a right to partake of the feast, for which a spacious plot of ground is always carefully chosen. This scene is varied by heroic songs, national dances, and every possible degree of gaiety. The pecuniary compensation, fixed by the *Kmeti*, is presented as soon as the guests are seated at table: the silver, gold, and jewels are produced in a large waiter or salver belonging to the church; effects of a greater bulk are brought in the hand. Sometimes the party aggrieved generously refuses the whole.

"Duplicate copies of the sentence, (which has been drawn up during the ceremony,) written on the same sheet of paper, are now presented to the curate, who delivers one copy to each party, by whom it is preserved as a document honourable to his family. The two leaves or pages containing this instrument are tied together by a string, to which a very thin piece of Turkish money is attached, that fastens its two extremities. This piece the curate or president cuts with a pair of scissars into two equal parts: and the two leaves are divided in such a manner that each party has one half, the identity of which is attested by bringing them both together.

"The ceremony concludes with singing and dancing, and the persons present separate at the signal of a discharge of fire arms, which is continued for more than an hour in all directions, as every one makes a point of discharging them on his way home, until his cartridges are spent.

"No instance has ever occurred in which these decisions have been violat-

ed: the same families may even be at variance again, but they never recur to what has previously been decided. The reconciliation of individuals thus consecrated produces a pacification between all the members of both families, who become bound for each other by mutual oaths; which the Montenegrins are known to reverence most strictly, whether they have reference to any public or private interests, and whether they have sworn by their mustaches or by their honour."

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[In the Christian Journal for Sept. 1821, p. 267, we inserted an extract from the proceedings of the London Missionary Society, giving an account of the reception of their missionary at Madagascar. As an appropriate supplement to that article, we now select from the (London) Missionary Register for August, the following important information respecting the further proceedings of that missionary, and the final abolition of slavery in that immense island.]

### *Abolition of the Slave Trade of Madagascar.*

From communications transmitted to the directors of the London Missionary Society, by the society's missionary, the Rev. David Jones, we extract the principal particulars of this auspicious event.

His Excellency Governor Farquhar having prepared the way for a mission on the subject to Radama (King of Ova, but who now styles himself King of Madagascar), sent Mr. Hastie, as his commissioner, to the court of this Prince. His object was to conclude a treaty for the entire abolition of the slave trade throughout Madagascar. We extract the following account of their reception at the court of Radama, and of the conclusion of the treaty;—

"On the 16th of September they commenced their journey from Tamatave to Tananarive, nearly 300 miles inland; and pursued it seventeen days over a great variety of country. One of the woods through which they passed was nearly forty miles in extent. Some of the rivers which they crossed were so deep, that they were obliged to swim their horses. Several of the mountains over which they travelled were prodigiously lofty, and sometimes exceedingly steep. Mr. Jones says, 'I never saw in North Wales mountains and roads so difficult to pass as some of these.'

"In the course of their journey they met groupes of the natives, who were on their way to Tamatave to be sold to the slave dealers, many of whom reside there, and from whence they are exported. 'It was dreadful,' says Mr. Jones, 'to see such a number of human beings, old and young, in chains, driven from their native country, to be sold like sheep in a market: some were children, between six and eight years of age, separated from their parents for ever. My heart ached to witness the inhuman scene. If such a number of slaves were to be driven through the streets of London, in irons, carrying loads on their heads, to be sold like the beasts in Smithfield, doubtless the sight would fill the eyes of all with tears, and stimulate them to greater exertions than ever to suppress such a traffic.'

"On Tuesday, October 8d, they arrived, about noon, at the foot of the lofty hill on which Tananarive, the residence of the king, is situated, where they waited to know his pleasure. They were soon informed, by two persons dressed as field officers, that the king would receive them at four in the afternoon. After this the two princes who had been at Mauritius for education, came to visit Mr. Hastie, who had been their tutor. The king's secretary then advanced, and informed them that his majesty rejoiced at their arrival. On beginning to ascend the hill a cannon was fired at the top. They then passed between two lines of soldiers, who presented arms. On reaching the court-yard of the palace the drums beat, and the king came forward to receive them. He seated Mr. Hastie on his right hand, and Mr. Jones on his left. They then partook of the dinner prepared for them, the king expressing an excess of joy on receiving Mr. Hastie. In the evening they were conducted to a large well-built house, where they slept that night. The king came to see them the next day, and was greatly pleased with some of the presents sent to him, particularly the work on some silver plates and dishes, and with an Arabian horse that was sent among others.

In several conferences held with Mr. Hastie, the proposed treaty was fully considered; when it appeared that the great difficulty in the way of its conclusion, was the advantage obtained by his principal subjects, who procured almost all foreign articles by their traffic in slaves. Mr Hastie stated, fully and forcibly, the evils of the slave trade, and the real advantages which his subjects would obtain by its abolition. The king afterwards consulted his ministers on the subject, who appeared to be very averse to the measure proposed. At length, however, the king resolved, at all events, to sign the treaty, on this special condition, that twenty of his subjects should be instructed in the most useful arts; ten at the Mauritius, and ten in England.

The moment arrived which was to decide the welfare of millions. A proclamation, abolishing the slave trade, was pub-

lished; and freedom was hailed by thousands with transports of joy."

In reference to this treaty, Mr. Jones writes to Charles Telfair, esq. at Mauritius, under date of Oct. 14, 1820—"A final stop is now put to the slave traffic; and the whole has been conducted by Radama in such a manner as leaves no room to doubt his sincerity. Had his Excellency Governor Farquhar witnessed the transports of joy exhibited in the countenances of thousands around us, on the 11th instant, when the treaty was agreed on—the proclamation issued—the British flag, in union with that of Madagascar, hoisted—freedom hailed by thousands as the gift of the British nation—the guns firing a salute of liberty and joy—the music playing, and the people rejoicing—the scene would, I think, have filled his mind with greater pleasure than any which he ever before witnessed; being himself the author of a treaty pregnant with so many blessings. When I went out to see the union flag, and all the people looking at it with smiles in their countenances, my heart was filled with joy, and my eyes with tears."

He adds at the beginning of November, "The king is extremely watchful lest any slaves should be sold; and, notwithstanding all the efforts and cunning of the slave merchants, they have not been able to buy one."

He further writes—"It appears to me that Radama values the article which relates to the instruction of his people more than any other part of the equivalent. He has their education and civilization so much at heart, that I am persuaded he would not have agreed to the treaty on any other terms.

"I consider this article as likely to contribute much to the honour of the British nation, and toward the christianizing and civilization of millions of people. A wide door for Christianity and civilization has been opened; and that of slavery, I trust, bolted for ever. A powerful monarch has become the patronizer of Christian missionaries and of artificers, instead of dealers in slaves, who were to be dragged out of their native country."

So intent indeed did Radama appear on the improvement of his subjects, that, in the course of conversation, he said,—If your government will instruct my people, I am theirs for ever.

To Mrs. Telfair Mr. Jones writes on the 18th October—"The mother of Radama came to our house last Saturday morning; and on conversing with her upon the advantages to be derived from instructing the people, she remarked, very sensibly, that she would never agree to a treaty where money was to be the main object, but that she would support the plan proposed with all her might.

"A selection of young persons for England, and others for Mauritius, was made to-day; and the people entered into a high discussion, as to who should have the king's permission, and the honour, to send their children to be instructed. One man said that he would give 3000 dollars for permission to send his child. 'Well,' said the king, 'give me 1300 dollars, and he shall go.' The man hesitated a little, and then answered that he would give that sum. 'Well,' rejoined the king, 'as you are in earnest, and sincere in your request, he shall go for nothing.' The place was on Saturday crowded by the richest and most respectable people in the capital, from among whose children a selection has been made for instruction."

Mr. Jones writes to Mr. Telfair, at the beginning of November,—"The Roman Catholic Priest at St. Denis, in the island of Bourbon, has written a very flattering letter to the king, asking his permission to send missionaries to teach his subjects the Roman Catholic religion; and informing him that some were at Bourbon ready to come over, provided his majesty would give them his royal permission. The king wrote an answer, refusing his permission in the strongest terms, saying that he had entered into an alliance with the British nation, and consequently wished to have British Protestant missionaries to instruct his subjects, to whom he would give his permission, as well as protection throughout his dominions."

Of the state of civilization among the natives, Mr. Jones writes,—"I used to speak many things respecting the inhabitants of Madagascar, which some deemed incredible; but, I assure you, instead of speaking too much, I have not spoken enough concerning them.—Their houses are built exceedingly neat and convenient; are high and very airy, and supported by strong timbers, resembling the masts of a ship. The apartments of the royal palace are ornamented with silver mirrors, and are in neatness equal to any rooms that I have seen in the government house at Port Louis. King Radama is exceedingly kind and affable, and is far from being the man that some have described him to be. He appears to possess great talents, and fit to be a king. He speaks the Madecasse and French Creole, and a little of the English. He is a great advocate for education, and esteems the instruction of his people in arts and civilization more than gold and silver. The advantages which are likely to accrue from the continuation of the treaty between the English and Radama, in respect to the christianizing and civilizing of the Malegaches, will be incalculable, and will confer immortal honour on his excellency Governor Farquhar"

Of the extent of the field now opening before Christian labourers, Mr. Telfair says, —"Were this a narrow field, like colonies

in general, the means appropriated to it should be proportionally small; but, on the map of this hemisphere, Madagascar is far from insignificant in point of extent; and still less so is it in the moral view of its redundant population, in the estimation of the few who have learned to appreciate its latent powers and capabilities."

Governor Farquhar, after expressing his high esteem for Mr. Jones's character, which enabled him to extend to him all that assistance and countenance which were necessary to his progress, writes to the Directors of the London Missionary Society, under date of January 3, 1821—"I consider his residence at the court of Radama as a proof and security of the good faith of that sovereign, for the full performance, on his part, and on that of his subjects, of the articles of that important treaty which I have once more, and, I trust, finally concluded with him, for the entire extinction of the slave traffic for ever, through the whole of his extensive dominions. I may add, that, in my opinion, never was so boundless and favourable a field thrown open to your pious labours—a people without any national religion, or superstitions of consequence to combat—consisting of above four millions of souls, ready, as well as capable of receiving instruction, under the will of a monarch who is as eager to obtain it for them, as you can be to grant it."

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## *Address to the Mummy at Belzoni's Exhibition.*

The following lines are from the pen of a master. We never recollect to have met with any thing in the same strain which pleased us so much.—*Liverpool Mercury.*

And thou hast walked about, (how strange a story!)
In Thebes' street three thousand years ago,
When the Memnonium was in all its glory;
And time had not begun to overthrow
Those temples, palaces, and piles stupendous,
Of which the very ruins are tremendous.

Speak! for thou long enough hast acted Dummy:
Thou hast a tongue—come—let us hear its tone;
Thou'rt standing on thy legs above ground, Mummy!
Revisiting the glimpses of the moon,
Not like thin ghosts or disembodied creatures,
But with thy bones and flesh, and limbs and features.

Tell us—for doubtless thou canst recollect,
To whom should we assign the Sphinx's fame;
Was Cheops or Cephrenes architect
Of either Pyramid that bears his name?
Is Pompey's Pillar really a misnomer?
Has Thebes a hundred gates, as sung by Homer?

Perhaps thou wert a *Mason, and forbidden*
*By oath to tell the mysteries of thy trade;*
*Then say what secret melody was hidden*
*In Memnon's statue which at sunrise played?*
Perhaps thou wert a Priest; if so, my struggles
Are vain, for priestcraft never owns its juggles.

Perchance that very hand, now pinion'd flat,
Has hob-a-nob'd with Pharaoh, glass to glass:
Or dropp'd a half-penny in Homer's hat:
Or doff'd thine own to let Queen Dido pass:
Or held, by Solomon's own invitation,
A torch at the great Temple's dedication.

I need not ask thee if that hand when arm'd
Has any Roman soldier maul'd and knuckled,
For thou wert dead, and buried, and embalm'd,
Ere Romulus and Remus had been suckled:
Antiquity appears to have begun,
Long after thy primeval race was run.

Thou could'st develope, if that wither'd tongue
Might tell us what those sightless orbs have seen,
How the world look'd when it was fresh and young,
And the great Deluge still had left it green:
Or was it then so old that History's pages
Contain'd no record of its early ages?

Still silent, incommunicative elf?
Art sworn to secrecy? then keep thy vows;
But prythee tell us something of thyself,
Reveal the secrets of thy prison-house;
Since in the world of spirits thou hast slumber'd,
What hast thou seen—what strange adventures numbef'd?

Since first thy form was in this box extended,
We have, above ground, seen some strange mutations;
The Roman empire has begun and ended,
New worlds have risen—we have lost old nations;
And countless kings have into dust been humbled,
While not a fragment of thy flesh has crumbled.

Didst thou not hear the pother o'er thy head
When the great Persian conqueror Cambyses
March'd armies o'er thy tomb with thundering tread,
O'erthrew Osiris, Orus, Apis, Isis,
And shook the Pyramids with fear and wonder,
When the gigantic Memnon fell asunder?

If the tomb's secrets may not be confessed,
The nature of thy private life unfold:
A heart has throbb'd beneath that leathern breast,
And tears adown that dusty cheek have roll'd:
Have children climb'd those knees, and kiss'd that face?
What was thy name and station, age and race?

Statue of flesh—Immortal of the dead!
Imperishable type of evanescence!
Posthumous man, who quit'st thy narrow bed,
And standest undecayed within our presence,
Thou wilt hear nothing till the Judgment morning,
When the great trump shall thrill the solemn warning.

Why should this worthless tegument endure,
If its undying guest be lost for ever?
O let us keep the soul embalmed and pure
In living virtue, that when both must sever,
Although corruption may our frame consume,
Th' immortal spirit in the skies may bloom.

*To the Editors of the Christian Journal.*

The following lines were written by one of my Parishioners, on the loss of his little son, named after the celebrated Wilberforce, of England. If you think them worthy of a place in the Journal, they are at your service.

*Cincinnati, Dec.* 13, 1821. S. J.

TO MY INFANT.

*Veluti cum flos succesus aratro,*
*Languescit moriens.*

Farewell, my boy, thy parting sigh
Wafted thy spirit to the sky;
Time could not check its ardent flight,
Directed to the realms of light.

Sweet pledge of love, a parent's tear
Fell on thy cheek when death was near;
And ere that cheek had lost its hue,
Affliction bade a fond adieu.

This world was scarcely known to thee,
Ere thy embodied soul was free;
Pure as those saints with sins forgiven,
Who crowd the starry courts of heaven.

I weep not that the rolls of fame
Will not record thy spotless name,
Nor human pride, nor folly raise
Their vain memorials to thy praise.

I weep that such a lovely flower,
Was wither'd at its natal hour;
But humbly trust, beyond the tomb,
'Twill renovate its faded bloom.

Farewell, my boy, a Saviour's love
Has register'd thy name above:
Around his throne, when time is o'er,
O may we meet to part no more.

S.

## *Episcopal Acts.*

On Friday, December 21st, 1821, the Festival of St. Thomas the Apostle, the Right Rev. Bishop Hobart held an Ordination in St. Michael's Church, in this city, and admitted the Rev. William Richmond, Deacon, Minister of that Church, and of St. James's Church, to the holy order of Priests. Morning Prayer was conducted by the Rev. Benjamin T. Onderdonk, an Assistant Minister of Trinity Church, New-York; and an appropriate sermon preached by the Rev. Jonathan M. Wainwright, Rector of Grace Church, New-York.

An Ordination was held by the Right Rev. Bishop Brownell, in St. Peter's Church, Cheshire, Connecticut, on the 5th day of Sept. 1821, when the Rev. George B. Andrews was admitted to the holy order of Priests; and David Botsford, and Bennet Glover, to the order of Deacons.—*Church. Mag.*

Mr. Thomas Warner was admitted to the order of Deacons in Trinity Church, New-Haven, on Friday, the 16th of November, and to that of Priests on Sunday, the 18th of the same month. [We understand Mr. Warner has been invited to assume the rectorship of a church in the island of St. Croix, and that he has already sailed for the place of his destination.]—*Ibid.*

On the 4th of October, the new church in Hamden was consecrated to the service of God by the Right Rev. Bishop Brownell. Morning Prayers were read by the Rev. Mr. Croswell—the Sermon by the Bishop. Several of the neighbouring clergy were present and assisting. The edifice is a chaste and commodious building, highly creditable to the zeal and liberality of the parish. It received the name of Grace Church.—*Ib.*

At an Ordination held in Trinity Church, Boston, on Wednesday, the 21st of November last, by the Bishop of the Eastern Diocess, the Rev. Isaac Boyle was admitted to the holy order of Priests. On the following day, the 22d of November, Mr. Boyle was instituted as Rector of the Episcopal church in Deadham. The Right Rev. the Bishop of the diocess was present, and preached on the occasion.—*Gospel Advocate.*

On Wednesday, the 17th of October, the church lately erected in Manchester, Vermont, was consecrated to the worship and service of Almighty God, by the name of Zion Church—services performed by the Right Rev. Bishop Griswold; the Rev. Messrs. Bronson, Humphreys, Beach, Chase, and Baury, assisting.—*Ibid.*

On Thursday, the 18th, in Bethel Church, Arlington, Vermont, Mr. Jordan Gray was ordained to the holy office of Deacon.—*Ib.*

## *Literary Notices.*

Among the literary enterprizes announced by our countrymen there is one by Messrs. Potter & Co. booksellers, of this city, which we ought to have noticed as soon as it was advertised, because it deserves the particular attention of the American public. We refer to an elaborate work on the Human Mind—the fruit of long and deep study

of the subject—by the Rev. Dr. Beasley, Provost of the University of Pennsylvania. He has chosen an abstruse and difficult theme, but the more honour will redound to himself and the country, if he shall be found to have rectified false theories, and shed new lights on the science of our intellectual being. His researches into doctrines, and his investigation of first principles and appropriate phenomena, have, we know, been indefatigable. We believe the students of Metaphysics, and the class of persons generally, who have a taste for this exalted branch of knowledge, are more numerous in this country than is commonly imagined. It is not, therefore, to be apprehended, that there will be an absolute want of curiosity and judgment as regards the purport and value of his labours. His literary station and repute are such as to render it superfluous for us to say more in relation to his work, until its appearance shall enable us to speak of its execution. It is now in the press, under the title of *A Search of Truth*—the same as that of the celebrated treatise of Father Mallebranch.—*Philad. Nat. Gaz.*

R. P. & C. Williams, of Boston, have in press the Sermons of the Rev. John Venn, M. A. Rector of Chapham, in 3 vols. 8vo. They are posthumous, and three editions have already been printed in England. The two first volumes made their appearance in 1814, and the third and last in 1818. Reviews of these Sermons are to be found in the Christian Observer, vol. 14, p. 26, and vol. 17, p. 655.

Both the above works will appear in the course of January, 1822, and will be for sale at the store of T.&J. Swords, No. 99 Pearl-street, New-York.

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*Conflagration of St. Philip's Church.*

We regret to state, that on the evening of Tuesday, December 18th, St. Philip's Church, in this city, was destroyed by fire. This church was finished and consecrated in the summer of 1819. It was designed for the use, and occupied by a numerous and respectable congregation, of the coloured members of our communion. The parish was enjoying the ministry of the Rev. Peter Williams, jun. one of their own colour, who had been admitted into Deacons' Orders; and his services were blessed to the gradual increase and spiritual advancement of its members. The Clergy who occasionally assisted him in his public ministrations, bore uniform testimony to the orderly and devout manner in which the services of the Church were there conducted. There was every prospect of the establishment being largely instrumental to the religious and moral improvement of the coloured members of the community. The dispensation of divine Providence, which thus suddenly deprived the congregation of their place of worship, was naturally a source of deep regret and no small anxiety to its friends. These feelings, however, have been greatly relieved by discovering that the vestry had taken the prudent precaution to have the building insured. The amount which they will thus receive might, perhaps, enable them to rebuild of wood, the material of which their late church was composed. But the experience of this loss, and general considerations of propriety and safety, urge to the erecting of a church of brick or stone. To enable them to do this, they have determined to solicit public liberality. We hope it cannot be doubted, that they will derive from this source such an addition to the amount of their insurance, as will put it into their power to erect a durable, and fire-proof building, in which the benefit to themselves and to the public, arising from the religious and moral improvement of that portion of the community, will be secured to posterity as well as to the present generation.

The fact of their having insured the church will, we hope, increase the public confidence in the care and prudence with which they manage their concerns. The same fact also suggests reflection on the great advantage of always thus securing churches against loss by fire. The burning of one may be the ruin of a parish, while the small addition of the required premium to its annual expenses would hardly be felt. To the churches in this city, especially, many thousand dollars would have been

saved, within the last eight years, if the precaution so providentially taken by the vestry of St. Philip's, had been adopted by others.

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DIED, on Friday, the 21st of December, 1821, Mrs. ANN C. LYELL, consort of the Rev. Thomas Lyell, Rector of Christ Church, in the city of New-York.

Sudden was the dispensation of Providence which we here record: for the Sunday subsequent, to that when she attended as a worshipper in the House of God, beheld a large assemblage there collected to solemnize the rites that committed her mortal part to the tomb. It was the remarkable characteristic of her, whose death we now notice, that she discharged all the duties of a wife and a mother with a tenderness and fidelity not to be excelled. Her own ease and gratification were forgotten in her devotion to her husband and her family. And, as far as numerous domestic cares admitted, her kind attentions were extended to the circle of her acquaintance and friends; in her intercourse with whom she always manifested a mildness and unaffected courtesy which won their confidence and affection. Exemplary in all the relations of life, she was not a stranger to those pious exercises that sanctify all our other duties; and which afford the ground of confidence, that, through the merits of the Divine Master whom she served, her spirit has gone to the Paradise of God, awaiting in bliss and joy the period when her corruptible shall put on incorruption, and her mortal immortality.

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## *Publishers' Address.*

THE Publishers of the *Christian Journal*, in acknowledging with gratitude a large increase to the list of their subscribers during the last year, respectfully solicit a continuance of its present patronage, as well as the further countenance of those who are friendly to the interests of religion and the Church, and of literature in general. *It is important to those interests that* permanency should be secured to this Journal; and the Publishers have great pleasure in assuring its friends, that the prospect of attaining this object is very flattering. They trust this declaration will not induce any to withdraw their subscriptions, but that it will stimulate its friends and patrons to continue their names and exertions in its favour, and will prompt new ones to add theirs to so laudable a purpose.

The Publishers are aware that some have objected to the Journal as not sustaining that entire theological cast which could be desired. In reply to this objection it is sufficient to state, that among its subscribers there is a great variety of tastes, and that in every instance to please all can scarcely be expected. The abstracts of the journals of the various conventions present a view, and form an accurate history of the Church: while the accounts of the proceedings of the numerous societies connected with her, show the interest which Episcopalians take in advancing the good of society at large. These abstracts and these accounts must be gratifying to every one, and are sufficiently important to form of themselves a separate publication. But to give variety to its pages, biographical sketches, reviews of books, passages illustrative of historic fact, or of the manners and customs of nations or communities, moral anecdote, and occasionally moral tales, &c. &c. have been, and will continue to be selected. These also cannot fail to be pleasing to a great majority of the readers of the Journal.

In our last volume the mass of original theological essays has not been large; but the Publishers indulge a hope, that the lovers of this kind of reading, whose gratification they are ever inclined to consult, will not have cause to complain on this score in the volume now begun: and they trust, that the permanent establishment in this city of the Theological Seminary of the Protestant Episcopal Church will have a benign influence on the Christian Journal, in securing for it valuable communications, and will be instrumental in advancing its literary reputation, and in obtaining for it a large additional patronage.

THE

# CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

No. 2.] FEBRUARY, 1822. [Vol. VI.

### *Life of Archbishop Sancroft; abridged from a Review of his Life, by Dr. D'Oyly, in the British Critic.*

William Sancroft was born at Fresingfield, in the county of Suffolk, January 30th, 1616-17. His family was ancient and respectable, having been settled and possessed of property at Fresingfield, from the time of Henry III. or Edward I. He appears to have been educated at Bury, and, at the age of eighteen, he was entered a member of Emmanuel College, in Cambridge, of which his uncle, Dr. William Sancroft, was at this time the master. By this circumstance his choice of a college was naturally determined; and though he was deprived of his relative and patron before he had finished his academical course, he must, as Dr. D'Oyly observes, be considered as peculiarly fortunate in having commenced it under such superintendance.

For he had not only to guard against the common dangers which assail every youth on his first entrance into life, but others to which he was more particularly exposed by the society into which he was thrown; as the college had, it seems, been long noted for the prevalence of puritanical opinions among its members; and a young man of eighteen, of Sancroft's character, which appears to have been early marked by strong impressions of piety, and an anxious desire to fulfil his religious duties, might have been in some peril from the contagion of such examples. His college attachments, however, were formed with great prudence; and his conduct clearly proves, that he was then, as during the whole of his subsequent life, steadily and zealously attached to the genuine doctrines of the Church of England; and that he well knew how to distinguish their dictates from that morose and gloomy fanaticism, which was by too many mistaken for an improvement upon her pure and apostolic discipline.

The following extract from a letter to his father, written about the time when he entered into holy orders, expresses the serious feelings with which he contemplated the duties of the ministerial office; and the deep sense he entertained of the awful responsibility incurred by those to whom it was committed.

"I have lately offered up to God the first fruits of that calling which I intend, having common-placed twice in the chapel; and if, through your prayers, and God's blessing on my endeavours, I may become an instrument in any measure fitted to bear his name before his people, it shall be my joy and the crown of my rejoicing in the Lord. I am persuaded that for this end I was sent into the world; and, therefore, if God lends me life and abilities, I shall be willing to spend myself and be spent upon the work."

About the year 1642 he appears to have been elected a fellow of his college; and during his residence there, he discharged the usual collegiate offices, and was diligently employed as a tutor, in superintending the education of the junior members of the society. It is pleasing to observe the respect and veneration in which he seems to have been held by his pupils, with some of whom he long continued to correspond after they had been separated from him, and with others he preserved an uninterrupted friendship and familiarity throughout his life; so far was he from being what a partial historian has represented him, "a cold, dry, reserved, and peevish man, whom none loved, and few esteemed."*

"But the times in which Mr. San-

* Burnet's Own Times, vol. i. p. 309.

croft rose into life were times of confusion and alarm, pregnant no less with calamity and mourning to the whole nation, than with severe trial to the feelings of individuals, and detriment to their worldly prospects. More especially were they times of sore anguish and tribulation to those who, being the authorized ministers of the Established Church, were called upon by feelings of duty and conscientious attachment to defend it against assailants; but whose unhappy lot it was to behold its sacred institutions profaned, its fences rudely broken down, and the axe of desolation applied to its roots."

His conduct under these trying circumstances was eminently prudent. He steadily refused to commit himself, by any compliance with the illegal requisitions of the now prevailing party; and he indignantly rejected the solemn league and covenant, declaring that he would cut his hand off before it should be lifted up to subscribe his name to such a document.

But though he was determined not to comply with the unlawful injunctions of the usurping authorities; though he was firm in his refusal to take the covenant or the engagement; and could not be induced by any fear of personal losses to conform to the Directory, which in the prosecution of their favourite work of overthrowing the Church they had substituted for the Liturgy; he seems to have early taught himself to believe, that in his situation patient submission to the evil which was likely to befal him was his only duty. He suffered the stream to flow over him, without a murmur on his own account; he felt only for the calamities which it was bringing on the Church and nation; but, though he scorned to bend to the current, he never thought of resisting its course, or contributing, by strenuous personal exertions, to divert it from those objects, for whose safety he was much more nearly concerned than for his own.

But when called upon to decide upon his own conduct in this emergency, he chose that middle and safer course, which, while it refuses to comply with iniquitous commands, avoids irritating those in power by active opposition. "I do not," says he to the same friend, "count myself obliged to go to chapel, and read common prayer, till my brains be dashed out."

To his perseverance in this cautious line of conduct, not less perhaps than to the exertions of some individuals, who employed their influence with the ruling powers to protect him, he owed his undisturbed continuance in his fellowship, while numbers of his contemporaries were ejected: and it was not until the middle of the year 1651, that his time of persecution arrived, and he was forced, as he said, to "sigh out a long and sad farewell to Cambridge."

We are far from laying it down as a rule, that, in times of national peril, all are called upon, without regard to their habits, situations, or circumstances, to array themselves in active opposition to the advance of such a torrent as then swept away the very foundations of our holy Church. But we may be allowed to remark, that a much higher meed of commendation should be awarded to those who thus "jeopardy their lives unto the death in the high places of the field," in defence of principles which they conscientiously approve; than to those who, like Sancroft, take refuge in caves and dens of the earth from the fury of the tempest, and satisfy themselves with patiently submitting to the inflictions of illegal penalties, rather than comply with illegal demands. In the Church of England many at that time were found, who, with a noble contempt of personal danger, continued in defiance of threats and injuries, publicly to celebrate her holy worship; and some, who could not even be deterred by the danger of a pistol, from praying according to their duty. To such heroic courage our highest encomiums are owing; and to such men should we look, as to those around whom the true friends of the Church of England would rally, if in the wise dispensations of Providence it should be determined, that a similar course of suffering were again preparing for her. At the same time we are willing to give due applause to the passive courage of a Sancroft, and to the disinterested integrity which would suffer every deprivation, rather than act illegally for the

sake of present advantage. In such an hour it is no mean praise to have withstood temptation, and to have chosen rather to suffer evil, than to concur in it. But we are bound to place active exertion on a higher grade than mere passive fortitude; and to esteem those more highly who suffer for doing well, than those who endure affliction patiently, rather than violate their faith or their engagements. We speak not this invidiously, or with any desire to depreciate the real merits of the venerable prelate who is the subject of Dr. D'Oyly's eulogy; but we live in times when it will be our wisdom to prepare for the recurrence of the calamitous scenes he has alluded to; and if such a day should come, we trust that the Church of England will find among her affianced sons, and the ministers of her holy services, many who will defend her boldly, as well as suffer with her patiently; many who will not only reject with scorn the offers and the threats of her enemies, but will openly and firmly bear testimony to the truth, and, if need be, "resist even unto blood striving against sin."

Thus driven at last into retirement by the faction which had succeeded in establishing itself upon the ruins of the Church and the monarchy, Mr. Sancroft employed his talents in endeavouring, through the medium of the press, to guide the opinion of the public into a healthier course.

The first of these was a Latin dialogue, entitled *Fur Prædestinatus*, intended to expose those Calvinistic doctrines which were then held, in all their rigour, both by the Puritans and the Independents; and were pushed by each of these conflicting parties to the extreme of Antinomianism. It is necessary to bear this fact in mind, in order fully to appreciate the merits and utility of the *Fur Prædestinatus*. We must consider Calvinism, not in the subdued and milder form in which it is now generally presented to us by those, who would reject not less readily than their opponents, the consequences which in this tract are ably deduced from it; but as it was then exhibited by the stern uncompromising advocates of the supralapsarian hypothesis, by the bold assertors of the horrible decree of reprobation in its most gloomy and repulsive form.

"The dialogue," says Dr. D'Oyly, "is managed with great address and ability; and, what must have given it its greatest effect, the statements of the Calvinistic doctrines are made in the actual words of the principal writers of that persuasion, of whom not fewer than forty are quoted, and specially referred to, in the course of this short work. It may, perhaps, be deemed, on the whole, the most successful exposure which has ever appeared of the tendency of the Calvinistic doctrines when maintained in their unqualified strictness; as showing that, instead of nurturing and encouraging those feelings of humility, piety, and goodness, which are the genuine fruits of Christianity, they give birth to spiritual pride and self-satisfaction; give a free rein to licentious passions; bring the sinner to a hardened and impenitent state; and thus pervert the whole effect which this holy religion ought to have upon the human heart."

"It should also be remembered that, at the time when this tract was written, the effects of these doctrines were exhibited to the eye of every observer in the most frightful forms. Under the assumed sanction of a perverted religion, the worst crimes had been perpetrated; all the sacred institutions of the country had been torn up by the roots; hypocrisy and enthusiasm had, with a portion of the nation, whom the success of their machinations had raised on an eminence so as to be seen from far, usurped the place of genuine Christian feelings; and they who signalized themselves by the commission of the boldest enormities, had made their unhallowed boast that they were doing the work of the Lord. At such a time, the disease was so violent in its symptoms, and so fatal in its effects, as to admit of no sparing hand in the application of the remedy. This was no season for disguising the truth, or flattering with soft and smooth speech. But it became an imperative duty to pourtray, in broad and deep lines, the harsh and rugged features of a system from which these evils had, in great

measure, flowed, in order that men might be led to a just feeling and judgment of the truth."

The other tract was entitled *Modern Policies:* its object was to expose the hypocritical and wicked policy of the then prevailing party, by laying down in detail, as the principles on which a true politician should act, those false principles on which the leading agitators of the day had but too successfully conducted their designs; and then holding them up to the contempt and abhorrence of the reader, by the manner in which they are stated and illustrated.

Dr. D'Oyly has given some interesting extracts from Mr. Sancroft's correspondence during this calamitous period; whence it appears, that he was not only busily employed in administering such literary remedies to the diseases of the times, as his abilities could afford, but that he also contrived, out of his scanty income, to give liberal aid to several excellent fellow-sufferers, who were still more grievously afflicted than himself by the loss of their preferments. Among others to whom his purse was opened was Dr. Cosin, afterwards Bishop of Durham; and it is grateful to the best feelings of our nature to observe, that the assistance which he was thus enabled to give to this learned and excellent man, then in poverty and exile, laid the foundation of all his future advancements. For, when Dr. Cosin, at the Restoration, was deservedly selected to fill a distinguished station on the Episcopal Bench, he did not forget his humble benefactor; but immediately appointed him his chaplain, gave him good preferment in his diocess, and was strenuous in recommending him to those in power; until he saw him placed in a situation where his own character and abilities could be fairly appreciated, and his future promotion might be safely left to their influence.

In the year 1657, Mr. Sancroft, wearied and disgusted at the scenes which every where presented themselves in his native country, passed over into Holland; and, having remained there nearly two years, in the *month of July,* 1659, he extended his tour into Switzerland and Italy, in the company of an opulent friend, who appears to have defrayed all the expenses of the journey; and he was summoned from Rome, in May, 1660, by the welcome news of the Restoration.

Mr. Sancroft was now appointed chaplain to his friend and patron Bishop Cosin; and in that capacity he assisted in those alterations which were made in the Liturgy, after the termination of the Savoy Conference; though it is not easy to ascertain on what particular parts of the work, or to what extent he was employed.

Preferment now flowed in rapidly upon Sancroft. He was successively appointed chaplain to the restored monarch, Rector of Houghton le Spring, and Canon of Durham, Master of Emmanuel College, and Dean of York. The Mastership of his College was bestowed upon him in a manner peculiarly grateful to his feelings: for, as he states himself, it was quite unexpected, and he knew nobody in the College, his acquaintance being quite worn out. He seems to have owed the appointment entirely to the high estimation in which his character was held; and his conduct in the office justified the choice. For he appears to have applied himself diligently, and with characteristic prudence, to the restoration of the discipline of the house; anxiously considering the best means of filling it with respectable and learned inmates; and devising plans for the improvement of its buildings; to which, though he did not hold the Mastership long enough to carry his objects into effect under his own superintendance, he was afterwards a munificent contributor, having presented the College with nearly £600 towards the expense of erecting a new chapel.

He retained the deanery of York only ten months, when he was removed to the more lucrative and important station of Dean of St. Paul's: and, in this situation, he was employed in preparing for the substantial reparation of that ancient, and now miserably dilapidated Cathedral, when the great Fire of London completed the destruction of the venerable fabrick.

*(To be continued.)*

*Abstract of the Proceedings of the Thirty-fifth Convention of the Diocese of New-York, held in Trinity Church, New-York, on the 16th, 17th, and 18th of October*, 1821.

The Convention was composed of the Right Rev. Bishop Hobart, 46 Presbyters, 6 Deacons, and Lay Delegates from 42 parishes.

It was opened with Morning Prayer, conducted by the Rev. Lucius Smith, Rector of St. Peter's Church, Auburn, Cayuga county; an appropriate Sermon by the Rev. Henry U. Onderdonk, M. D. Rector of St. Ann's Church, Brooklyn, King's county; and the administration of the Holy Communion by the Bishop.

A certificate was produced and read of the incorporation of St. Luke's Church, New-York; and the said church was received into union with this Convention.

The Rev. Benjamin T. Onderdonk was elected Secretary.

Agreeably to the 45th Canon of the General Convention of 1808, the Right Rev. Bishop Hobart delivered the following address:—

My Brethren of the Clergy and Laity,

The following is the register of my proceedings since the last Convention:

On the Friday following the meeting of that body, I ordained Peter Williams, jun. a man of colour, Deacon, in the African Church of St. Philip's, in this city, where he still officiates, and is collecting a large congregation, who exhibit much order and devotion in the exercise of worship.

On the Sunday after, in St. Ann's Church, Brooklyn, I admitted the Rev. William Barlow, Deacon, of Canandaigua, to the holy order of Priests. I subsequently administered confirmation in that church to 50 persons.

On the 10th of December I visited St. George's Church, Hempstead, and admitted James P. F. Clarke to the holy order of Deacons. He has since officiated at Waterville and Delhi, in Delaware county. I administered confirmation in this church to 30 persons. On the 7th of the month I officiated in the church at Islip; on the following day in that at Setauket; and, on the 10th, officiated in the church at North-Hempstead, and confirmed 13 persons. On the 20th of the month, in St. John's Church, Yonkers, I admitted the Rev. John Grigg, Deacon, the officiating Minister thereof, to the holy order of Priests.

In the month of February I visited the western part of the State; induced to this journey at this unfavourable season principally with a view to consecrate the churches at Rochester and Buffalo, and to make arrangements with respect to the Branch Theological School which had been fixed at Geneva. On the 18th of the month I officiated at that place; and, on the 20th, consecrated the new church at Rochester, by the name of St. Luke's Church, and confirmed 10 persons; and, the following day, admitted the Rev. Francis H. Cuming, the officiating Minister thereof, (who had recently removed from Binghamton) to the holy order of Priests. It gave me great satisfaction to see a respectable and increasing congregation established in a flourishing village, the scite of which, at the falls of the Genesee river, a few years since was a wilderness. On the 23d I officiated to the congregation at Avon, and the following day at Geneseo, both on the Genesee river. And, on the 25th, consecrated a neat and commodious edifice, on the banks of lake Erie, at Buffalo, by the name of St. Paul's Church. This is also comparatively a new village, having been settled but little more than twenty years; and I experienced high gratification in witnessing the spirited exertions of the congregation in the erection of their edifice. Confirmation was administered to about 20 persons.

On the 1st of March I performed service at Batavia, on the 2d at Le Roy, and on the Sunday, the 4th, at Canandaigua; on the 5th at Richmond, and on the 8th at Auburn; on the 9th at Onondaga court-house; on the 11th at Utica, and on the 14th at Albany.

On the 19th of April, in Christ Church, New-York, William Thompson, George W. Doane, and Lawson Carter; and, on the 18th of May, in Trinity Church, New-York, Ezra R.

Kellogg, were admitted to the holy order of Deacons. Mr. Thompson has been assisting the Rector of Christ Church, and Mr. Doane has a temporary engagement in Trinity Church, New-York; Mr. Carter, residing in that city, has been officiating in the church at Belleville, in the diocess of New-Jersey; and Mr. Kellogg has gone to the state of Ohio, with some intention of settling there.

The respectable congregation of St. George's Church, at Flushing, Long-Island, one of the oldest in the state, having erected a new edifice for worship, in a style of neatness and convenience that does them great credit, I consecrated it to the service of Almighty God, according to the forms of our Church, on Friday, May 25th.

On the 4th of June I laid, with suitable religious solemnities, the corner stone of the new church of St. Luke's, in the city of New-York.

In the months of August and September I officiated as follows: —August 9th, at Catskill; the 11th, at Waterville; and the Sunday, the 12th, at Delhi, the county town of Delaware, where a congregation was organized a few years since, which promises to be numerous and respectable; Tuesday, the 14th, at Unadilla, and confirmed 7; Thursday, the 16th, at Catharine-Town, and confirmed 12. This congregation, though only supplied, for several years past, a few times every year with the services of a missionary, still keep up their numbers, and retain their attachment to the Church. This is in no small degree to be attributed to their meeting regularly for worship, having the service and sermons read by a lay reader. On Sunday, the 19th, I performed divine service at Angelica, the county town of Alleghany. This was only the second time that divine service, according to the forms of our Church, had been performed in that place by a clergyman; the Rev. Mr. Phelps, who for some time was the only missionary in the western district, having performed service here several years ago. This is one of the many places in which our Church could be established, if it could be supplied with *missionary aid.* From Angelica I visited, on the 22d, the congregat Buffalo, and admitted the Rev. D tus Babcock to the holy order of P and confirmed 4 persons; the 26 ficiated at Batavia; the 28th at seo; the 29th at Richmond, i morning, and in the evening at C daigua, and confirmed 17 person 30th at Geneva, and confirmed 37 1st of September at Waterloo, an firmed 18 persons; the 2d at Au and confirmed 41; the 4th at daga, and confirmed 38; and the Manlius, and confirmed 18, and a ted Phineas L. Whipple to the or Deacons.

From the western district I pr ed to the north-eastern section state, and officiated at Turin, Black river, on Sunday, the 9th confirmed 25 persons; on Wedn the 12th, I officiated at Waddi on the St. Lawrence, and confir persons. This congregation has for some time destitute of the se of a clergyman, but has been ke gether by the judicious services lay reader. The next day, the 1 officiated at Ogdensburgh, wh handsome stone edifice, for publi ship, is in considerable forwar and the evening of the 14th at Sac Harbour. On the morning of Su the 16th, I officiated at the H Patent, in the town of Trenton, there is a small congregation, exertions are deserving of particul tice. They have raised and en a building for worship, principa the contributions of two individu moderate circumstances; with b whom I conversed, and found possessed of that knowledge Church, and attachment to its ples, which induced them to thi exertions too great to obtain its i able services. This congregati enjoyed but seldom the ministrati a clergyman. In the afternoon same day I performed divine ser the village of Oldenbarneveld; 18th I officiated at Johnstown, a stituted the Rev. Parker Adams I of the church, formerly of this di who had removed to South-Ca from whence he had recently ret I also confirmed 8 persons.

following day I instituted the Rev. Alexis P. Proal to the rectorship of the church at Schenectady, to which place he had removed from Johnstown, and confirmed 28 persons. On Sunday, the 23d, I officiated at Goshen.

The rite of confirmation has been so frequently administered in the various congregations, that it is not to be expected the numbers confirmed will be so great as heretofore. It is a circumstance, however, gratifying to every friend of our Church, to know that in the western district particularly, and at Turin, on the Black river, the persons confirmed, principally of adult age, were, with few exceptions, those who, not educated in our Church, had embraced it from a conviction of the soundness of its principles, and of its affording eminently the means of spiritual edification, and those apostolic ministrations and ordinances* by which their communion is to be established and maintained with that Redeemer who, through his Church, conveys the blessings of his salvation.

In thus recording the advancement of our Church, I would beseech you to bear in mind, that but for missionary labours, I should not have had the gratification of witnessing, nor you of hearing these animating events. Our Church, in almost every instance, has arisen in the new settlements from the smallest beginnings. A few churchmen, adhering with a zeal which no depression could extinguish, and no difficulties daunt, to the faith, the ministry, and the worship of that Church which, as that fold of their Redeemer in which they are to be nurtured for heaven, engrossed their warmest affections, communicated by conversation, and especially by regular meeting for worship, a portion of their zeal to others; and thus their small assembly gradually augmenting, and cherished by the occasional visits of a missionary, rose at last to a congregation, which, by extraordinary exertions, erected an edifice for worship. This is the history of the rise of our Church in almost all those many cases in which we see her exhibiting the standard of apostolic truth and primitive order in those new settlements of our state, where abound nearly all the variety of sects into which Christians are unhappily divided. And, Brethren of the Clergy and Laity, let me impress deeply upon you, that this might be the history of the rise of our Church in innumerable more cases, could we extend the sphere of missionary exertions. But our means are inadequate even to the slender stipend of our present missionaries, whose scanty support is principally furnished by the free, but onerous contributions of those who have to contend with the embarrassments and difficulties attending the settlement of a new country. Could every individual of our Church feel as I have felt when compelled to damp every hope, urged by the most affecting entreaties, of receiving even the occasional supply of missionary services, the means of furnishing them would be amply afforded. And I know not how these means are to be supplied, and how our Church is to be kept from a retrogade instead of a progressive course, unless you, Brethren of the Clergy and Laity, in addition to your personal exertions, will impress on others the duty and the policy of appropriating their bounty to their own Church, while she thus needs it all, and of resisting that popular and well meant, but injudicious and contagious zeal, which, dispersing its gifts towards objects of uncertain benefit to all men, neglects the immediate sphere of obvious good, and leaves some of its own household to perish.

In addition to the changes in the diocess already noticed, I have to note the following:—The Rev. Benjamin P. Aydelott, M.D. has removed to the diocess of Maryland, and the Rev. Henry P. Powers to that of New-Jersey.

The Rev. Jonathan M. Wainwright, an Assistant Minister of Trinity Church, has been appointed Rector of Grace Church, in this city; and the Rev. William H. De Lancey has taken charge of St. Thomas's Church, Mamaroneck, Westchester county. The Rev. George Upfold, M.D. has removed from Lansingburgh and Waterford, of the congre-

* This word was incorrectly printed in the Journal of the Convention, and in a separate pamphlet, *ceremonies*.

gations in which places the Rev. Benjamin Dorr has now the charge, to the recently organized congregation of St. Luke's Church, in this city The Rev. Henry M. Shaw has removed from Utica to Sackett's-Harbour; and the Rev. Henry Anthon, who spent the last winter in South-Carolina, has been appointed Rector of the church at Utica.

The Rev. Mr. Fitch has removed from the diocess of New-Jersey, and is occupied in an academy at Bloomingdale. The Rev. Dr. M'Donald has removed from Fairfield, and acts as principal of the academy at Geneva, in the theological school, in which place he is also a professor. The Rev. Ezekiel G. Gear has removed from Onondaga to the missionary station at Binghamton; and the Rev. Milton Wilcox, from the Eastern Diocess, acts as missionary at Onondaga and the towns adjacent; as also the Rev Marcus A. Perry, from the same diocess, at Unadilla and the adjacent country. The Rev. Nathaniel F. Bruce, M. D. formerly of Duanesburgh, officiates at Redhook. The Rev. Amos G. Baldwin has relinquished the charge of the church at Ogdensburgh, and the Rev. Samuel Phinney that of the church at Coldenham, and the Rev Nathaniel Huse of the churches at Richfield and Paris.

The Rev. Ravaud Kearney has relinquished the rectorship of the church at Eastchester, and confines himself to the church at New-Rochelle; and the Rev. Lewis P. Bayard, from the diocess of New-Jersey, has been elected Rector of the church at Eastchester.

The Rev. Alanson W. Welton has relinquished his missionary duties at Richmond and the parts adjacent.

The following are Candidates for Orders:—William B. Thomas, Algernon J. Hollister, George M. Robinson, Eleazar Williams, Richard Bury, William L. Johnson, Alonzo Potter, Rosevelt Johnson, Manton Eastburn, David Osborne, Levi S. Ives, Thomas K. Peck, William S. Irving. Nearly as many in this city, and at the academy at Geneva, are engaged in the preparatory studies, and some of them are ready to apply for admission as candidates for orders.

The Protestant Episcopal Theological Education Society, established by the last Convention, has gone into operation—and the report of the Trustees, which will be laid before you, will inform you of their proceedings, and of the present state of the schools which they have founded. The principal theological school is placed in the city of New-York, and a branch of it in the village of Geneva, in the western part of the state. The reasons for this arrangement, by which are secured to the candidates for orders the advantages of a retired and of a more public education for the ministry, having been detailed in my address to the last Convention, it is unnecessary to repeat them. It is proper, however, to observe, that it is not designed to consider these institutions as entirely distinct, but to afford to those students, who, from preference or from circumstances of peculiar convenience, have pursued their studies in the branch school at Geneva, an opportunity of completing or revising their course in the theological school in the city of New-York. By this arrangement they will enjoy the advantages which retirement affords for diligent application, and for the formation of those serious dispositions and habits which are essential to the ministry, as well as the benefits resulting from the theological establishment in New-York, where the number of the clergy and the congregations of the Church, and the opportunity of more extended social intercourse, will afford to the candidates for orders peculiar facilities for strengthening and refining their minds for obtaining that knowledge of human nature, which is so important and useful, and for improving themselves in the performance of the various offices of the Desk and the Pulpit.

In the city of New-York, Columbia College, which is constantly rising in reputation, affords advantages inferior to no other institution in the Union, for the studies preparatory to the ministry; and the Corporation of Trinity Church having transferred the annuity granted to the academy at Fairfield to a similar institution at Geneva, opportunities will be thus furnished for these preparatory

studies. The handsome stone building which is erecting for the use of the academy, in which also accommodations are to be afforded for the theological school, is situated in the village of Geneva, immediately on the bank of the Seneca lake, commanding a view of this extensive and beautiful sheet of water, of the cultivated shores that confine it, and of the mountains that bound the distant prospect. It is considered by all who have viewed it as one of the most interesting situations which are any where to be found.

Its relative advantages are not less important. Geneva is situated in the midst of a very populous, fertile, and highly cultivated country, having a water communication of a few miles with the grand canal which passes through the state, and being thus of easy access from the extensive countries watered by the Western Lakes, and from those on the Atlantic border. And, indulging the reasonable expectation, that the academy there will, at some future period, be advanced to the privileges of a college, we must be forcibly struck with the immense advantages of the contiguity of our theological school to an institution of this description. The principal school in the city of New-York, and the branch school at Geneva, both enjoying the advantages of colleges, in which there will be no influence unfriendly to the Church, will be placed under as commanding circumstances as could well be expected.

Connecting with these views of the subject the great respectability and importance of the state of New-York, and the increasing number and resources of the Episcopalians in it, if I know myself, it is not the unworthy and selfish views of a partizan—it is not even the more excusable local zeal of a Diocesan Bishop which impel me to cherish, with augmented solicitude, the opinion, that a regard to the highest interests of our Church at large requires that we cherish and preserve in this diocess the unrivalled means and advantages of theological instruction, which, through the good Providence of God, we enjoy.

It is a cause of gratitude to him, that these means have been enlarged to an extent that places the success of our schools beyond all hazard by the munificent bequest of the late Mr. Sherred. To benefactions of this description are the nations of Europe in a great measure indebted for those literary and religious institutions which constitute their just pride, and from which perennially flow the invaluable blessings of science and of religion. It is the obvious policy of our own country, in which institutions of this description are obstructed in their usefulness by their circumscribed resources—a policy, too, demanded by the freedom of her governments, which lay as few restraints as possible on individual rights—to cherish that generous and liberal zeal by which private property is made to minister to the public good, and to perpetuate its bounties to the latest generations. The memory, then, of our beneficent benefactor, should be gratefully cherished, not more by the friends of science and religion, than by the patriot, who regards the prosperity of his country as inseparably and vitally connected with these highest objects of human regard—and the prayers should be offered to him, with whom are the hearts of all men, that the spirit which dictated this liberal benefaction may animate others to corresponding acts of benevolence.

The legacy of Mr. Sherred has, however, given rise to measures which may possibly lead to a collision between our theological school and the general institution. A special meeting of the General Convention of our Church has been called for the purpose of taking into consideration the last will and testament of Mr. Sherred, and of determining whether any and what measures should be taken for obtaining the legacy bequeathed by him. What will be the result of the deliberations of this Convention, it is impossible to ascertain. It would seem, however, that they would resolve to relinquish the claim of the general seminary to the legacy—or to assert it, and for this purpose to bring the general seminary into this diocess—or that they would prefer what may be styled a compromise—a consolidation of the general theological seminary with our diocesan school, so as

to make one general institution in this state—or, finally, that they will relinquish the project of a general seminary.

That little dependence can be placed on the validity of the claim of the general seminary to the legacy of Mr. Sherred, would appear from what is understood to be the fact, that no legal gentleman consulted on behalf of that seminary, has given a decided opinion in favour of it. The eminently respectable legal opinions which will be laid before you, will show the strength of the claim of the theological school of this diocess, and will serve to remove all apprehension that it can be wrested from us by the general institution. It would seem improbable, then, that the General Convention will resolve to assert their claim, and for this purpose establish in this diocess a general seminary on independent ground. They will, perhaps, conclude to relinquish the project of a general seminary, in consequence of the difficulty of uniting the disconnected exertions of Episcopalians through this extensive country in favour of a general institution, and of the evidence of a disposition which I always supposed would be manifested to establish diocesan institutions—one of this description having been organized by a society embracing the Episcopalians of Virginia and a proportion of those of Maryland. If, however, the sentiment in favour of a general institution should still prevail, it is then probable that a union of the general seminary with our diocesan one will be proposed. And this is a subject which may merit our serious consideration.

On the one hand, it cannot be supposed that this Convention will relinquish the arrangements so unanimously settled at the last Convention, and any essential provisions relative to our diocesan schools, so as to place our resources entirely beyond our own controul. On the other, the consideration must be admitted to have weight, that the dignity, order, and harmony of the Church, as well as the respectability of the general institution, may be advanced by the proposed union. One objection to applying the resources of *the Church in* this diocess has always been—the possibility of its removal. But to this the legacy of Mr. Sherred, which would be forfeited if the seminary were removed from the state, presents one barrier, and others might be provided. Another objection to the general institution seminary is, that as at present constituted, it might be entirely under the controul of a very small minority of the Church at large, and even of those who have not contributed, or in a very small proportion, to its funds. In case, however, of a union, such an organization of the general seminary might be made as to secure to every part of the Church a *just* influence in its management. And the plan might be formed of such a nature as to remove all the reasonable objections to a general institution in this diocess, and to secure all our important arrangements with respect to our own institutions. Permit me to suggest whether it would not be well to be prepared for such an event. For this Convention, however, to settle the detail of this plan would on many accounts be inexpedient, inasmuch as subsequent consultation at the General Convention might render other details advisable, and definitive arrangements on our part, appearing to preclude consultation, might present a barrier to any conciliatory project. Still it would seem necessary that something definitive should now be done. The plan of compromise or of union would require an alteration of the constitution of our Theological Education Society. This must be the joint act of the Trustees of the Society and of the Convention. The alterations necessary in case of a union cannot be known until after the meeting of the General Convention. To call special meetings of the Trustees of the Society and of our State Convention, in order to determine on the propriety of the plan or the necessary alterations, would be, on many accounts, inexpedient, and, perhaps, in reference to our Convention, almost impracticable, since it can be hardly expected that the clergy and lay delegates would so soon assemble from every part of this large state. To delay definitive measures until the next Convention would be also highly inexpedient, inasmuch as this would still

further postpone active measures for the great objects of theological education, which, from various causes, have been too long delayed, and might oppose new obstacles to the settlement of a question which every friend to the peace, order, and dignity of the Church, must wish to see as speedily as possible put to rest.

Under these circumstances, it would appear advisable for this Convention to adopt such measures as may admit of a union between the two schools, on principles which will secure all the essential arrangements with regard to our theological schools, and the just influence of those parts of the Church who may contribute to the general institution in its concerns.

*My Clerical and Lay Brethren,*

In all the views which I have stated, I have acted under that deep sense of duty to the Church which I should always cherish, and with that frankness which becomes my station, and which is most agreeable to my feelings, and which, I trust, is not contrary to your expectations. Should the General Convention choose to relinquish the project of a general seminary, and even persevere in it, and not locate the school in this diocess, we can go on with our diocesan institution. Should they contest our claim to the legacy in question, we shall, I presume, decorously, but firmly assert it. And should they propose the course of compromise on correct principles, I trust we shall be prepared to meet it in the spirit of conciliation and candour, and with our fervent prayers, that our Lord and Master would direct and overrule all our consultations and plans for the good of his Church and Kingdom.

JOHN HENRY HOBART.

*New-York, October 17th,* 1821.

*(To be continued.)*

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*Abstract of the Proceedings of the Bishops, Clergy, and Laity, of the Protestant Episcopal Church in the United States of America, in a Special General Convention, held in St. Peter's Church, in the City of Philadelphia, from October 30th to November 3d, inclusive, A. D.* 1821.

The Convention was composed of the following members:—

*House of Bishops.*—The Right Rev. William White, D. D. of Pennsylvania, Presiding Bishop; the Right Rev. John Henry Hobart, D. D. of New-York; the Right Rev. Alexander Viets Griswold, D. D. of the Eastern Diocess; the Right Rev. James Kemp, D. D. of Maryland; the Right Rev. John Croes, D. D. of New-Jersey; the Right Rev. Thomas Church Brownell, D. D. LL. D. of Connecticut.

*House of Clerical and Lay Deputies.*—Clerical Deputies—Massachusetts, the Rev. Samuel F. Jarvis, D. D. the Rev. Thomas Carlile; Rhode-Island, the Rev. Salmon Wheaton, the Rev. Nathan B. Crocker; Connecticut, the Rev. Daniel Burhans, the Rev. Ashbel Baldwin, the Rev. Birdsey G. Noble, the Rev. Harry Croswell; New-York, the Rev. David Butler, the Rev. Thomas Lyell, the Rev. Benjamin T. Onderdonk, the Rev. Orin Clark; New-Jersey, the Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. John Croes, jun. the Rev. Abiel Carter; Pennsylvania, the Rev. Frederic Beasley, D. D. the Rev. Bird Wilson, D. D. the Rev. Jackson Kemper, the Rev. George Boyd; Delaware, the Rev. Richard D. Hall; Maryland, the Rev. William E. Wyatt, D. D. the Rev. John P. K. Henshaw; Virginia, the Rev. William H. Wilmer, D. D. the Rev. William Meade, the Rev. Simon Wilmer; North Carolina, the Rev. Richard S. Mason, the Rev. Gregory T. Bedell; South-Carolina, the Rev. Christopher E. Gadsden, D. D. the Rev. John J. Tschudy, the Rev. Christian Hanckell, the Rev. Maurice H. Lance.

Lay Deputies—Rhode-Island, Col. Alexander Jones, Stephen T. Northam, Esq. Jeremiah Lippitt, Esq.; Connecticut, the Honourable Samuel W. Johnson, Nathan Smith, Esq.; New-York, Richard Harison, Esq. the Honourable Morris S. Miller, John Wells, Esq.; New-Jersey, Peter Kean, Esq. Joseph V. Clark, Esq. Daniel Garrison, Esq.; Pennsylvania, William Me-

redith, Esq. Thomas M'Euen, Esq. Walter Kerr, Esq. Levi Pauling, Esq.; Delaware, George Read, Esq. John Cummins, Esq.; Maryland, the Honourable John C. Herbert, Tench Tilghman, Esq.; Virginia, Col. William Mayo, Philip Nelson, Esq. Edmund J. Lee, Esq.; North-Carolina, Duncan Cameron, Esq. Josiah Collins, Esq.; South-Carolina, William Heyward, Esq. Lewis L. Gibbes, Esq. Col. Lewis Morris.

On the first day the Convention organized; the Right Rev. William White, D. D. as senior Bishop present, took the chair in the House of Bishops, agreeably to the rules of the House, and the Rev. William A. Muhlenberg was appointed Secretary of the same. In the House of Clerical and Lay Deputies, the Rev. William H. Wilmer, D. D. was chosen President, the Rev. Ashbel Baldwin, Secretary, and the Rev. John C. Rudd, Assistant Secretary.

On the second day, the business was opened with Morning Prayer by the Rev. William E. Wyatt, D. D. of Maryland; a Sermon by the Right Rev. James Kemp, D. D. of the same diocess; and the administration of the Holy Communion by the Presiding Bishop, assisted by other Bishops present.

The Presiding Bishop stated to the House of Bishops that in consequence of the request of the major number of the Bishops, grounded on an application made to them by the Trustees of the Theological Seminary, herewith presented, and agreeably to authority vested in him, he had called this special Convention. The Bishops who made the request were Bishops Griswold, Moore, Kemp, Bowen, and Brownell. The statement was communicated to the House of Clerical and Lay Deputies.

The following documents accompanied the above:—

*Circular to the Bishops requesting a call of a Special Meeting of the General Convention.*

*New-Haven, May 25th*, 1821.

Right Reverend Sir,

Mr. Jacob Sherred, late of the city of New-York, died in March, 1821, leaving by his will, dated the 28th of January, 1820, to his executors, the Rev. John Cornelison, George Arcularius, and Jacob Lorillard, the residuum of his estate, after the payment of certain legacies, in trust for purposes which will appear from the following extract:—

"*Item*—I give and bequeath unto my sister Elizabeth, the sum of ten thousand dollars of lawful money aforesaid, and in case my sister Elizabeth should not be living at my decease, then I give and bequeath the aforesaid legacy or sum of ten thousand dollars to the children or child of my said sister Elizabeth, living at my decease if any there shall be; to be equally divided among them, share and share alike, if more than one, and if but one child of my said sister Elizabeth shall be living at my decease, then the whole of the said legacy or sum of ten thousand dollars, to go to such child, to whom I give and bequeath the same accordingly. But inasmuch as I am ignorant whether my said sister Elizabeth is now living, and whether she hath, or hath not, left any children or child now living, not having heard from or of her in many years, and being ignorant of her place of residence, *my will is, that unless the said legacy shall be claimed of my said executors, by the said legatee or legatees, within the period or space of five years from and next immediately after my decease, the said legacy shall lapse*, and I do hereby absolutely revoke the same: and *the said sum of ten thousand dollars, together with any accumulation thereof as hereinafter mentioned, shall be subject to the residuary bequest hereinafter by me made.* And I do hereby order and direct my said executors, as soon as conveniently may be after my decease, to place at interest in their own name upon real security, or invest in the purchase of six per cent. or other public stocks of the United States, or of the state of New-York, or the stock or stocks of banking or other incorporated companies, at their discretion, the aforesaid sum of ten thousand dollars, if the same shall not then yet be claimed by the aforesaid legatee or legatees, and in like manner, from time to time, to

invest or place at interest in like stock or securities, the interest or dividends of such stock or securities, in or upon which the said capital sum shall be so invested, until the said legacy shall be claimed by the said legatee or legatees as aforesaid, or until the expiration of the said period of five years from and next immediately after my decease as aforesaid, whichever shall first happen, so as to produce as great an accumulation of capital, as reasonably may be in the nature of compound interest; and if the said legacy shall be claimed by the said legatee or legatees within the said period of five years as aforesaid, then the same, together with such accumulation thereof, shall be paid or transferred to such legatee or legatees as aforesaid; and if the same shall not be claimed, by the said legatee or legatees, within such period as aforesaid, then *the same, together with such accumulation thereof, shall sink into and become part of my residuary estate, and shall go and be applied, according to the disposition hereinafter by me made of the same.* And as to all the rest, residue and remainder of my personal estate and effects, not otherwise disposed of by this my will, I give and bequeath the same, and every part thereof, unto my said executors, their executors, administrators, and assigns, upon the trusts, and for the intents and purposes hereinafter expressed and declared of and concerning the same; that is to say, upon trust that they do and shall place the same to interest upon real security, or invest the same in the purchase of six per cent. or other public stock of the United States, or of the state of New-York, or in the stock or stocks of banking or other incorporated companies, at their discretion, and that they do and shall, in like manner, from time to time, invest or place at interest in like stocks or securities, the interests or dividends arising thereon, so as to produce as great an accumulation of capital, as reasonably may be in the nature of compound interest, *until there shall be established, within the state of New-York, under the direction, or by the authority of the General Convention of the Protestant Episcopal Church in the United States of America, or of the Convention of the Protestant Episcopal Church in the state of New-York, a college, academy, school, or seminary, for the education of young men designed for holy orders in the Protestant Episcopal Church in the United States of America;* and upon such college, academy, school, or seminary, being so established, then upon further trust, that they do and shall pay or transfer all such stock or securities to the trustees, directors, or managers, for the time being, of such college, academy, school, or seminary, or their treasurer, or other officer thereto authorized, for the use and purposes of such college, academy, school, or seminary, and for which the receipt of any three or more of such trustees, directors, or managers, as my said executors shall, in their discretion, deem it expedient to require, or of such treasurer or other officer thereto authorized, shall be a sufficient discharge to my executors. Provided always, and my will is, and I do hereby declare that it shall and may be lawful to and for my said executors, from time to time, at their discretion, to call in the amount of, and to sell and transfer all or any such stocks or securities wherein or upon which the before-mentioned legacies or bequests, any or either of them, shall be placed out or invested in pursuance of this my will, or any part thereof respectively, and again to place at interest or invest the same in other securities or stocks, as aforesaid, to vary, alter, or transpose all or any such stocks or securities when, where, and so often as it shall by them be deemed expedient so to do. And that they, or any of them, shall not be answerable or accountable for the insufficiency or deficiency of any such stocks or securities."

The amount of this residuary bequest, exclusive of the ten thousand dollars, which may, at the expiration of five years lapse and become a further endowment, is estimated at not less than seventy thousand dollars.

As soon as the conditions of this will were made known, the Trustees of the General Theological Seminary, resident in New-York, in connexion with the agents appointed in that city for the purpose of obtaining subscrip-

tions to the funds of the institution, deemed it their duty to take immediate measures to ascertain whether it was the intention of the testator to endow the institution with which they were connected. They accordingly sent exemplifications of the will to gentlemen learned in the law, in various parts of the United States, requesting them to give their opinions on the matters at issue. A request was also made to the Bishop of Connecticut, by three Trustees, that he would summon a special meeting of the Board for the purpose of receiving and comparing such opinions, and taking such proper measures, as were or might be suggested by the same, in order to secure the bequest to the general seminary. The Trustees have accordingly met, and have received the opinions, some written and some verbal, of many of the most distinguished jurists in the United States.

The two questions which are chiefly to be considered, are, First, whether a seminary to be established within the state of New-York, by the General Convention, will be entitled to the bequest, *in preference* to a seminary established by the Convention of the state of New-York; and, if so, Secondly, what measures the General Convention ought to adopt to secure the bequests to its own seminary.

Two constructions of the will are contended for. One is, that the testator intended his bounty for a seminary to be established within the state of New-York, by the authority and under the direction of the General Convention; and that *in default* of that Convention to establish and assume the direction of such a seminary, then that it should go to a seminary there to be established, by the authority and under the direction of the Convention of the state of New-York. The other construction is, that the testator intended the bequest for the seminary which should be *first established* within the state of New-York, by the authority and under the direction of either Convention, whichever it might be that should first make the establishment.

The most obvious reasons assigned for the first construction are, that the General Convention is first named, and may, therefore, reasonably be presumed to have been first and principally in the mind of the testator. The General Convention is the superior body, whose duty it is to prescribe the course of education, and the qualifications of candidates for holy orders, and may well be supposed to have possessed the greatest share of the testator's confidence. A donation in trust to the superior body is more likely to be in accordance with the views and considerations which commonly influence donors, than one to the inferior body. Any other construction leaves the testator's intention entirely doubtful on this point, and it is not probable that he named the two bodies, one of which was to establish and superintend the charity, without intending a preference of one over the other.

On the other hand, it is contended, that the naming of the General Convention first does not denote a preference, because, where two objects are mentioned, for which there is no common term, one must necessarily be named before the other. The language also of the will is, that the executors are to retain the fund in their hands, and to reinvest the interest, &c. "*until* there shall be established, under the authority of the General Convention, *or* of the State Convention, a college or seminary, &c. and *upon* such college or seminary being established, *then* to pay over to its Trustees." The literal meaning, it is contended, of such language is, that whichever Convention should first establish a seminary, conformable to the description in the will, acquires a right to the legacy which cannot be taken away by the subsequent establishment of another. To this it is replied, that from the very terms of the bequest, it evidently appears that the testator was in no hurry to establish a seminary, since he speaks not only of an accumulation of interest, while the property continues in the hands of the executors, but also of an accumulation in the rate of compound interest, which implies its continuance in their hands at least two years after it is vested in the manner required by the testator. And, further, it cannot reasonably be supposed that one who

was so well known to love the prosperity and peace of the Church, meant to hold out his bequest as an invitation to the two Conventions to run a race, or enter into any contest for the priority.

If a seminary, established by the General Convention within the state of New-York, be in equity entitled to the bequest, the second question which remains to be considered respects the measures to be adopted in order to secure it, Whether it be necessary or expedient to call a special meeting of the General Convention as soon as may conveniently be done.

As to the necessity of this measure, there is some diversity of opinion among those who advocate the rights of the General Convention. Some are of opinion, that the right will not lapse unless the Convention, at their next regular triennial meeting, should neglect to act upon the bequest; others, on the contrary, think, that the Convention is bound to assemble as soon as can conveniently be done.

But though there is a diversity of opinion as to the necessity of the measure of calling a special meeting of the General Convention, with regard to its expediency there seems to be little or no doubt. Some express themselves in stronger language than others; but most, if not all, agree that a special meeting should immediately be called, and a theological seminary established under its direction and authority within the state of New-York. This opinion has been greatly strengthened in the view of the Trustees by the consideration that the interests of the present general seminary, as well as those of all other parties concerned, require as speedy a decision of the question as possible. The exertions which have hitherto been made with considerable success for increasing the funds of the institution, are now paralized, and must continue to be so, till it is known what course the General Convention will pursue. The Trustees, therefore, have felt it to be their duty, a duty which they owe to the seminary of which they are the guardians, a duty which they owe to their brethren, to the Convention, and to the Church at large, to suggest the propriety of calling a special meeting of the General Convention, in the manner prescribed by the 42d Canon, and as soon as can conveniently be done. In consequence of this conviction they have passed the following resolution, which they have directed us to transmit to you, with the present circular.

"*Resolved*, That in the opinion of the Board of Trustees it is expedient that a special meeting of the General Convention be called for the purpose of ascertaining whether any, and what measures shall be taken in relation to the bequest of the late Jacob Sherred, Esq."

THOMAS C. BROWNELL, *Chairman.*
HARRY CROSWELL, *Secretary.*

*** It being the opinion of counsel that the requisition of the several Bishops for the call of a special meeting of the Convention should be uniform, and should state the special object of such meeting, and that they should be preserved in the archives of the General Convention; therefore,

*Resolved*, That the following form of a requisition be respectfully proposed to each of said Bishops as that which may be proper to send for the aforesaid purpose.

[DATE.]

*To the Right Rev. William White, D. D. Presiding Bishop of the Protestant Episcopal Church of the United States.*

RIGHT REVEREND SIR,

In consequence of a communication received by me from the Board of Trustees of the Theological Seminary of our Church, agreed to at a meeting of that body, held at New-Haven, on the 24th and 25th days of May last, I have deemed it proper to request that a special meeting of the General Convention of the Protestant Episcopal Church in the United States may be called agreeably to the 42d Canon of said Church; and that such special meeting be held at Philadelphia, at as early a period as may be practicable, for the purpose of taking into consideration the last will and testament of Jacob Sherred, Esq. and determining whether any, and what measures should be taken for the

purpose of obtaining the legacy bequeathed by him for the purpose of educating candidates for holy orders in said Church.

*(To be continued.)*

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[The Bishop of Gloucester, Dr. Ryder, is ranked among those of the Clergy of the Church who style themselves, or are styled by way of distinction, (what, indeed, all Clergymen ought to be, in the *correct* sense of the term), *evangelical*. Under these impressions of his character, the following extracts from his second Charge to his Clergy are highly interesting. In his views of Baptism, the Bishop carries its benefits as high, as the warmest advocate of baptismal regeneration can desire.]

### *On the Celebration of the Baptismal Service.*

THE higher your views of the benefits conferred, the deeper should be your sense of the responsibility entailed upon all the persons concerned in the office —the more vigilant and solicitous should you be, that the whole heart, in yourselves, and in all the attendants, should ascend with the animating petitions, and that then, if ever, God should be worshipped in spirit and in truth.

Is it, in your view, the moment, when an immortal soul, once "born in sin and the child of wrath,"* receives a covenanted interest in the atoning blood of the Saviour, and a federal right to supplicate for its application in every future case of repented sin? Is it, in your view, the moment, when an immortal soul by nature "inclined to evil,"† and "unable to help itself,"‡ obtains a title through Christ to the promise of the Holy Spirit; and thus has secured to it in after-life the offer of ability to believe, to love, and to serve God, to resist sin and Satan, to be united to Jesus Christ here, and to be fellow-heir with him to all eternity? Is it such a moment in your view? And can the fervour of gratitude for the present unspeakable gift, the earnestness of supplication that the person thus gifted "may lead the rest of his life according to this beginning"—can this fervour, this earnestness, be unbecoming, be otherwise than indispensably requisite? Your own sense of duty will, I hope, lead you to cultivate such a devotional frame of mind, at each celebration of this our primary sacrament, and forcibly to exhort your parishioners to endeavour after the same qualification in themselves, and to select, as much as possible, none but sponsors of similar views and sentiments. From souls thus congenial, the united fervent prayer would avail much; and we might hope to see *such* baptism more often prove the effectual seed, and produce in maturity "the answer of a good conscience towards God."*

### *On Exhorting to the Communion.*

Let him keep the opposite extremes in view. Let him caution his people, *on the one hand*, against the formal reliance upon an outward ordinance, by which the Papist, we must fear, too often soothes his conscience, and "sins on that grace may abound"—with singular inconsistency, magnifying the nature of the sacrament beyond the limits of sound reason—and, practically at least, lowering the conduct it enjoins below the standard of pure and undefiled religion. Let him caution his people, *on the other hand*, against such a precise and exalted notion of perfect preparation beforehand, and sinless obedience afterwards, as would keep back the timid but sincere penitent, while, perhaps, the self-deluder and the hypocrite might be brought forward to the serious injury of their souls. Let him warn the Pharisee to withdraw in the fulness of his self-sufficient pride. Let him summon the Publican from the depths of his penitent humiliation: but let him proclaim wilful perseverance in any one habitual sin, or in obstinate unbelief, to be the effectual, though the only obstacle, and call none but those who desire to be holy—not only "almost but altogether"—and who see and own that all their pardon and all their strength, all their justification and all their hope, must be in him, of whose body and whose blood they

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* Baptismal Service. † Ninth Article. ‡ Collect for 2d Sunday in Lent

* 1 Pet. iii. 21.

are spiritually about to partake. Thus will the minister, at least in this matter, have "declared the whole counsel of God." Thus may he hope to have some communicants, at least, to whom this body of Christ administered by his hands will be "meat indeed," and his blood "drink indeed"—their souls deriving fresh health and strength from each celebration, growing in grace and ripening for glory. Thus will he "feed the flock of God, which *he* purchased with his own blood," rightly dividing to each their portion "in due season;" and thus may he humbly trust that his faithful communicants, fortified from time to time against each difficulty, trouble, temptation, and peril of the way, will go forward in their heavenward walk—and, being established in faith, and zealous of good works, through the special grace of their Lord, endure unto the end.

*On the Service to be used with the Sick.*

Let the general directions and tenor of the service of the Church itself be kept ever in your view: when it appears to be truly applicable, adhere to its letter, with additions suitable to the particular cases; and where, as you must perceive, deviations are necessary, seek to exhort, to examine, and to pray, almost in the words of the Scriptures, especially the Psalms, the manual of the sick and distressed. Adopt, as far as may be, the *language of the Collects* and the spirit of the Homilies—that spirit, which is at once devotional and practical, which "humbles the sinner, exalts the Saviour, and promotes holiness of heart and life."

From the Churchman's Magazine, for November, 1821.

## *A brief and impartial History of the Protestant Episcopal Church in New-Milford.*

As no documents of the origin and progress of this Church have been preserved, the following facts have been collected from the memory of aged persons still residing in the parish, one of whom has nearly attained the age of ninety-three years.

About eighty years ago, or in the year 1741, it is supposed that the Rev. Samuel Johnson, of Stratford, and the Rev. John Beach, of Newtown, both of whom were missionaries from the venerable Society in England for the Propagation of the Gospel in Foreign Parts, visited New-Milford, and performed the services of the Church according to the directions of her formulary, preached, and administered the ordinances of our holy religion. At this time there were but six or seven families residing in the town who called themselves Churchmen. These clergymen continued to officiate occasionally for two or three years, and the congregation, through their exertions and the blessing of God, gradually increased.

Now it was, that, though few in numbers, a small house was erected for public worship, at the south end of the street—an event which caused much joy in the little fold, and encouraged them in their future prospects. In this house they continued to assemble for public worship, not only when they were enabled to procure the occasional services of a clergyman, but also for lay reading.

This house was erected about the year 1743 or 1744, according to the best information which can now be obtained. Although the members of this little flock were unable to procure a clergyman to assume the pastoral charge over them, as there were then but few in the New-England colonies, yet they were not unmindful of the promise of their Divine Master—"Where two or three are gathered together in my name, there am I in the midst of them."

Thus they went on with cheerful alacrity to perform the weekly services of the sanctuary, till God, by his Providence, opened the way for them to secure for a part of the time the stated pastoral labours of the Rev. Solomon Palmer. He had previously been a settled congregational minister in the town of Norfolk, but had conformed to the Episcopal Church, and been to England for holy orders—and, on his return, was employed as a missionary by the Society already mentioned. They solicited and obtained him to become their teacher and guide in their

spiritual concerns, and his settlement amongst them caused much joy and satisfaction in the parish. This event took place about the year 1755, and, through his zeal and labours, the congregation increased very considerably, and there seemed to be a prospect of larger additions to the Church in the course of a few years.

But this prospect, so cheering, was soon obscured; for, the Rev. Mr. Palmer, finding it to be for the general welfare of the Church, left the congregation about four or five years from the time of his settlement, and removed to Litchfield, leaving them again destitute. But, through the goodness of God, they were not permitted to remain long vacant. Mr. Thomas Davis, who went to England to obtain holy orders in 1761, returned on the 16th of January, 1762, clothed with ministerial authority, and under the patronage of the Society for Propagating the Gospel in Foreign Parts, to which the Church in this country is so deeply indebted. In the following spring he assumed the pastoral charge of this, and two or three other parishes, to the great joy of the flock.

Mr. Davis was a man of the strictest integrity—of superior talents and urbanity of manners. In him the congregation placed the fullest confidence; nor were they disappointed in that confidence; for in his public exhibitions and private deportment he was equalled by few, and more than answered their rational expectations. And more than all this, he was eminently pious, and devoted to the cause of Christ, the interests of his Church, and the salvation of his flock. He was greatly beloved by his people, and by all his acquaintances, notwithstanding some differences of opinion between him and the religious sects around him. Under his care the congregation increased very considerably, and it was soon discovered that the house in which he officiated was not sufficiently large for the accommodation of those who assembled there for worship.

Under these circumstances, Mr. Davis began to urge his people to erect another house; nor were his remonstrances in vain. About three years from the time of his settlement amongst them, or in the year 1765, the parish laid the foundation and erected the frame of the present building, about twenty or thirty rods north of the site occupied by the former church. This was done with the fervent hope and expectation that their worthy pastor and much beloved shepherd would long continue his faithful labours amongst them.

But it appeared in the event that God, in his wise Providence, had otherwise determined; for, in the spring of 1766, their beloved pastor became very ill, and expired on the 12th of May, in the 30th year of his age, to the great grief of his flock, and of all who knew him. Thus, "in the midst of life we are in death."

But he who takes away, even the God of the whole earth, can give new blessing, as was experienced in the present instance; for, in the following year, 1767, the Rev. Richard Clark, another missionary from the Propagation Society in England, visited the parish by their desire, and in the course of a few weeks was elected their pastor, and commenced his labours on the 21st of June in the same year.

In conjunction with this, he had the pastoral care of some of the neighbouring parishes, and continued in his station through the Revolutionary War, during which he suffered many privations in consequence of his attachment to the people and government of Great Britain—an attachment which he shared in common with his clerical brethren, and the members of the Episcopal Church generally. At the close of the war he was deprived of the stipulated sum of thirty pounds sterling, which he had annually received from the Society in England, and this, with his other troubles, induced him to think of removing within the dominions of the King of Great Britain. This was accomplished in the year 1787, by his removing with his family to Nova-Scotia. Thus the Episcopal Church became again vacant, after enjoying the regular administration of the ordinances of religion about twenty years in succession, under the pastoral care of the Rev. Richard Clark.

But the parish was not suffered to remain long destitute; for, in the year 1790, the Rev. Truman Marsh, having been previously requested, took the pastoral charge of the church, together with that of the Episcopal churches in New-Preston and Roxbury; and all things were again settled and conducted with order and regularity, and strictly upon the principles of the Episcopal Church. On the 4th day of September, 1793, the members of the congregation requested the Right Rev. Bishop Seabury to consecrate their church to the service of Almighty God, by the name of St. John's Church; to which request the Diocesan acceded; and the vestry and congregation were highly pleased, and grateful to him for his fatherly care over them.

From this period to 1797, nothing transpired of a nature sufficiently important to be entitled to a place in the annals of the parish. But, in the spring of this year, a resolution was passed to sell the glebe house, and lot of land attached to it, consisting of about an acre and three quarters, and lying on the west side of the principal street in nearly the centre of the town. How this glebe came into the possession of the church is now a matter of uncertainty; although report attributes it to the munificence of some unknown individual, and the sale of public highways, the proceeds of which were shared between the Episcopal and Congregational Societies. The glebe was sold for one thousand and thirty-seven dollars.

The Rev. Mr. Marsh continued in the pastoral superintendance of the parish till the autumn of 1799, when he applied to the Society to be released from the pastoral charge he held over them. The reasons which induced him to think of a removal were not founded on any misunderstanding between him and his flock, for they had lived in entire harmony during the whole of their connexion; but other circumstances rendered it highly expedient in his mind that their present relation should be dissolved. Accordingly, on the 1st of November, 1799, the Society voted, though with much reluctance, to grant his request, and at the same time expressed their desire that he should visit them as often as possible.

Thus, with the consent and approbation of the Bishop of the diocess, the connexion between them was dissolved, and their beloved shepherd removed the same year with his family to Litchfield.

Once more then had the parish become vacant; and in consequence of their pastor's removal the members were left in a discouraging condition. More than one year had elapsed before much effort was used to procure the services of a clergyman amongst them; and it was discovered by the more discerning members of the parish that such a course would tend to obliterate Episcopal principles, and rendered cold and indifferent many members who had heretofore been attentive on the worship and service of our primitive and apostolic Church. Considerations like these induced some of the members to become more active, and to make exertions to procure the services of candidates for holy orders, in the hope of finding one whose services were agreeable, and who would be willing to settle amongst them. They also made arrangements to secure the occasional assistance of neighbouring clergymen, to preach with them, and administer the ordinances of religion. Accordingly their desk was for some time supplied by several candidates, and they were often visited by the neighbouring ministers: but all this time they felt as sheep without a shepherd, and divine Providence did not seem to open a way for the settlement of a clergyman till the year 1806, when Mr. Benham, a candidate for holy orders, and who is their present rector, read prayers for them at their request, and was soon after desired to take the pastoral charge of the parish, as soon as he was ordained to the ministry. Pursuant to this request, Mr. B. entered into an agreement with the committees from the three parishes of New-Milford, New-Preston, and Roxbury, to become their pastor, as soon as he should obtain holy orders, and to receive annually for his services the sum of five hundred dollars. Mr. B. accordingly commenced his ser-

vices as a candidate, on Easter-Sunday, in 1807, and soon after removed his family to New-Milford. Thus the parishes were again supplied with the regular services of a pastor residing amongst them; and, agreeably to their expectations, Mr. B. was ordained Deacon on the 16th of the following September, in the church at Bridgeport, by the late Right Rev. Bishop Jarvis; and, on the 31st of the following August, he was ordained Priest, in the church at Norwalk, by the same Bishop.

Thus the expectations of the parishes were answered, and universal harmony prevailed in the cure. Since Mr. Benham's assumption of the pastoral charge, a number of very valuable acquisitions have been made to the parish and church, who have been liberal in their gifts, and faithful and frequent attendants at the altar of their God and Saviour, and whose praise is already in the churches. What the members of the parish have done to advance the pecuniary interests of the Church generally, and of this parish in particular, will hereafter, we trust, appear in the Treasurer's books.

And may the rising and future generations be prompted to similar works of faith and labours of love, by the example of the pious and liberal among their predecessors, that when the Divine Head of the Church shall appear in judgment, they, with their fathers who have been devoted to the cause of Christ, may receive the cheering commendation, "Well done, good and faithful servants, enter ye into the joys of your Lord."

*Feb.* 1, 1821.

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From the Christian Guardian, and Church of England Magazine.

## *The Cottage of Content; or, a Visit to Robin and Mary.*

In one of those delightful evenings, when the last rays of the setting sun but faintly tinged the tops of the distant hills, and the whole horizon was serenely calm, I left the precincts of my sequestered home, and extended my walk over the neighbouring fields. Beautifully varied were the surrounding prospects. In the distance appeared the waves of the mighty ocean, whose roar but faintly echoed on my ear. The intermediate space was pleasingly diversified into hills and vales. Here, ascending an eminence, a wide champaign opened to the view. There, winding with the river's limpid stream, a pathway led to a rural and romantic village. The church spire from among the trees shot up, and seemed to say, "Man, let thy thoughts go heavenward and rise toward thy God." On my right, as I advanced, stood an humble shed; I had named it the Cottage of Content. The fragrance of the enclosed garden at once regaled the sense and cheered the heart. The scented brier lined the hawthorn hedge, and woodbines grew luxuriantly over the walls of the cottage. I approached unnoticed. The window was on a jar. I heard some youthful voice, in a kind of melodious cadence, repeating one of Dr. Watts's hymns:—

> "How glorious is our heavenly King,
> Who reigns above the sky!
> How shall a child presume to sing
> His dreadful majesty!"

The words evidently appeared to express the emotions of a grateful heart. I could not but reflect on the pleasing task (would it were pleasing to all!)

> "To rear the tender thought,
> And teach the young idea how to shoot."

How commendable are those who, by their labours, bring little children unto Jesus, that he may bless them! how praiseworthy the endeavour to take a little child by the hand, and conduct it into the paths of piety! Go on, ye teachers of babes: when the Shepherd and Bishop of souls shall appear, ye shall be found to have been feeding his lambs, and, with the young ones of his flock, you also shall enter into rich pastures of glory, and recline beside the streams which make glad the city of God.

Awakening from these reflections I drew nearer the cottage. The sun was now set, and the wearied labourer sought his peaceful home. I was asked of the cottagers to walk in, and, if I pleased, to share with them their humble meal. Economy had spread a frugal yet wholesome board, whilst prayer sanctified the gifts of a gracious Providence. The circumstances of this fa-

were by no means affluent, yet
itment smiled in all their looks.
rows of Robin and Mary were
d over with age, and their fur-
cheeks bespoke their tarrying
as short. Robin had early im-
d on the minds of his children the
importance of a religious life.
as he observed, was to be their
t patrimony; this the greatest
re their fond parents had to leave

as gratified with the conversation
cottagers. Though "alike un-
to fortune and to fame," yet me-
it *here* the great are not envied
greatness, nor could the mightiest
ch upon earth increase the happi-
which dwells in the Cottage of
nt. I was pleased to find the
ents of Robin congenial with my
We were agreed, that the reli-
of the Bible was the "pearl of
price," "the one thing needful."
ude beamed in the eye of my aged
when speaking of our redemption
incarnation, sufferings, and death
us. His animated countenance
oy and gladness to my heart.
at a moment was this! Happy
I thought, thou wilt, as "a good
r of Jesus Christ," finish thy war-
gloriously. Thou hast not been
ied of thy Redeemer on earth;
vill he disown thee before the
e of his Father in heaven.
e hours had passed with a more
usual swiftness during my stay un-
Robin's roof. Some years had
ed since I last visited this content-
t; but still it was the abode of
, but "a little lower than the an-
The offspring of Robin and
were also habituated to reverence
ame of God, to remember the
's day, and regularly to attend
e prayer was wont to be made:
ow their parents saw them with
action pursuing the ways of plea-
ess and the paths of peace. Hap-
arents! happy children! Would
thers would "go and do likewise!"
t to return to our narrative. Fa-
prayer was proposed. The
*ger was requested to join in the*
*ions of the evening: of course I*
*ted. The youngest son observed*
a look which said, "Bring the Bible." The book was accordingly brought: tarnished were its covers—its better days were gone. Ah! how unlike the Bibles of many calling themselves Christians! This was daily used. Theirs, alas! remain untouched for years, or only handled to display their outward adorning and their pictured beauties. Not so was Robin's. Here could he say:—

*Here* are my choicest treasures hid;
*Here* my best comfort lies;
*Here* my desires are satisfied,
And *hence* my hopes arise.

The chapters selected for perusal were Genesis xxii. and Matt. xxvi. To these portions of the sacred volume prayer succeeded: and did ever the oblations of a faithful soul come up acceptably to God, it was then. Simple yet comprehensive were Robin's requests, and unfeigned his praises for "the great things done for our souls." If it is possible to foretaste the happiness of heaven, it is in such seasons when two or three are met together in the name of Jesus. Then do we rise superior to the world—the light of the divine countenance beams upon us, and ours is the hope blooming with immortality. I was then in the Cottage of Content.

I rose to depart, wishing Robin and his family farewell, and left them with the promise of another visit. In retracing my steps I had abundant food for meditation. I felt persuaded that contentment is the chief mean of happiness, and religion the only source of genuine pleasure.

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## *Last Moments of William Lord Russell.*

(From his Life, by Lord John Russell.)

THE last week of his existence was spent in serious preparation. Burnet and Tillotson were much with him. On the evening before his execution, after dinner he received a few of his friends, and took a last leave of his children.

"On this occasion, the fondness of a father did not prevent him from maintaining the constancy of his temper. A little before he went to eat his supper,

he said to Lady Russell, 'Stay and sup with me; let us eat our last earthly food together.' He talked very cheerfully during supper on various subjects, and particularly of his two daughters. He mentioned several passages of dying men with great freedom of spirit; and when a note was sent to his wife, containing a new project for his preservation, he turned it into ridicule, in such a manner, that those who were with him, and were not themselves able to contain their griefs, were amazed. They could not conceive how his heart, naturally so tender, could resist the impression of their sorrow. In the daytime he had bled at the nose, on which he said, 'I shall not now let blood to divert this: that will be done to-morrow.' And when it rained hard that night, he said, 'Such a rain to-morrow will spoil a great show, which is a dull thing on a rainy day.'

"Before his wife left him, he took her by the hand, and said, 'This flesh you now feel, in a few hours, must be cold.' At ten o'clock she left him. He kissed her four or five times; and she so governed her sorrow, as not to add, by the sight of her distress, to the pain of separation. Thus they parted; not with sobs and tears, but with a composed silence; the wife wishing to spare the feelings of the husband, and the husband of the wife, they both restrained the expression of a grief too great to be relieved by utterance.

"When she was gone, he said, 'Now the bitterness of death is past.' And he then ran out into a long discourse concerning her, saying, how great a blessing she had been to him, and what a misery it would have been to him, if she had not had that magnanimity of spirit, joined to her tenderness, as never to have desired him to do a base thing to save his life. Whereas, what a week he should have passed, if she had been crying on him to turn informer, and to be a Lord Howard! He then repeated to Dr. Burnet, what he had often before said, that he knew of nothing whereby the peace of the nation was in danger; and that all that ever was, was either loose discourse, or, at most, embryos that never came to any thing; so there *was nothing on foot, to his knowledge.* He then returned to speak of his wife. He said there was a signal providence of God in giving him such a wife, where there was birth, fortune, great understanding, great religion, and great kindness to him; but her carriage, in his extremity, was beyond all. He said that he was glad that she and his children were to lose nothing by his death; and it was great comfort to him that he left his children in such a mother's hands, and that she had promised him to take care of herself for their sakes. Then he spoke of his own situation, and said, how great a change death made, and how wonderfully those new scenes would strike on a soul. He had heard how some that had been born blind, were struck, when, by the couching of their cataracts, they saw; but what, he said, if the first thing they saw were the sun rising?

"His servant requested he might sit up in his chamber while he slept. This he refused, and was locked up between eleven and twelve, leaving orders to be called at four. When his servant came at that hour, he found him as sound asleep as at any time in his life. As he awoke, he asked what o'clock it was; but whilst his servant was preparing his things for him to dress, he fell asleep again. Dr. Burnet coming in woke him, saying, 'What, my lord! asleep?'—'Yes, Doctor,' he said, 'I have slept heartily since one o'clock.' He then desired him to go to his wife, to say that he was well, and had slept well, and hoped she had done so. He remembered himself kindly to her, and prayed for her. He dressed himself with the same care as usual; and said, he thanked God he felt no sort of fear or hurry in his thoughts. He prayed several times with Dr. Burnet, and afterwards with Dean Tillotson; and, at intervals, went into his chamber, and prayed by himself. Once he came out and said he had been much inspired in his last prayer, and wished he could have written it down and sent it to his wife. He gave Dr. Burnet several commissions to his relations; but none more earnest than to one of them, against all revenge for what had been done to himself: he told Burnet he was to give him his watch; and, as he

wound it up, he said, 'I have done with time: now eternity comes.'

"About half an hour before he was called on by the sheriffs, he took Dr. Burnet aside, and said that he meant to say something of the dangers of slavery as well as Popery; but on Dr. Burnet's telling him it would look like resentment, and begging him to let it alone, he smiled, and said he would do so.

"As he came down, he met Lord Cavendish, and took leave of him; but remembering something of importance, he went back to him, and spoke to him with great earnestness. He pressed him anxiously to apply himself more to religion, and told him what great comfort and support he felt from it now in his extremity. Such was his last advice and farewell to his dearest friend. He went into his coach with great cheerfulness. Dr. Tillotson and Dr. Burnet accompanied him. As they were going, he looked about him and knew several persons. Some he saw staring on him, who knew him, and did not put off their hats. He said, there was great joy in some, but that did not touch him so much as the tears he observed in the eyes of others; for that, he said, made him tender. He sung within himself as he went along: and Dr. Burnet asking him what he was singing, he said it was the 119th Psalm; but he should sing better very soon. As the carriage turned into Little Queen-street, he said, 'I have often turned to the other hand with great comfort, but now I turn to this with greater.' As he said this, he looked towards his own house, and Dr. Tillotson saw a tear drop from his eye.

"Just as they were entering Lincoln's-Inn-Fields, he said, 'This has been to me a place of sinning, and God now makes it the place of my punishment.' He wondered to see so great a crowd assembled. He had before observed that it rained, and said to his companions, 'This rain may do you hurt that are bareheaded.'"

After his speech on the scaffold, and some time spent in devotion—

"He then knelt down and prayed three or four minutes by himself. When this was done he took off his coat and waistcoat. He had brought a night-cap in his pocket, fearing his servant might not get up to him. He undressed himself, and took off his cravat, without the least change of countenance. Just as he was going down to the block, some one called out to make a lane, that the Duke of Albemarle might see; upon which he looked full that way. Dr. Burnet had advised him not to turn about his head when it was once on the block, and not to give a signal to the executioner. These directions he punctually attended to.

"'When he had lain down,' says Dr. Burnet, 'I once looked at him, and saw no change in his looks; and, though he was still lifting up his hands, there was no trembling, though in the moment in which I looked the executioner happened to be laying his axe to his neck, to direct him to take aim: I thought it touched him, but am sure he seemed not to mind it.' The executioner, at two strokes, cut off his head."

## *Patriarch Gregory.*

The recent insurrection of the Greeks against their Turkish masters has given rise to the most dreadful atrocities at Constantinople and various other places. It is not easy to form any conjecture as to the final result; but it is to be apprehended, that the Greeks do not possess sufficient principle properly to use their liberty, even should they be so successful as to obtain it; while that success can only be obtained by scenes of bloodshed and horror from which humanity shrinks. Among the first victims of Turkish violence we have to record the death of the Patriarch Gregory, the enlightened and zealous friend of Bible Societies. Some difficulty will, we fear, be found in discovering another instrument so admirably fitted for the promotion of this great work as this lamented Prelate.

He was a native of Peloponnesus, and first consecrated to the Archiepiscopal See of Smyrna, where he left honourable testimonials of his piety and Christian virtues. Translated to the patriarchal throne of Constantinople, he occupied it at three distinct periods, for under the Mussulman des-

potism was introduced the anticanonical custom of frequently changing the head of the Greek clergy.

During his first Patriarchate, he had the good fortune to save the Greek Christians from the fury of the Divan, who had it in contemplation to make that people responsible for the French expedition into Egypt. He succeeded in preserving his countrymen from the hatred of the Turks, but he was not the better treated for his interposition; the Turkish government banished him to Mount Athos. Recalled to his See some years after, he was again exposed to great danger in consequence of the war with Russia; and, on the appearance of an English fleet off Constantinople, the Patriarch was exiled anew to Mount Athos, from whence he once more ascended that throne on which he terminated his career.

This Prelate invariably manifested the most rigid observance of his sacred duties; in private life he was plain, affable, virtuous, and exemplary. To him the merit is ascribed of establishing a patriarchate press. He has left a numerous collection of pastoral letters and sermons, which evince his piety and distinguished talents. He translated and printed in modern Greek, with annotations, the Epistles of the Apostles. He lived like a father among his diocesans, and the sort of death he died adds greatly to their sorrow and veneration for his memory. This Prelate had not taken the least share in the insurrection of the Greeks; he had even pronounced an anathema against the authors of the rebellion; an anathema dictated, indeed, by the Mussulmans' sabres, but granted to prevent the effusion of blood, and the massacre of the Greek Christians.

When the Rev. Mr. Connor was at Constantinople, in 1819, he was introduced to this venerable Patriarch as an English clergyman. "He received me," says Mr. C. "very kindly; and, after conversing some time on literary topics, particularly on the affinity of various languages, about which he was very inquisitive, I made him acquainted with the existence and state of the Bible Society. He approved of it. On *my mentioning that I had* in Pera copies of the Scriptures in twelve languages, he seemed surprised, and intimated a wish to see some of them. The same day I sent him copies of the translations which I possessed. He was highly gratified, and expressed his thanks in writing. I was glad to hear, the other day, that he has already sent the copies which I gave him, to some of his distant friends, of high rank in the Church, as a valuable present."

From that moment he became the warm and devoted friend of the Bible Society; anxious to hear of its success, and employing every means which his peculiar situation would allow in its behalf. We mourn his removal; not so much on his own account, for, to a man in his 80th year, death must soon come, and to a Christian it ever comes as a friend, whatever be its outward form; but we fear it may be long before his place is supplied by a Prelate of equal piety, zeal, and prudence; and must, therefore, regret his loss as a serious injury to the promotion of the Gospel of Christ.

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## *Dr. Chalmers's Opinion of the Generalising Scheme of Benevolence.*

*To the Publishers of the Christian Journal.*

GENTLEMEN,

I send you for publication an extract from Dr. Chalmers's work "on the Christian and Civic Economy of large Towns." The sentiments which it contains are well worthy of the consideration of those *religious philanthropists*, who think that their benevolence is not properly exerted, but in the cause of Bible Societies and Missionary Societies which extend over a whole nation or the whole world. A. B.

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"There are so many philanthropists in this our day, that if each of them, who is qualified, were to betake himself, in his own line of usefulness, to one given locality, it would soon work a great and visible effect upon society. One great security for such an arrangement being propagated, is the actual comfort which is experienced by each, after he has entered on his own separate portion of it. But there is, at the

same time, a temporary hindrance to it, in the prevailing spirit of the times. The truth is, that a task so insolated as that which we are now prescribing, does not suit with the present rage for generalising. There is an appetite for designs of magnificence. There is an impatience of every thing short of a universal scheme landing in a universal result. Nothing will serve but a mighty organization, with the promise of mighty consequences; and, let any single person be infected with this spirit, and he may decline from the work of a single court or lane in a city, as an object far too limited for his contemplation. He may like to share, with others, in the enterprise of subordinating a whole city to the power of some great and combined operation. And we may often have to deliver a man from this ambitious tendency, ere we can prevail upon him to sit humbly and perseveringly down to his task—ere we can lead him to forget the whole, and practically give himself to one of its particulars—ere we can satisfy him, that, should he moralise one district of three hundred people, he will not have lived in vain—ere we can get him to pervade his locality, and quit his speculation."

"Not that we at all admire the narrowness of an unsocial spirit, which cares for nothing beyond the confines of its own territory. It is simply, that we hold it to be bad moral tactics, thus to extend the field of management—thus to bring a whole city or a whole province under one unwieldy jurisdiction—thus to weaken, by dispersion, the interest which we think is far more vivid and effective when concentrated upon one given locality—thus to exchange the kindness of a small appropriated home for the cold lustre of a wider and more public management—thus to throw ourselves abroad, over an expanse of superficiality, instead of thoroughly pervading and filling up each of its subordinate sections. We have, in fact, somewhat of the same antipathy to a general society for matters spiritual, that we have to a general session for matters temporal; and are most thoroughly persuaded, that the less we are linked and hampered with one another, the more effective will be all our operations."

## *Address of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church.*

### To the Protestant Episcopalians of the United States.

The Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, present to you the annexed statement of the measures which they have adopted for carrying into effect the great and interesting object committed to their charge.

In the arrangements which they have made for giving efficiency to the design of the General Convention in the establishment of this institution, they have deemed it right, in dependence on Divine Providence, and the zeal of the friends of our venerable Church, to lay at once the foundation of a widely extended system of theological instruction; while it was necessary that they should accommodate their expenditures, as far as practicable, to the means placed at their disposal. To accomplish both these desirable objects, they have availed themselves of the assistance of several Professors, whose services will be, for the present, gratuitously rendered; under the expectation, however, that suitable provision will be made for their just remuneration as soon as the state of the funds will warrant.

The appeal is now made to your feelings of attachment to the doctrine, ministry, and worship of the Church; to your desire for the promotion of a spirit of enlightened piety among her members; and to your anxiety for the extension of her principles, as intimately connected with the advancement of primitive truth and order, with the well being of the social state, and with the salvation of men. And the Trustees cherish the confident hope, that under the influence of these considerations, your contributions will be proportioned to the superiour magnitude of the objects of the institution, and will afford the means of an adequate remuneration to the Professors, and of pecuniary aid to pious but necessitous students.

Your prompt and vigorous assistance is the more earnestly solicited, because the generous bequest which has so materially influenced the authorities of the Church, in the establishment and location of the General Seminary in New-York, though munificent as an individual benefaction, is not likely to equal in amount the expectations that have been indulged, and with all the other resources in the possession of the Trustees, will fall far short of the present exigences of the institution. While they venerate the memory of the departed benefactor of the Church, and gratefully appropriate the proceeds of his

bounty to its destined uses, the Trustees indulge the hope that his generous beneficence will operate as a stimulus to new and spirited exertions. They will not for a moment suppose that this act of pious liberality will be considered, by any of the friends of the Church, as rendering unnecessary their vigorous efforts in behalf of an institution, the respectability, usefulness, and permanency of which must depend on the general and liberal support which it shall receive.

The present Constitution of the Seminary is calculated to give to every diocese a just influence in its affairs, and to secure a correct management of them. This Constitution was adopted by the late General Convention with singular unanimity. The same harmony has prevailed at the meeting of the Board of Trustees, where the strongest desire has been manifested by all present to conduct the institution with a reference to the interests of every part of the Church. They trust that the feelings which have thus happily influenced the measures by which the Seminary has been established, will pervade the great body of Episcopalians. Their increasing numbers, liberality, and zeal, forbid the anticipation that they will suffer an institution to languish, which is essentially connected with the respectability, influence, and extension of their Church, and with the advancement of the great concerns of religion and the best interests of mankind.

The Trustees are happy to state, that a number of pious and well educated young men are ready to prosecute their studies under the several Professors, at the opening of the first session.

The Trustees confidently hope that the period has now arrived, when our Church, mindful of her divine origin and glorious design, will, by a simultaneous effort in her different branches, zealously engage in the important undertaking which her ecclesiastical authorities have so cordially begun, of preparing for the work of her ministry a succession of faithful labourers, who, being rightly called, shall be also duly qualified, for the momentous trust. Thus will this venerable member of the mystical body of Christ become an instrument, under God, of perpetuating in our land the inestimable blessing of a learned, pious, and faithful ministry.

May the great Head of the Church, to whose glory we desire that all our labours should be consecrated, give effect, by his Spirit, to the appeal now made; and may you, beloved brethren, reap the rich reward of a beneficence excited by the love of God and of your fellow men, in the present consciousness of well doing; in the approbation of your Redeemer at the last day; and in the enduring blessedness of *his heavenly kingdom.*

*Resolutions adopted at a meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States of America, held in the City of New-York, December 19, 1821.*

1. *Resolved*, That the General Theological Seminary be established in the city of New-York.

2. *Resolved*, That in compliance with existing engagements and responsibilities, on the part of the Theological Education Society in the state of New-York, and in conformity with the sixth article of the Constitution of this Seminary, a branch school be established at Geneva, in the state of New-York, under the superintendence and controul of this Board.

3. *Resolved*, In conformity with the provisions of the fifth article of the Constitution, that the following persons, being Professors in the General Theological Seminary heretofore established by the General Convention, and in the Theological Seminary of New-York, be Professors of this Seminary; and that the professorships be constituted as follows, subject to the future regulations of this Board, viz.

In the city of New-York—

The Right Rev. Bishop Hobart, Professor of Pastoral Theology and Pulpit Eloquence.

The Rev. Samuel H. Turner, D. D. Professor of Biblical Learning and the Interpretation of Scripture.

The Rev. Bird Wilson, D. D. Professor of Systematic Divinity.

The Rev. Benjamin T. Onderdonk, Professor of the Nature, Ministry, and Polity of the Christian Church, and of Ecclesiastical History.

Mr. Clement C. Moore, Professor of Hebrew and Greek Literature.

Mr. Gulian C. Verplanck, Professor of the Evidences of Revealed Religion, and of Moral Science in its relations to Theology.

In the Branch School at Geneva—

The Rev. Daniel M'Donald, D. D. Professor of the Interpretation of Scripture, Ecclesiastical History, and the Nature, Ministry, and Polity of the Christian Church.

The Rev. John Reed, Professor of Biblical Learning.

The Rev. Orin Clark, Professor of Systematic Divinity and Pastoral Theology.

4. *Resolved*, Inasmuch as the funds of the seminary do not, at present, afford means of making adequate allowances to its Professors, and special considerations require some provision to be made in the first instance for particular individuals, that, with reference to such considerations only, and without intending to express any opinion as to the relative importance or labours of the different pro-

fessorships, but with an earnest desire to make suitable provision for the support of all, at as early a period as possible, the following salaries be established until the further order of this Board:—

To the Professor of Biblical Learning and the Interpretation of Scripture $ 1500 per annum.

To the Professor of Systematic Divinity $ 1500 per annum.

To the Professor of Hebrew and Greek Literature $ 750 per annum.

To the Professor of Biblical Learning in the Branch School $ 750 per annum.

To the Professor of the Interpretation of Scripture, Ecclesiastical History, and the Nature, Ministry, and Polity of the Church, in the same school, $ 300 per annum.

To commence when the said Professors shall enter on the duties of their respective offices, in pursuance of this appointment.

5. *Resolved*, That until the further order of this Board, the services of all the other Professors, as heretofore rendered to the Theological School of New-York, be accepted gratuitously by this Seminary.

6. *Resolved*, That the Rev. Henry J. Feltus be Librarian of the Seminary, with a salary of $ 150 per annum, and that the duties of Librarian at Geneva be performed by the Rev. Dr. M'Donald.

7. *Resolved*, That until the next meeting of this Board, the necessary business of the Seminary be managed and conducted by a Standing Committee, to consist of the Bishop presiding at this Board, and of such other Bishop or Bishops as may be in the city of New-York at any meeting of the Committee, and of six clerical and lay members. Of this Committee a majority of the clerical and lay members, and a Bishop, shall constitute a quorum. They may be convened by the presiding Bishop, who shall be their chairman, and shall be convened by him at the request of any other Bishop, or of any two members.

8. *Resolved*, That the Standing Committee be directed to digest and report to the next meeting of this Board, a system of rules, regulations, statutes, or by-laws, for the government of the seminary and the general management of its concerns.

9. *Resolved*, That until such report, the rules, regulations, by-laws, and statutes of the two seminaries before referred to, so far as they may be consistent with the Constitution of this seminary, with these resolutions, and with each other, be in force in this seminary; and, in case of collision, that the Standing Committee act in conformity with either, in their discretion.

10. *Resolved*, That the following regulations be adopted by this seminary with respect to the founding of Professorships, Fellowships, and *Scholarships*.

1. Any diocess, congregation, or association of individuals, contributing $ 20,000 towards the founding of a Professorship in this seminary, or $ 10,000 towards the founding of a Professorship in the branch school, such Professorship shall bear the name of the founder or founders, or such name as he or they may designate.

2. Any congregation, or individual, or association of individuals, contributing $ 5,000 for the founding of a Fellowship, shall have the right, from time to time, to nominate from the students who shall have completed the prescribed course of studies, the individual who is to have the benefit of the same as a fellow of this seminary. The fellows, whilst unmarried and pursuing in the institution the course of theological studies prescribed by its regulations, shall have access to the library, and admission to all the lectures, and be entitled to receive annually, for a term not exceeding four years, the interest of the said sum of $ 5,000, at the rate of five per cent. per annum. It shall be the duty of fellows to perform such literary and theological exercises as shall be assigned to them; and if any fellow shall pursue any profession or employment otherwise than in the service or by permission of the Trustees, or shall fail at any time to comply with the rules and regulations thereof, he shall forfeit his right to the benefit of the fellowship.

3. Any congregation, or individual, or association of individuals, contributing $ 2,000 for the founding of a Scholarship, shall have the right to nominate, from time to time, the individual who is to have the benefit thereof; and such individual, producing the like evidence of his qualifications as is required by the Canons of the Church in the case of candidates for holy orders, shall be entitled to gratuitous instruction in any seminary which this Board may establish; and also to receive annually the interest of the said sum at the rate of five per cent. per annum. But such individual shall be subject to all the rules and regulations of this seminary.

4. Any individual contributing by will to the amount and for the purposes specified in either of the two preceding articles, shall have the right to designate the name of the Scholarship or Fellowship, and also the person who shall possess the right of nomination to the Fellowship or Scholarship according to the provisions contained in those articles respectively.

11. *Resolved*, That the Professors of the seminary, together with the Librarian, and John Pintard, Esq. be a Library Committee, with power to take all proper measures for the preservation and increase of the Library.

12. *Resolved*, That the Standing Committee be authorized to apply to the Le-

gislature for an act incorporating this seminary; and to take all necessary measures for that object.

13. *Resolved*, That the Standing Committee, or a Sub-Committee to be appointed by them, be, and hereby are specially empowered to receive the legacy of the late Jacob Sherred, Esq. transferred to the Trustees of this seminary, by the recent resolution of the New-York seminary, and to vest the same as they may think proper, the capital sum to be always preserved inviolate.

14. *Resolved*, That the Standing Committee be authorized to procure a Portrait of Mr. Sherred for this seminary, and one for the branch school, and to cause a Tablet to be erected to his memory in Trinity Church, in the city of New-York.

15. *Resolved*, That the next session of this seminary, as to the course of education in the city of New-York, commence on the second Wednesday of February, and terminate on the fourth Thursday of July next.

*Signed by order of the Board of Trustees.*

J. H. HOBART, *President.*

H. U. ONDERDONK, *Secretary.*

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*Constitution of the Protestant Episcopal Missionary Association of St. John's Chapel, auxiliary to the New-York Protestant Episcopal Missionary Society. Instituted November, 1821.*

ARTICLE I.—This Association shall be known by the name of the *Protestant Episcopal Missionary Association of St. John's Chapel*, and shall be auxiliary to the *New-York Protestant Episcopal Missionary Society.*

ART. II.—The object of this Association shall be to collect funds for the support of missions; which funds so collected shall be paid over to the Treasurer of the Society before-mentioned, on or before the 15th day of October in each year.

ART. III.—Any person, (whether of the congregation of St. John's Chapel, or otherwise,) by paying the sum at least of one dollar, annually, may become a member of this Association; and, by paying ten dollars at one time, may become a member for life; and, by paying thirty dollars at one time, may become a manager for life.

ART. IV.—The affairs of this Association shall be managed by a President, 1st and 2d Vice-Presidents, a Secretary, a Treasurer, and twenty Directors. The Board, now chosen, shall retain their seats until the second Tuesday of October next, on which day the annual elections shall hereafter take place.

ART. V.—The Board of Managers shall meet on the second Monday of December, March, June, and September, at which time, one fourth of the whole number shall constitute a quorum for the transaction of business. They shall have power to make by-laws, to fill vacancies in their own body, to appoint delegates to the parent Society, and call special meetings of this Association. The President, or, in his absence, one of the Vice-Presidents, may call a special meeting of the Board, on being requested to do so by any two members.

ART. VI.—The anniversary meetings shall be celebrated at St. John's Chapel, on the second Tuesday of October in every year, when the annual report of the Board of Managers shall be presented, a copy of which shall be transmitted by the Secretary to the Corresponding Secretary of the parent Society.

ART. VII.—No alteration shall be made to this Constitution, except by the concurrence of two thirds of the members present, at any meeting of the Association, when duly convened by the Board.

*Officers appointed at the Establishment of the Association.*

Levinus Clarkson, President; Charles Graham, 1st Vice-President; Ezra Weeks, 2d Vice-President; Robert Thomas, Secretary; Charles N. S. Rowland, Treasurer.

*Managers.*—John E. West, Thomas Browning, Henry Youngs, William Jones, Murray Hoffman, Richard Oakley, Henry A. Ten Broeck, Henry P. Wilcox, John I. Morgan, Peter V. Ledyard, Alfred Thomas, George Brooks, Thomas Swords, Cornelius R. Duffie, Thomas F. Popham, Charles W. Sandford, George Sinclair, Teunis Bergh, Wm. Shippey, Robert Hyslop.

Subscriptions and Donations will be thankfully received by the following

Committee, and by any of the managers: C. R. Duffie, C. N. S. Rowland, R. Oakley, H. A. TenBroeck, Thomas Swords, Thomas Browning, William Jones, Robert Hyslop, George Sinclair, Charles W. Sandford.

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*Constitution of the Female Missionary Association of St. Paul's Chapel. Formed December, 1821.*

ARTICLE I.—This Association shall be known by the name of THE FEMALE MISSIONARY ASSOCIATION OF ST. PAUL'S CHAPEL, and shall be auxiliary to the New-York Protestant Episcopal Missionary Society.

ART. II.—The object of this Association will be to collect funds for the support of missions; which funds, as soon as collected, shall be paid over to the Treasurer of the Society before mentioned.

ART. III.—Any person paying the sum of fifty cents, annually, may become a member of this Association; and, by paying five dollars at a time, may become a member for life, which life subscriptions shall be placed in the permanent fund of the New-York Protestant Episcopal Missionary Society.

ART. IV.—The affairs of this Association shall be conducted by a first, second, and third Directress, Secretary, Treasurer, and twelve Managers, who shall be chosen, by ballot, at the anniversary meeting.

ART. V.—The Board of Managers shall meet at least once in three months, at which time five shall constitute a quorum for the transaction of business; they shall have power to fill their own vacancies, and to call special meetings of this Association.

ART. VI.—The anniversary meeting shall be held at St. Paul's Chapel, on the third Tuesday in November, when the annual report of the Board of Managers shall be presented, a copy of which shall be transmitted by the Secretary to the Corresponding Secretary of the parent Society.

ART. VII.—No alteration shall be made to this Constitution, except by the concurrence of two-thirds of the members present at any meeting of the Association.

Subscriptions will be received by the Treasurer, No. 79 Warren-street.

*Officers for the present year.*

*Directresses.*—Mrs. Underhill, Mrs. Beers, Mrs. Wheaton.

*Managers.*—Mrs. Berrian, Mrs. Kirkpatrick, Mrs. Kerly, Mrs. Handy, Mrs. Pray, Mrs. Armitage, Mrs. Seaman, Mrs. Sullivan, Mrs. Suydam, Mrs. Skinner, Mrs. Wright, Miss Beekman, Mrs. Gautier, Treasurer; Miss Anthon, Secretary.

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*Constitution of the Society of St. George's Church, in the City of New-York, for assisting Young Men preparing for Orders in the Protestant Episcopal Church.*

ARTICLE I.—The design of this Society is to assist pious young men in obtaining a classical education, and attending on the instructions of the Theological Seminary of the Protestant Episcopal Church of the United States, with a view to Holy Orders in the said Church, or either of the said objects.

ART. II.—Its officers shall be a President, two Vice-Presidents, a Treasurer, Secretary, and ten Directors, to be chosen, annually, on the second Monday in January; the above named officers, with the Directors, to constitute a Board for managing all the affairs of the Society.

ART. III.—The annual payment of any amount not less than two dollars shall entitle to membership during the continuance of such payment, and the payment of twenty-five dollars at one time shall entitle to membership for life.

ART. IV.—All life subscriptions, donations, and legacies, shall be invested in some safe securities, and the interest only applied to the objects above specified; and all other moneys, not required for immediate expenditure, shall be in like manner invested.

ART. V.—As soon as the sum of one hundred and fifty dollars is subscribed, and paid into the hands of the Treasurer of this Society, the Board of Directors may appropriate the same, or such part thereof as they think proper, to the support or assistance of a pious young man, to be selected by them, who

is desirous of obtaining Holy Orders in said Church, either in acquiring a competency of classical learning for that purpose, or in prosecuting his studies at the Theological Seminary established by the General Convention of said Church; and the said Board, so long as the income from annual subscriptions and the produce of the permanent fund shall amount to the sum of one hundred and fifty dollars yearly, may apply the said sum, or so much thereof as may be required, to a like purpose; and whenever the yearly income from annual subscriptions and the produce of the permanent fund shall amount to the sum of three hundred dollars, two or more students, at the discretion of the said Board, may be supported or assisted, in manner aforesaid, in their endeavours to obtain such classical and theological learning as may be necessary for their admission to Holy Orders in said Church; and whenever the permanent fund of this Society shall amount to such a sum as, by the regulations of the General Theological Seminary of the Protestant Episcopal Church of the United States, shall be required to found a scholarship therein, the said Board may, at their discretion, apply the same to that purpose, or continue their duties in the manner and on the principles heretofore prescribed.

Art. VI.—An annual meeting of the members of this Society shall be held, on due notice, in the Lecture Room of St. George's Church, on the second Monday in January in each year.

Art. VII.—This Constitution shall not be altered or amended, except on the proposition of the Directors, and a vote of two thirds of the members, at an annual or other meeting convened for that purpose.

*Officers for the present year.*

The Rev. James Milnor, D. D. President; Isaac Carow, 1st Vice-President; O. H. Hicks, 2d Vice-President; Thomas Bloodgood, Treasurer; John H. Hill, Secretary.

*Directors.*—John Stearns, M. D. Thomas Lawrence, Moses Judah, B. L. Woolley, J. H. Taylor, William Shatzell, John W. Mulligan, Horatio *Gillet, John Anthon,* Richard M. White.

*Clergy of the Episcopal Church.*

The List of Clergy in Swords's Pocket Almanack, Christian's Calendar, and Ecclesiastical Register, for the year 1822, contains the following numbers:—

Maine 2, New-Hampshire 4, Massachusetts 16, Vermont 7, Rhode-Island 6, Connecticut 45, New-York 83, New-Jersey 14, Pennsylvania 28, Delaware 3, Maryland 54, Virginia 28, North-Carolina 9, South-Carolina 26, Ohio 8, Georgia 3, Kentucky 4, Louisiana 1, Missouri 1; in all 342. Of which, nine are Bishops, respectively, of the Eastern Diocess, composed of Maine, New-Hampshire, Massachusetts, Vermont, and Rhode-Island; of Connecticut; of New-York; of New-Jersey; of Pennsylvania; of Maryland; of Virginia, and North-Carolina; of South-Carolina; and of Ohio.

*Ordination.*

On Wednesday, the 5th of December, 1821, in St. Paul's Church, Baltimore, the Rev. Ethan Allen, of St. John's parish, Prince George's county, Maryland, was admitted to the holy order of Priests, by the Right Rev. Bishop Kemp.

*For Saturday Evening.*

"*I am the Way, and the Truth, and the Life.*"—St. John xiv. 6.

Thou art the Way; and he who sighs,
Amid this starless waste of wo,
To find a pathway to the skies,
A light from heaven's eternal glow;
By thee must come, thou gate of love,
Through which the Saints undoubting trod;
Till faith discovers, like the dove,
An ark, a resting-place in GOD.

Thou art the Truth; whose steady day
Shines on through earthly blight and bloom,
The pure, the everlasting ray,
The lamp that shines e'en in the tomb;
The Light that out of darkness springs,
And guideth those that blindly go,
The Word whose precious radiance flings
Its lustre upon all below.

Thou art the Life; the blessed well,
With living waters gushing o'er,
Which those that drink shall ever dwell
Where sin and thirst are known no more;
Thou art the mystic pillar given,
Our lamp by night, our light by day;
Thou art the sacred Bread from heaven;
Thou art the Life, the Truth, the Way.

rom Edmeston's Sacred Lyrics.

*in the Spirit on the Lord's Day."*—
Rev. i. 10.

re a time when moments flow
re lovelily than all beside;
of all the times below,
Lord's Day eve in summer tide.

n the setting sun smiles fair,
l all below, and all above,
different forms of nature wear
e universal garb of Love.

then the peace that Jesus beams,
a life of Grace, the death of Sin,
Nature's placid woods and streams,
peace without and peace within.

htful scene—a world at rest—
God all love—no grief nor fear—
venly hope—a peaceful breast—
smile unsullied by a tear!

ven be ever felt below,
scene so heavenly sure as this,
cause a heart on earth, to know
me foretaste of celestial bliss.

htful hour—how soon will night
read her dark mantle o'er thy reign;
morrow's quick returning light,
ust call us to the world again.

will there dawn, at last, a day—
un that never sets shall rise;
t will not veil his ceaseless ray!
he heavenly Sabbath never dies!

*Dirge of a Child; by Mrs. Hemans.*

ter tears for thee be shed,
n of being! seen and gone!
flowers alone we strew thy bed,
blest departed one!
e all of life, a rosy ray,
'd into dawn, and pass'd away.

hou art gone, ere guilt had power
in thy cherub soul and form!
l is the soft ephemeral flower
hat never felt a storm!
unbeam's smile, the zephyr's breath,
ll it knew from birth to death.

wert so like a form of light,
heaven benignly call'd thee hence,
ot the world could breathe one blight
'er thy sweet innocence:
hou that brighter home to bless
ss'd with all thy loveliness.

st thou still on earth remain'd,
of beauty, fair as brief,
noon thy brightness had been stain'd
With passion, or with grief!
not a sullying breath can rise
n thy glory in the skies.

ear no marble o'er thy tomb,
ulptured image there shall mourn,
fitter far the vernal bloom
each dwelling to adorn.
rance, and flowers, and dews must be
only emblems meet for thee.

grave shall be a blessed shrine,
n'd with nature's brightest wreath,
ghowing season shall combine
its incense there to breathe;
oft upon the midnight air
viewless harps be murmuring there.

And oh! sometimes in visions bleat,
Sweet spirit, visit our repose,
And bear from thine own world of rest
Some balm for human woes.
What form more lovely could be given
Than thine to messenger of heaven?

## *Obituary Notices.*

### Mrs. Sarah Startin.

Died, in the city of New-York, on Thursday, the 24th of January, 1822, in the 75th year of her age, Mrs. Sarah Startin.

The language of truth would pronounce concerning this lady that she has left a bright example of every social and Christian virtue. Her heart, singularly kind and tender, was animated by the principles and hopes of religion, which controlled all her views, and regulated all her conduct. She lived to make others happy; and her soul was habitually elevated with gratitude to the Giver of all good for the blessings which she enjoyed; among which she principally ranked the disposition and the means of dispensing happiness. Her income was liberally devoted to objects of piety and benevolence, and particularly to the Orphan Asylum, which is largely indebted to her pecuniary aid, and to her long continued and faithful services. But it would be impossible to enumerate those many gifts of private beneficence, which were marked not less by kindness in intention, than by liberality and delicacy in the amount and in the manner. Unaffected and deeply sincere in her piety, she lived in constant communion with her heavenly Father in her private devotions, and especially in the ordinances of the Church, the worship of which it was her delight to attend not only on Sundays, but on the stated prayer days, and on the festivals and fasts of the week. She was always ready to aid in extending the principles and services of the Church to which she was warmly attached, and of the interests of which she has not been unmindful in her testamentary bequests. Though she could enjoy the retrospect of a long life devoted to the service of God, and the good of others, her humility prevented the approving testimony of conscience from exciting a single

emotion of vain glory; and she relied for acceptance only on the merits of the Divine Advocate with the Father. During a severe illness, and in extreme suffering, she would seek to still the groans of frail nature, by the consideration that her Saviour suffered more—and it was her prayer to her Father in heaven, that he would do with her as to his infinite wisdom seemed best. Excellent woman! long will those who enjoyed thy friendship cherish the remembrance of thy unaffected piety—thy considerate, kind, and tender benevolence—happy if in the imitation of thy virtues they can indulge the hope of meeting thee at the resurrection of the just.

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There having been much conversation respecting the residuary legacy of the excellent lady whose death is recorded above, the Publishers, for the information of their readers, have obtained a copy of the clause of the will directing the disposition of the said legacy, which, they are informed, will amount to from twelve to fifteen thousand dollars.

"And as to, for and concerning all the rest, residue and remainder of my estate, of what nature or kind soever and wheresoever not herein specifically given and disposed of, I give and bequeath the same, and every part thereof, unto the aforesaid Right Rev. John Henry Hobart, Bishop of the Protestant Episcopal Church in the state of New-York, his executors or administrators; upon trust, nevertheless, to place the same at interest on real security, or to invest the same in such of the public funds or stocks as he or they shall think most secure and productive, either in his or their own name or names, or else in the name or names of such trustee or trustees as he or they shall see fit to appoint; and, in like manner, from time to time, to invest or place at interest, in like stocks or securities, the interest or dividends arising therefrom, so as to produce as great an accumulation of principal as reasonably may be in the nature of compound interest, until he or they shall think proper to expend, apply, and lay out the whole of the said principal sum, or any part thereof, in any manner or way he or they, in their discretion, may think proper or necessary, or likely best to promote religion and learning, and to advance the interests of the Protestant Episcopal Church in the United States of America. Provided, that in some college, academy, or seminary now established, or that may hereafter be established in some part of the United States, for the purpose of theological instruction, or for the purpose of general learning, or for both purposes conjointly, there be instituted a professorship bearing the name of my deceased husband, and to be denominated the Charles Startin Professorship, to the support of which a portion of the income of the principal of the aforesaid legacy shall be annually devoted; and provided also, that whenever the principal sum, to arise from the said legacy, shall, notwithstanding previous appropriations, so accumulate as to amount to $ 50,000, then the same shall be permanently appropriated and applied to one or more of the objects above specified, in the discretion of the said Right Rev. John Henry Hobart, his executors, or administrators."

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### Rev. Joseph R. Andrus.

Died, in Africa, on the 28th of July, 1821, the Rev. Joseph R. Andrus, a Presbyter of the Protestant Episcopal Church in this country. Mr. A. received both Deacons' and Priests' orders from the Right Rev. Bishop Griswold, of the Eastern Diocess, and had been in the ministry about five or six years. A pious and zealous regard for the spiritual welfare of the American colony on the African coast induced him, after officiating three or four years in the Eastern Diocess and in Virginia, to repair thither for the exercise of his ministerial functions. He soon fell a victim to the well meant enterprise, being the second clergyman of our Church who has found a grave in that distant colony.

*To Correspondents.*—The Country Clergyman, No. 2, came to hand too late for insertion in this Number. It shall appear in our next; as will also the Obituary article of Mrs. Raymond

THE

# CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

No. 3.] MARCH, 1822. [Vol. VI.

### *Life of Archbishop Sancroft; abridged for the Christian Journal from a Review of his Life, by Dr. D'Oyly, in the British Critic.*

(Continued from page 36.)

Dr. Sancroft continued at St. Paul's for thirteen years, attending with meritorious industry to the immediate duties of his station, and embracing every opportunity afforded him of promoting the interests of the Church, and of religion in general; when, on the decease of Archbishop Sheldon, towards the close of the year 1677, he was raised, very unexpectedly to himself and the public, to the archiepiscopal throne.

"It is the most probable supposition that he did not owe his exaltation in any degree, if at all, to private favour or recommendations, but principally or entirely to his character, which pointed him out as the person best qualified to adorn the station, and to support its dignity. It is stated, and probably with truth, in a narrative of his life,* that his zeal, candour, and learning, his exemplary behaviour in a lower state, his public spirit in so many scenes of life, his constancy in suffering, his unbiassed deportment, all concurred to recommend him as a fit governor of the church in that turbulent age."

Bishop Burnet injuriously insinuates that Sancroft owed his elevation to the opinion entertained by the court, "that he was a man who might be entirely gained to serve all their ends, or, at least, that he would be an unactive speculative man, and give them little opposition in any thing that they might attempt, when they had more promising opportunities."† But such remarks, which call forth the just indignation of Dr. D'Oyly, reflect more disgrace upon the historian, than on the calumniated primate. We have hitherto found no action of his life recorded which induces us to believe, that any thing could have gained him over to serve an illegal purpose; or that he would so far forget the duties of his station, as to become an inactive spectator of designs tending to the injury of that Church, of whose interests he was now become the spiritual guardian. It is indeed probable that the Duke of York may have preferred him to others, whose situation in the Church had given them opportunities which Sancroft never enjoyed, of opposing the intrigues of the Roman Catholic faction at court. And as Bishop Compton, who was personally obnoxious to the Duke on this account, had been named as likely to succeed to the vacant Archbishoprick, he might have been instrumental in promoting Sancroft's elevation, rather with a view to the exclusion of an active opponent, than to the appointment of one whom he could hope to make the tool of his purposes. Certain it is, as Dr. D'Oyly observes, that, if the Duke of York, or any other person recommended him to the primacy under such a view of his character as Bishop Burnet represents, they were completely deceived: for it was afterwards sufficiently proved, that he was deficient neither in zeal nor in exertion; and that the government of the Church was intrusted to a watchful guardian of its welfare, and an intrepid defender of its rights and privileges.

Widely are they mistaken who imagine that the primacy of the Church of England is, at any time, a station of dignified ease or a mere splendid sinecure. Even in the most tranquil times, it entails upon its possessor duties of the most arduous kind; and a responsibility from which the firmest mind might be excused from shrinking. But

* "See Lives of English Bishops, by Nathanael Salmon.—p. 60."

† "*Burnet's Own Times*, vol. i. p. 392."

Sancroft was raised to this perilous dignity at an hour of peculiar difficulty; when the reigning Monarch was deeply, and as it has since appeared, justly suspected of attachment to the superstitions of the Romish communion; and the presumptive heir to the crown was known to be a bigoted member of that corrupt Church.

It has been incontrovertibly proved, that Charles II. was at this time, not only himself in secret a member of the Romish Church, but that he was actually engaged in a plan to establish that religion in his kingdom. It is true, that the whole of the immediate and pressing danger was not then fully known; and that the fears of the nation were more excited by the open apostacy of James, than by the more concealed, and perhaps less sincere predilections of his royal brother. Charles had probably little serious intention of carrying the nefarious design into effect, for which he consented to become the pensioned hireling of a foreign despot. His primary, perhaps his only object was the acquisition of those sums which were necessary for the support of his guilty pleasures, and to maintain the herd of flatterers and profligates by whom he was surrounded.

But the Duke of York was in earnest in the cause he had undertaken; and he was sure of the connivance and secret countenance, if not of the open and active assistance of the King. Few situations could be less enviable than that of the primate; who had to maintain his ground, and support the cause of the Church, against the example of a licentious court on the one hand, which threatened to sweep away the very semblance of religion; and the indefatigable hostility of the popish emissaries on the other, who were striving to build up their own bloody and intolerant superstition on its ruins.

One of the first undertakings in which Archbishop Sancroft engaged after his elevation, shewed, that discouraging as were the prospects around him, he was not inclined to be an inactive observer of the measures of the court; though, perhaps, it exhibited his Christian zeal *in a more conspicuous* light than his *knowledge of human nature.* His anxious desire to avert the evils, both civil and religious, likely to be entailed on the nation by the Duke's devoted attachment to the Romish faith, induced him to make an attempt at his conversion. And having gained the King's permission, who suggested, that the aged Bishop of Winchester, Dr. Morley, would be a proper person to be associated with him on the occasion, he solicited and obtained from the Duke the favour of an audience for the purpose.

Dr. D'Oyly now proceeds to relate several instances of the zealous attention to the various duties of his high station, which the Archbishop seems uniformly to have displayed. He was anxiously desirous to prevent the intrusion of improper persons into holy orders; and to provide, as far as the circumstances of the Church permitted it, that all who officiated in her sacred ministry should be possessed of revenues sufficient, at least, for their decent maintenance. With these views, he issued judicious directions to his Suffragans, respecting testimonials to be granted to candidates for holy orders; and, in a letter addressed to the Bishop of London in 1680, to be by him communicated to the other Bishops, he earnestly recommended an immediate and effectual compliance with the act of the 29th Charles II. c. 8, by which it was enacted, that

"Under all renewals of leases of rectories or impropriate tithes, where an augmented sum should be assigned for the maintenance of the minister, such augmentation should be perpetual."

The measure which he thus pressed on others, he carefully pursued himself; and his biographer has recorded six instances, in which benefices in the gift of the See of Canterbury were augmented by the liberality of the Archbishop. Nor was he wanting in vigour and firmness, when it became necessary to enforce the discipline of the Church. A remarkable example of this is mentioned by the author, in the suspension of Dr. Thomas Wood, Bishop of Litchfield and Coventry, from his Episcopal functions, on account of his neglect of his diocess, and other misdemeanors.

"About the end of the year 1684, a

communication was made to the Archbishop from Dr. Covel, then resident at the Hague, as chaplain to the Princess of Orange, at the suggestion and instigation of some persons there, recommending an attempt at the formation of a public league for the defence of the Protestant cause. Nothing more is known respecting the particulars of the plan, or the characters and motives of the persons who were forward in moving it, than is unfolded in the letter of the Archbishop to Dr. Covel, and Dr. Covel's reply. The Archbishop's letter exhibits a striking proof of that cautious wisdom, and sagacious insight into human characters, for which he was so singularly distinguished; and Dr. Covel's reply clearly shows, that the view which the Archbishop took of the motives which led to the communication was perfectly just."

The Archbishop's letter will be read with considerable interest. It shows, that he had not been an inattentive observer of the characters of those, with whom his elevated station had obliged him, now for six years, in a certain degree to associate; and it proves that he was well aware of the utter hopelessness of any such project, under existing circumstances, as he was urged to recommend. The following anecdote, which he relates of himself in this letter, may be amusing to our readers; and it affords an instance, that the Archbishop was by no means deficient in that readiness and self-command which it is so requisite for persons in high stations to possess.

"And now, upon this occasion, let me tell you an adventure which befel me some years since. There came to dine with me a foreign ambassador from one of the northern crowns, who, after dinner, threw this blunt and abrupt question at me; 'Why do you not persuade the King to put himself at the head of the Protestant league against France?' I answered him, as was meet, with questions: and why do not you, in order hereto, persuade your King, from whom it should begin, forthwith to adjust all differences with his neighbouring kings? They are brethren of the same confession, worship, and discipline; nearest neighbours, yet most deadly, implacable enemies, that omit no occasion on either side of ruining and destroying one another. Since, therefore, you have put me on the why not; why do not they appoint the best and wisest men of both kingdoms, a committee de finibus requirendis, in the first place; and, in the next, to arbitrate all things in question between them; and, in fine, to establish a firm, holy, and inviolable league, offensive and defensive, betwixt them and their kingdoms for ever? And, this being done, why should they not put over to the other side, and persuade into this blessed harmony, which one would think should not be difficult, those mighty princes on the opposite shore, with the rest all over Germany? And when you see such a body of a league prepared, it will be more seasonable to inquire, and more easy to find, who shall be the head. The ambassador answered not my question, nor was I any further troubled with his."

The prospects of the friends of the Church of England, at the commencement of the new reign, were gloomy and discouraging. When then the king, contrary to all expectation, in his first speech to the Privy Council, expressed in strong and unequivocal terms his gracious intentions of favouring and supporting the established religion, the heads of the Church hastened to return their humble thanks for his Majesty's goodness; feeling it doubtless to be their interest, as well as their duty, to place the royal promises publicly upon record, and thus, as far as was in their power, ensure their fulfilment.

But, whatever may have been the satisfaction excited by the unlooked for declarations of James, in favour of the Church, it was soon removed by his actions. The tendency of these could not be mistaken; and when he was seen surrounded by Popish counsellors, and pursuing measures which, while they raised the hopes, and awakened the arrogance of the Roman Catholic priesthood, foreboded approaching and speedy ruin to the Protestant establishment, the eyes of all reflecting men were opened; and the clergy, as it became them, were the first to see, and seeing, boldly to repel the danger. The eager-

ness with which the Papists endeavoured to propagate their tenets, was met by a corresponding activity on their part; and while the press teemed with learned and judicious treatises, in which the great principles of the Reformation were ably defended; the errors of the Roman Catholic faith were so clearly pointed out from the pulpit, as to oppose powerful obstacles to the advancement of the King's designs.

The steady and spirited refusal of the clergy to read the declaration for liberty of conscience, the temperate but effectual resistance made by the bishops, their imprisonment, trial, and final triumph, are related at some length: and Dr. D'Oyly, by introducing from manuscripts of the archbishop's, various details of the circumstances which took place during the audience granted to the bishops by the King, and when they were subsequently under examination before the Council, has made this, perhaps, the most interesting portion of his volumes.

The events which followed are well known. The King, blinded by his bigotry, and hurried on by the impetuosity of his temper, could neither perceive, nor stop to inquire into the probable consequences of further outraging the feelings of the nation, which were so strongly interested in favour of the petitioning prelates. The archbishop, and the rest of his brethren who had subscribed the petition, were summoned before the Privy Council; and, after an examination, in which the temper and firmness of the prelates appear to have occasioned great perplexity to their accusers, they were committed to the tower; where their imprisonment was cheered by the reflection that they had conscientiously discharged their duty; and alleviated by the universal sympathy of the nation, and the attentions of "persons of all ranks, who, from the highest to the lowest, flocked thither in crowds, to proffer their services, to condole with them in their sufferings, to express their gratitude and admiration, and to exhort them to firm perseverance in the course they had so nobly begun." After an interval of seven days, the bishops having pleaded not guilty to the information before the judges in the court of King's Bench, and been admitted to enter into their own personal recognizances, to appear on the day of trial, were liberated; and on the 29th of June, three weeks from the date of their commitment, they were brought to trial, and acquitted. From the congratulatory letters received by the archbishop, on this happy result of the persecution which he had so firmly endured, Dr. D'Oyly has given several interesting extracts. The following may, perhaps, be thought particularly worthy of notice, as it proves the interest which the Presbyterians of Scotland took in the stand made by the English bishops against the encroachments of Popery.

"'May it please your Grace,

"'It will doubtless be strange news to hear that the bishops of England are in great veneration among the Presbyterians of Scotland; and I am glad that reason has retained so much of its old empire amongst men. But I hope it will be no news to your Grace, to hear that no man was more concerned in the safety of your consciences and persons than, may it please your Grace, your Grace's most humble servant,

GEO. MACKENZIE.'

"Nothing indeed," continues Dr. D'Oyly, "could exceed the enthusiastic reverence and admiration with which the seven prelates were at this time viewed by the whole nation. They were hailed as the great champions of the liberties of their country. Their portraits were seen in every shop, and eagerly bought up; medals were struck to commemorate the great occasion of their trial and deliverance; they were compared to the seven golden candlesticks, and were called the seven stars of the Protestant Church. Every thing conspired to show how strongly the public feeling was now excited by the intemperate and illegal measures of James, and gave no doubtful presage of the important change which was at hand.

"It is scarcely possible to conceive a more imprudent or impolitic measure than this of bringing the bishops to a public trial. It contributed, there can be little doubt, more than any other single event, to produce the revolution that ensued, by inflaming to an extraordinary degree the ferment in the public

mind against the arbitrary proceedings of James. The personal virtues and unoffending demeanour of the prelates, the respectful terms in which their petition was drawn up, viewed in comparison with the harshness and indignity with which they were treated, contributed no less than the popularity of the cause itself, to excite most strongly the public feeling in their favour. Even had the court party succeeded in procuring the conviction of the bishops, they would undoubtedly have lost more by the increased ferment in the public mind, than they would have gained by the triumph of success. But, as the matter really ended, covering the promoters of the prosecution with disappointment, and affording the warmest exultation to the accused, it gave confidence and boldness to the opponents of the government measures, and carried the tide of popular feeling with them, in a manner which could not afterwards be resisted." *(To be continued.)*

*For the Christian Journal.*

## No. II.

## *Christian Unity.*

Perhaps no doctrine of our religion is less understood than that of unity. Some persons who claim to themselves the character of Christians, when explaining such passages of Scripture as this, "keep the unity of the Spirit in the bond of peace," confine unity to belief in the Christian religion, and obedience to the moral law; rejecting almost every thing in the Church, considered as an external and visible society.* Others go a step farther, and add to the requisites just named, the principle, that the Church on earth is a visible society, comprising all those who possess a living faith in Christ, have received the ordinance of baptism, partake of the sacrament, and have attached themselves to the ministry of some particular pastor; but consider it a matter of indifference where the pastor procured his ministerial character.† Others go still farther, and consider it necessary to belong to a Church where the ministry is obtained by regular succession; but esteem it a consideration of but little moment whether the principle of the ministry is parity or imparity.* Others again add to these qualifications, the doctrine that imparity is the proper constitution of the ministry, that the three orders of Bishops, Priests, and Deacons, are of apostolical appointment, and that we have no good reason for deviating from their practice.† And, lastly, the Church of Rome adds to all these the supremacy and infallibility of the Pope, with a vast number of other doctrines and rites. Now, among such various and discordant opinions, there must be error some where. They cannot all be right, for they are each one hostile to all the others. It is absurd to pretend that we can all be in unity where our belief is so materially different. How can the advocate of imparity, who assigns to the Bishop the sole right of ordaining, of conferring the ministerial commission, be in unity with the friend of parity, who robs the priesthood of its first and highest officer, and reduces the three orders to one? How also can the Protestant be at unity with the Papist? The Protestant believes that Christ is the Head of the Church, and that the supremacy of the Pope is a false doctrine. The Protestant believes that the Scriptures contain all things necessary to salvation—the Papist says no, but tradition must be added to Scripture. The Protestant rejects the doctrine of transubstantiation—the Papist believes it. How again can those who believe that the Church is a visible society, and that a ministry and sacraments are essential to its existence, be at unity with those who reject them, and pretend to spiritualize every ordinance of Christianity? In matters like these, to differ must destroy unity. The external ordinances and rites of religion may be said to be the members of the body of Christ; and if we cut off one of the members, the rest suffer with it; there becomes a schism in the body.

* The Quakers.
† The Independents and Congregationalists.

* Presbyterians and others.
† Episcopalians.

To ascertain wherein the unity of the Church consists, and wherein it does not; in other words, what doctrines are necessary to be believed, and what rites practised, in order that we may keep the unity of the Spirit in the bond of peace; and what doctrines we may reject, in what practices we may differ, without destroying unity; must always be the earnest desire of the serious and reflecting mind. To state the truth on these points, is the object of the following remarks.

That we are bound to preserve unity, that is, to be in communion with the true Church, must be evident to any one attentively reading the Scriptures. The Church is emphatically styled *one*. It is said to be the body of Christ. And, says the apostle, "there is *one* body." Again, "there is *one* spirit, even as ye are called in one hope of your calling; *one* Lord, *one* faith, *one* baptism, *one* God and Father of all, who is above all, and through all, and in you all." From all these expressions, we infer that the true Church is *one*, and let us remember that these are the arguments which the apostle adduces to show that we should preserve unity; for they immediately follow the command to "keep the unity of the Spirit in the bond of peace."* Again, the apostle tells us, that by *one* Spirit we are all baptized into *one* body.† Therefore, the Church being one, union and communion with it is a duty. The apostle also exhorts his brethren to avoid divisions and contentions. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the *same* thing, and that there be no divisions among you, but that ye be perfectly joined in the *same* mind."‡ In another place he tells them, that there should be "no schism in the body."

Wherein then does Christian unity consist?

It consists, 1st. In the belief of those *doctrines* that have been generally received by Christians at all times and in all places. Such are the *depravity of human nature*, the *atonement by Christ, his divinity, the existence and agency of the Holy Spirit, justification by faith, the resurrection of the dead*, and a *future state of rewards and punishments*. That these doctrines are believed by almost all those who call themselves Christians, is evident to any one but slightly acquainted with the history of the Christian world. It is likewise evident from this fact, that very many confine the doctrine of unity to these points. The greatest latitudinarians, (with the exception of Socinians, whom I shall not rank with Christians,) those who extend farthest the pale of the Church, insist that belief in these doctrines is essential to constitute us members of Christ's Church. That these doctrines were likewise universally received in the earliest ages of the Church, must be evident to any one acquainted with the history of Christianity. Now, what was received in the three first centuries of the Christian æra, *at all times, in all places*, and by *all persons, semper, ubique, et ab omnibus*, it has been demonstrated must be the doctrine of the Church, and therefore essential to its unity.

Again, the unity of the Church demands that all its members receive the *ordinance of baptism*, and that children and infants, as well as adults, be admitted to this holy rite. That baptism is essential to an union with the visible Church of Christ, is a doctrine almost universally admitted by those who lay claim to the Christian character. The doctrine is likewise supported by the universal practice of the Church for many centuries, and by a vast majority of the Christian world at all times. But a difference of opinion has arisen on the propriety of admitting infants to this ordinance. One sect contends, that as infants are not capable of repentance and faith, and as there is no express command in Scripture to baptize them, they ought therefore to be excluded from the ordinance. To this we reply, that as it was the practice of the Jewish Church to admit infants to circumcision, and as there is no express command given by the Apostles, at the time when they were ingrafting the Christian upon the Jewish Church, and abolishing many ceremonies and practices of

* *Ephes. vi. 3.* † 1 Cor. xii. 13. ‡ *1 Cor. i. 10.*

the latter, to exclude infants in future from the Church, we think it was their undoubted intention and practice to administer the ordinance of baptism to every age. But admitting there was a doubt on this subject, judging only from Scripture, how are we to decide the case? By ascertaining the practice of the primitive Church. And here we shall find the result completely in favour of infant baptism. So universal was the practice of the primitive Church on this point, that St. Augustin and Pelagius both declare "they had never heard and never read of any, even in the most heretical churches, who denied baptism to infants."* We therefore conclude that agreement on this point is essential to Christian unity. Baptism is the door by which we enter the Christian Church. It is the only way by which we can become members of this Church. If, therefore, we exclude infants from baptism, we exclude them from the Church, and to the Church of God are his most precious promises given.†

Again, unity demands that we retain the sacrament of the *holy eucharist*. This and baptism are the only sacraments of the Christian religion. The eucharist was instituted by our Saviour just before his passion, and his command then was, "do this in remembrance of me." Baptism was instituted between his resurrection and ascension. His direction to the Apostles then was, "go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And both these ordinances were universally observed by the Christian Church for many centuries, and are still retained by nearly the whole of the Christian world.

The unity of the Church further requires, that it preserve the three orders of *Bishops*, *Priests*, and *Deacons*, in the ministry. Tracing the history of the Church back from the period of the reformation to the first century, we find these three orders always in being. The most learned of the advocates for parity, or but one order in the ministry, admit that three orders existed in the early part of the second century, but contend that there was but one order previous to that time.* Now that at a period of the Church, when she was perhaps purer than she has been at any time since, when the fires of constant persecution had nearly purged away all her dross, so great and important a change as that from parity to imparity should take place; that the whole Christian world should unite in establishing a different and superior order in the ministry; that they should all agree to take from the presbyters the power of ordaining, and confer it upon a new officer whom they styled Bishop; and that the presbyters should submit to the relinquishment of a privilege they had previously enjoyed, and which they must have believed they acquired from the Apostles; that such a change should take place at such a period, is certainly a very strange supposition. But admitting that the change took place, would there not be the most complete evidence of the fact in the writers of that period? Would the presbyters resign a power they had hitherto possessed, and which they must have believed to be a sacred deposit made by the Apostles, without a struggle? And with the example and precepts of the Saviour fresh in their memories, would any one of them have dared to assume a power superior to what the others enjoyed, if it was contrary to Divine appointment? Impossible. The alarm-bell would at once have been rung throughout all Christendom, and those who should have dared to attempt such an innovation, would have been stigmatized as heretics, and as such expelled from the Church. But do we find that such was the case? Do we find that any convulsions agitated the Church in consequence of the alleged change? No. If it was made, it

* See Wall on Baptism.

† We say not that exclusion from the Church excludes from salvation. On the contrary, we believe that all infants will be saved. But the inference to be drawn from what has been said, is that we are bound to observe all the ordinances of God, and if parents neglect to bring their children to baptism, the fault and the punishment will lie upon *the parents*.

* Blondel, a learned Presbyterian, dates the rise of Episcopacy at 140 of the Christian æra.

was all effected with a stillness equal to the sleep of death. Not a murmur, not a whisper was heard.* But, say the advocates of parity, produce a single command from Scripture, in which it is said in so many words, that there must be three orders in the ministry. To this we reply, produce a command in so many words, that we must baptize infants, that we must keep the first instead of the seventh day of the week, as the Christian sabbath, and that we must admit females to the communion. The true way of determining questions of this kind, as has been observed, is to appeal to the practice of the Apostles and primitive Christians. We think we can show from Scripture, that there were originally three orders in the ministry. The point is disputed by the advocates for one order. To settle the question, we appeal to the practice of the Apostles, and their companions and successors. What can be fairer? What rule of decision in the case more certain? It was morally impossible that the disciples of the Apostles, many of whom suffered martyrdom in the cause of Christ, should differ in so material a point as this from their masters. Here then we rest the question. But as a last resort, we are asked, is the appointment of three orders so unalterably binding that it must never be changed?

We reply, if you may lawfully change this, you may with the same propriety change any other ordinance or appointment of the Christian religion; for what stands upon a better foundation than the ministry? And thus you would unsettle, and, in fact, destroy the Christian Church. What is the bond of union which keeps the various denominations of Christians together? The ordinances, rites, and doctrines of their own particular society, which they are taught to venerate, or do naturally venerate as of divine origin. But propagate the doctrine that all these things are of uncertain origin, and that they may lawfully be changed, and the whole Christian world would soon be torn by numberless sects. Each different sect would establish rites peculiar to itself. This would lead to the belief that every thing of an external character appertaining to the Church, was of no real utility. And if such is the fact, why preserve the ministry, or any of the ordinances of the Christian religion? All would in time be abolished. And who can believe, that without some supernatural interposition of the Almighty, Christianity would long preserve her existence in the world, stripped of all her marks as a visible society—deprived of her ministry and sacraments? No. The ministry above all things is essential to the existence of the Church, and consequently of Christianity. Our Lord chose twelve Apostles to preach his Gospel. He breathed on them, and said, Receive the Holy Ghost. The Apostles selected others to be their assistants, and their successors when they should be called from their labours. Of these we find some possessing exclusively the power of ordaining, others the power of preaching and administering the sacraments, and others the privilege of baptizing and preaching, but yet inferior to the second grade, in not having the right to administer the holy communion, nor to perform other acts belonging to the presbyter's office. And from that time to this, have these three distinct orders been in being.

We therefore think ourselves justifiable in including a ministry which consists of Bishops, Priests, and Deacons among the things essential to the unity of the Church.

There are a few other points in which all Churches should unite, such as the setting apart the first day of the week, and sanctifying it by prayer and the public reading and exposition of the Scriptures. But as these are of a nature hardly to admit of difference of sentiment, I shall pass them over, and proceed to the consideration of those things that are not essential to unity.

*The Country Clergyman.*

* The advocates of parity produce the testimony of St. Jerome to prove that a change in the ministry was effected in the *early* ages. This position has been triumphantly overturned both by Dr. Bowden and Bishop Hobart.

*For the Christian Journal.*

## *Conversations of a Minister with a Parishioner, on Baptismal Regeneration.*

### Conversation 1st.

*Parishioner.* I have waited on you, Sir, in order to speak to you on a subject, which has become lately much discoursed of—that of regeneration, said to be attached to baptism. You are reported to be a believer in the doctrine; and, indeed, I have perceived it in some of your sermons. The matter being new to me, I hope I am applying to the proper quarter for information.

*Minister.* Not only so, I thank you for the opportunity afforded to me. It too often happens, that this is neglected by a member of a congregation. A pastor cannot know the states of mind of the various members of his flock; and it is the duty of those who may be oppressed by any doubt or difficulty, to give him an opportunity of bringing relief. You are right in the supposition that I occasionally introduce the point in question with you; having been in the practice of doing so throughout my ministry. But I wonder at its being with you a novelty. You were taught your Catechism in your infancy: and although you may have been too young for a minute attention to its contents, yet there might have been, subsequently, various occurrences which presented it to your contemplation. In the beginning of that instrument, there was put into your mouth the acknowledgment that in baptism you were "made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." What is the being so made but regeneration? since you were not such by nature.

*Parishioner.* The words are familiar to me; but I have not been aware of the interpretation which you now give to them. I am not prepared to say what the Church may have intended: but be this as it may, I cannot believe that the throwing of water on the face of an infant, can cause its regeneration; which is the construction given to your doctrine.

*Minister.* This is a position not made by me, nor by any one else, so far as I am informed.

*Parishioner.* Does not what you say amount to it?

*Minister.* No; and I illustrate the distinction thus. A grants an estate to B. The deed is properly drawn, but there is no seal to it. If B's interest should be hereafter jeoparded by the neglect, it would be irrelevant to contend, that a piece of wax has no necessary connexion with the sense of the deed, and with the intention of the person who conveyed. On the contrary, if the seal should be affixed, to say that B's title began at the fixing of the seal, would not be an undervaluing of any other attribute of the transaction. My doctrine is, that regenerating baptism is by water and by the Spirit: by water, appointed by the Divine Ordainer as an accompanyment of the transaction; and by the Spirit, of whose promised aids the other is a sign answering to the seal in the comparison.

*Parishioner.* Do you think, then, that there passes a moral change on the soul of the infant, in this ordinance of our holy religion?

*Minister.* I have no such thought; and the contrary is evident on its identity of character, before and after the transaction. Were I to think otherwise, the mother and the nurse would be the proper persons to set me right. But I consider the powers of the human soul as the same in saints and sinners. Those powers are good or bad, according to the direction given to them respectively. In order that it may be to the ends of holiness, grace is stipulated in baptism. Without the improvement of it, the said powers will be directed to sin, any further than as this may be prevented by prudential considerations, having nothing of a moral character to recommend them.

*Parishioner.* Your statement implies, that no change in succeeding life is obligatory on the child.

*Minister.* I do not find in Scripture any requisition of change; unless it should be from a state of sin, resolveable into personal agency of the child become adult.

*Parishioner.* Does it not follow, that the child, as it progresses to matur-

rity, is under no further obligation than to lead a life externally decorous; perhaps observing the forms of devotion, and no more?

*Minister.* On the contrary, under my view of the subject, more than under the opposite, there is given force to the obligations laid on the agent, by promises made in his person and for his benefit.

*Parishioner.* And yet some are positive that the other is an evil, which grows out of your construction.

*Minister.* Which is the truth of the Gospel, not liable to abuse? From St. Paul's doctrine of grace, some inferred—"let us continue in sin, that grace may abound." Your opinion, be it true or false, has been applied, and I think consistently, to the neglect of the religious education of children; until, by conversion, they have become of the Lord's people. Some have even contended, that it is incongruous in them to put up a prayer.

*Parishioner.* The deniers of baptismal regeneration do nevertheless hold it to be a great privilege of the children of Christian parents, that by their being brought within the visible Church, salvation is placed within their offer.

*Minister.* The offer of it is also made to the children of a Jew, and to those of any professed and unbaptized infidel.

*Parishioner.* But in the other case, there will probably be religious instruction: although from neglect, or possibly from the cause you have mentioned, it may be wanting in some cases.

*Minister.* The child of the Jew, or that of the other professed infidel, may happen to come within the gospel sound. But a case more to my purpose, is that of a family of a denier of infant baptism; who, if he be religious, will give such instruction to his children, as shall tend to make them children of God. He will inform them of the offers of grace, of which they may avail themselves by conversion.

*Parishioner.* I have never considered the point, in its relation to the deniers of infant baptism; but am sorry at being told, that your opinion seems to be the same as is held by the Roman Catholics in a favourite doctrine of theirs, to which they give the name of "Opus operatum."

*Minister.* You have been grossly misinformed, in this matter also. That doctrine has been much discussed between them and the Protestants; so, as that there being a wide difference between us is perfectly understood. Their opinion is, that baptism impresses on the soul of the child a character or physical quality, supernatural and spiritual, and carrying with it a divine virtue. I do not pretend to make this intelligible; not understanding it myself; any further than to perceive that it is fruitful of superstition, and may be applied to the discouragement of inquiry in ripening years. It is wide of the sense, which I annex to baptismal regeneration; and there is nothing of the kind in any of the institutions of our Church.

*Parishioner.* Still, you consider the Church as affirming regeneration in baptism; and I am told, that the idea is attached alike to that of adults as to that of infants: so that if a man submits to baptism in hypocrisy, and without a particle of faith or of repentance, he is a regenerate man.

*Minister.* Here again there is a confounding of an obvious distinction. Such a man possesses the rights of a regenerate person, so far as Church privileges are in question; or in other words, he is regenerate in the eye of the Church, until the detection of his hypocrisy and his expulsion from the communion. In the mean time, he is abominable in the sight of God; and by being baptized, has added to all his other sins. If, through grace, he should come to a better mind, and be sincere in his profession, there is no need of his again submitting to the outward sign: as in the case of a man who has taken an oath of allegiance, while he is a traitor in his heart; if he should see his error and become a good citizen or subject, there will be no need to repeat his oath, which was binding when he had no sense of the obligation.

*Parishioner.* I am rejoiced, that in this case you do not consider baptism and regeneration as the same.

*Minister.* I do not consider them

as the same in any case. But this language is put into our mouths, by the advocates of the other side of the question. Water, the outward and visible sign, with the Holy Spirit, the inward and spiritual grace, are to be contemplated, the former as ordained, and the latter as communicated, on the part of God. Regeneration is their joint effect, on our persons and our condition. So, in the other sacrament, bread and wine, the outward and visible sign with the body and the blood of Christ spiritually considered, being the inward and spiritual grace, are distinct from "the strengthening and refreshing of our souls," which is the benefit we receive thereby. If baptism has been called regeneration, by any person whose authority ought to have weight; it must have been in some such way as to show, that the cause is substituted for the effect: a species of metaphor, not uncommon on any subject.

*Parishioner.* I confess to you, that I have considered the doctrine as pregnant with consequences, which you have shown not to belong to it. But this does not amount to proof of the doctrine. It does not even prove, that the doctrine is held by our Church; although there is an appearance of this which had not before occurred to me, in the passages cited by you from the Catechism. I wish to have a conversation with you on this branch of the subject; but shall not be prepared for it, until I shall have reperused the institutions of the Church, so far as they relate to the present point.

*Minister.* I shall be glad to see you again, with a view to your further satisfaction. In the mean time, I entreat you carefully to look at the sense of the Church, as delivered in her articles and in her services: not without prayer to "the Father of Lights," for his holy guidance. But I cannot part from you without remarking, concerning the consequences from which you acknowledge the doctrine to have been cleared, that it is a symptom of the soundness of an opinion, when the deniers of it, as is perseveringly done in this case, put it in terms unequivocally rejected on the other side. *That you did so in the beginning, was the effect of misinformation*: and that you acknowledge the irrelevancy, is owing to your candour. I hope that the same spirit will be manifested, in our future intercourse on the subject. Especially let it be remembered, that if I should be supposed to affirm, either of a baptized child advancing to maturity, that a religion of forms will be sufficient for him; or, of an adult submitting to baptism after a sinful life, any effect without conversion of the heart; I reject the imputation. You will have a right, if it be your opinion, to deduce it as an inference which I have not the ingenuity to perceive: but to represent it as my opinion, would be unfair. W. W.

*(To be continued.)*

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*For the Christian Journal.*

*John Calvin's Explanation of Titus*, chapter iii. verse 5—"*By the washing of regeneration and renewing of the Holy Ghost.*"*

"I do not doubt but that the Apostle at least alludes to baptism; nay, I readily allow the place to be expounded of baptism: not that salvation consists in the external symbol of water; but because baptism seals unto us the salvation obtained of Christ. Paul is treating of the exhibition of the grace of God, which we have said is connected with faith. As however one part of revelation may consist in baptism, so far as it is destined for confirming our faith, the Apostle very properly makes mention of it. Moreover, as baptism is as an entrance into the Church, and a symbol of our ingrafting into Christ, it is very properly introduced by St. Paul when he wished to show how the grace of God appears in us: for the context is, 'God hath saved us by his mercy;' of which salvation he has given a symbol and pledge† in baptism; adopting‡ us into his Church; and engraft-

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* Commentarii J. Calvini in omnes Pauli Apostoli Epistolas, Genevæ, 1565.

† Church Catechism. "A pledge to assure us thereof;" i. e. of grace.

‡ Common Prayer, public baptism of infants. "We yield thee hearty thanks that it hath pleased thee to receive him for thine own *child* by adoption, and to incorporate *him* into thy holy Church."

ing* us into the body of his Son. But the Apostles are accustomed to take an exposition from the sacraments that they may prove the thing there signified: because, this principle ought always to have weight among pious people; that God does not mock us with useless similitudes, but whatsoever he exhibits by an outward sign has an inward and virtual existence. Whence, baptism is consistently and truly called the laver of regeneration. He therefore will correctly maintain the force and use of the sacraments, who so connects the sign and the thing signified, that he does not make the sign vain and ineffectual: nor yet, for the purpose of extolling the sign, detract from the Holy Spirit what is his own property. But although in Baptism the wicked are neither absolved nor renewed, nevertheless that part which pertains to God retains its own force; because although they reject the grace of God, yet it is offered to them. Moreover St. Paul is here addressing faithful Christians, and because baptism is always efficacious in such, it is deservedly joined with its true essence and effect. Let us be admonished therefore, that unless we wish to render sacred baptism of no effect, the power of it should be exhibited in a newness of life.

"*Renewing of the Holy Ghost.*—Although the Apostle mentions the sign, that he might clearly show the grace of God in us; yet lest we should ascribe all the virtue to the sign, he immediately recalls us to the Spirit, that we may know that we are cleansed by virtue of the Holy Ghost, and not by that of water, according to the declaration of Ezekiel xxxvi. 25, "I will sprinkle clean water upon you:" to wit, my Spirit. And truly the words of the Apostle and Prophet so agree as if both had spoken the same thing. Wherefore in the commencement of these remarks I said that St. Paul, when he treats directly of the Holy Spirit, at the same time alludes to baptism. Therefore it is the Spirit of God that regenerates us,† and makes us new creatures; but because his grace is invisible and hidden, the visible symbol of that grace is held up to observation in baptism."

* Catechism. "A member of Christ." Also, Office of Baptism. "Seeing now that this child is grafted into the body of *Christ's Church.*"

† *Office of Infant Baptism.* "We thank thee that it hath pleased thee to regenerate this infant with thy Holy Spirit."

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### *A Visit to the Cottage and Grave of the Dairyman's Daughter.*

Being this summer within a few miles of the village where the Dairyman's Daughter once resided, I was induced by some friends to accompany them on a visit to this strictly retired spot. The excursion was pleasant. The morning rose upon us with great beauty; and as we travelled to the place of our destination, a very lovely scene of hill and vale, of ocean and of wood, opened to our view. We reached the village about midday. The sun was shining in his strength. The labourers were at their employ; the gleaners were picking up their scanty pittance, and some returning to their cottages laden with the fruit of their toil. This sight was animating. It gave us the hope, that though the season of the year had hitherto been unfavourable to the harvest, and the clouds and the rain had filled the husbandman with despondency, yet that eventually we should have to admire the God of providence for storing our barns with plenty.

On reaching the village we alighted from our car; and having some tracts with us, we began to distribute a few among the persons who were near. Scarcely had we entered on this employment, before a group of little children, running from the adjacent cottages, gathered round us, and with a smile upon their rosy cheeks, looked earnestly, that each one might receive a tract. Happily we had a sufficient quantity. It was with no small degree of pleasure we heard that the children were instructed in a Sunday school, by a lady residing in the village. Her work is truly noble. Situated as these little rustics are, the children of labouring parents, remote from any town, and many of them employed in the fields every day, it is delightful to find, that there is some one who feels solicitous for their moral and

spiritual welfare, and who is willing to teach them to read the Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus.

Having enjoyed the luxury of doing good, we went to the church-yard, to view the grave of the Dairyman's Daughter. The spot which conceals her poor remains is enchanting, both for its beauty and its sequestered situation. After walking in pensive mood through these silent abodes of the village poor, we at length came to the grave of Elizabeth. A stone, which bears the record of some other branches of the family, designated the spot where her dust was embosomed. The grassy green sod covered her, and the nettles skirted the hillock. We paused for a few moments, and thought of the peaceful manner in which she closed this mortal life, and the unutterable felicity her spirit is now enjoying, with the spirits of the just made perfect. "Blessed are the dead that die in the Lord, for they rest from their labours, and their works follow them." The retirement of the spot, the waving of the trees, the gentle murmuring of the wind through the branches, added much to the interest of the scene, and for a moment one was ready to say,

> —— Here I would be sepulchred;
> It is a lovely spot! The sultry sun
> From his meridian height endeavours vainly
> To pierce the shadowy foliage.

We rode from the churchyard to the adjacent village; and there, with an enthusiam, great as any antiquary could look upon a fragment of former times, we took a glance of the cottage in which she once lived and died. This humble abode was the picture of beauty and neatness. The thatched roof nearly covered with moss, the white walls, around which the rose-bush is beautifully spread, and the elms, which stand at a little distance, waving, and throwing their shadows on the dwelling, give it an indescribable loveliness. Some of the family are still residents. On our approaching the wicket, and making a few inquiries, they very kindly favoured us with a sight of the interior. We were shown the chair in which she was accustomed to sit during her illness, and the room in which she died. Many years have rolled away since Elizabeth dwelt in this humble cot, but her memory is still cherished. We were gratified in seeing the eye of a female relative glistening with tears, while she related the peaceful end of the deceased, and adverted to the excellent clergyman who attended her dying moments.

[Christian Guardian.

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*Review of the Christian and Civic Economy of large Towns. By Thomas Chalmers, D.D. Minister of St. John's Church, Glasgow.* Vol. I. 1821. *Abridged for the Christian Journal, from the Christian Remembrancer, for November,* 1821.

The subject of this volume is of unquestionable importance; and Dr. Chalmers enters on the discussion of it under the most favourable circumstances. His countrymen entertain a high respect for his talents; he is in the active discharge of his duty as one of the ministers of a large town; and that town has been the scene of sedition, treason, and bloodshed. It is certain, therefore, that he must be practically acquainted with his subject; and it was to be expected that his talents would enable him to devise, and his popularity to enforce, the best and speediest remedies of which the evil may admit. The plain results of his own experience, illustrated occasionally by the experience of other men in other places, would have merited and obtained very general attention. In England, more especially, we should have been delighted with such an opportunity of learning the real state of our northern brethren; and if it had appeared that their situation was similar to our's, we should have proceeded to consider the method recommended for their cure, in hopes that it might tend to our benefit likewise. And although the similarity could not have been established, we should still have taken a lively interest in the present difficulties, and in the future prospects of the Church of Scotland; and felt grateful to the writer who had introduced them to our notice.

Dr. Chalmers has not been contented

with this humble task. The principle on which he lays the greatest stress is, that the improvement of the country is not forwarded, but retarded by extensive combinations and magnificent projects. Our difficulties, as he assures us, can never be removed, until each individual consents to bear his own small portion of the burden. And in strange forgetfulness of this theory, he proceeds to try his hand, not upon Glasgow, and the Kirk, with which it may be presumed that he is well acquainted, but upon London and the English Clergy, of whom he evidently knows next to nothing. Instead of telling us how to reform his own radical fellow-citizens, he furnishes Lord Liverpool with a receipt for filling the *empty churches* of the metropolis. The infidelity, which is much more prevalent in Paisley than in Manchester, may be traced, in the first instance, to the sceptical philosophy of Edinburgh; and in the second place, to the timid and inefficient opposition which that philosophy encountered from the Kirk. Both circumstances are the result of the Presbyterian form of Church government; and the symptoms have been mitigated in all instances, and in many instances have been destroyed by the Episcopacy which happily prevails in the south. Dr. Chalmers might have adverted to these remarkable facts; and taught his brethren to put an end to that timidity and indecision, which have rendered Edinburgh the centre of British infidelity. But he prefers setting out upon a crusade against the Bishops and Clergy of a sister land, and thinks to Christianize all the large towns in the country, by speaking of their pastors in the coarsest language, and bringing forward against them accusations, for which neither ignorance nor credulity are a sufficient excuse. This is the grand error of the volume before us. One half of it relates to subjects of which the author is profoundly ignorant; and it is on this very half that his decisions are peremptory, and his advice unqualified. The other half adverts to his own church, and his own country, and here he is hesitating, mysterious, and discreet. He tells us very nearly as much *as is known to* every attentive reader of newspapers and reviews, and he tells us nothing more.

But to descend to particulars. The first chapter sheweth the advantage and possibility of assimilating a town to a country parish. The advantage, as might have been naturally imagined, is that the people will hereby be better taught, and better fed; and the possibility, results from the indisputable fact, that a town may be subdivided until its parishes are not more populous than a common country village. But Dr. Chalmers is not satisfied with this simple process; and he proposes to convert his radical weavers into innocent country lads, by teaching the '*Malthusian Philosophy*' to pious clergymen; and teaching Methodistical Christianity to the Malthusian Philosophers. We heartily wish that every Clergyman in the United Kingdom could so far get rid of old and honest prejudices, as to tell his people, that they are bound in prudence not to marry, until they have a reasonable prospect of being able to support a family. And still more delighted should we feel, if it could be satisfactorily shewn, that the Political Economists of the age had taken the trouble to become acquainted with the Bible, and were resolved to practise, and to recommend its precepts. But we cannot see that Dr. Chalmers adopts the best method of forwarding this desirable object; nor if he did, would it follow that there was any very intimate connexion between the conversion of the Scotch *sçavans*, and the assimilation of a town to a village. The principal fault of the chapter is in its title. The banquet and the bill of fare do not correspond. In other respects this is the best part of the book. There is a long description of the *secularities* in which Glasgow Clergymen are involved; such as signing certificates for soldiers and sailors, &c. &c.; and if the statement be not too highly coloured, the nuisance which it sets forth ought unquestionably to be abated.

The second chapter is "On the influence of Locality in Towns;" and herein the Doctor proves, that a school should be appropriated to a particular district, rather than be left open as a

sort of *omnium gatherum* from all the various parts of a large city. But this recondite truth is pushed sadly out of bounds, when it is made to warn us against such combinations as the *National Society*, [for the education of the poor.]

If the advice were tendered to the British and Foreign Bible Society, which "expands itself over the superficiality" of the whole globe; or to certain Missionary Fraternities, which cannot be satisfied with "pervading their own localities," it would not be entirely misapplied; but to say, that the public education of a whole and entire town ought never to be carried on under the superintendence of one committee, or under one set of rules and regulations, is to denounce the best plan of instructing a nation, and to sacrifice every thing that results from co-operation and union. Absurd as such a scheme would be, and irreconcileable as it manifestly is with Dr. Chalmers's own practice as a writer, and his own principles as the member of an established Church, we shall see hereafter that it tallies with his graver sentiments, and is a constituent part of his anomalous system.

The third chapter applies "The principle of Locality in Towns to the Work of a Christian Minister," and furnishes us first with Dr. Chalmers's arguments for the necessity of a Church-establishment, and secondly with a very elaborate proof of the proposition, that a minister ought to have a stated district for the exercise of his public and private functions.

Dr. Chalmers in his arguments does not allude to the primitive constitution of Christ's Church, the original government of the Apostles, or the derived authority of the Presbyters; these are Christian, and therefore as it should seem, particular arguments—the general reasoning of the Doctor, (and we have no desire to controvert it,) is that if the supply be withheld till the demand has been made, it will be withheld for ever.

The fourth chapter proposes to shew "the effect of locality in adding to the useful establishment of a town." But before this effect is exhibited, we are refreshed with a digression upon the meaning and application of the terms *visionary* and *practical*. The result of which, as might be expected, is that they are generally misapplied; and that while your practical establisher of parish schools is the greatest castle-builder alive, a sensible theorist with a plan for educating every individual, man, woman and child, in Glasgow, after a fashion that was never thought of before, and will never be thought of again; is the plain matter of fact person who knows his business and will accomplish it. This reasoning is illustrated by a case directly in point, the developement of which constitutes the main business of this fourth chapter.

"All the friends of universal education will agree in thinking it very desirable that an apparatus were raised for providing it. It is quite obvious, that, in none of our great towns, is there such an apparatus; and the question simply is, what appears the likely and the practicable way of arriving at it?

"We have heard, that, among the legal and constituted bodies of the place, various movements have been made towards such an object; but we never heard that more than one school was in contemplation for each of the parishes. Such an achievement we are sure would satisfy the great bulk of our practical men, and the signal effort that Glasgow had made for the education of her citizens, would be talked of and approved, and set the public imagination at rest upon the subject for half a century.

"Now, to such a measure as this, and the anticipations that are connected with it, let us apply the test for determining whether it be of a visionary character. The test is, the inadequacy of proposed means to a proposed object. This measure, then, instead of providing a school for each fifteen hundred of our people, would only provide a school for about each twelve thousand of them. We doubt whether the advantage rendered to education, by such a proceeding, would not be more than neutralised by the disguise that it might serve to throw over the nakedness of the land. We fear, that it would operate for ages as a sedative upon a far more efficient philanthropy, than ever can be exerted through the medium of

any corporation. The goodly apparatus of twelve established schools, with the usual accompaniment of a yearly examination, and a published statement of the appearance and proficiency of scholars, would so fill and satiate the eye of our citizens, that even the arithmetic of the subject, however obvious, might not disturb their complacency. To propose any thing, with the view of supplementing that which looked so ample already, would appear to be quite uncalled for, and thus might the holders of our wealth be lulled into a profounder apathy than before. Meanwhile, the people with this fractional attempt upon their habits, would, to all sense and observation, exhibit about the same ignorance as ever. And the men who glowed with the fond anticipation of a more exalted and enlightened peasantry, and were confident of carrying it into effect by means so inadequate—these would turn out to be the visionaries."

Thus much for those whom Dr. Chalmers denounces "our mere operatives in public business." By presuming to establish one school (we suppose a large school) in each of the twelve parishes of their uneducated town, they endanger the very cause of education itself! If the civic authorities suppose that twelve charity schools will be ultimately sufficient for the town of Glasgow, they are mistaken. But if the want of education be notorious and crying, is it prudent or proper, is it sensible or decent to meet the first efforts of a corporate body with such an extinguisher as this? Dr. Chalmers shall describe the plan which he prefers and would recommend.

"Our earnest advice, for these reasons, is, that no benevolent society for education shall undertake a larger space of the city than it can provide for, both completely and perpetually; by reclaiming its families to a habit of scholarship for ever, through the means of a permanent endowment, attached exclusively to the district of its operations. It is far better to cultivate one district well, though all the others should be left untouched, than to superficialize over the whole city. It is far better that these other districts be thrown as unprovided orphans, upon a benevolence that is sure to be called out at other times, and in other circles of society. Instead of casting upon them a feeble and languid regard, it is infinitely better to abandon them to the fresh, and powerful, and unexpended regards of other men. Let none of us think to monopolise all the benevolence of the world, or fear that no future band of philanthropists shall arise, to carry the cause forward from that point at which we have exhausted our operations. If education is to be made universal in towns by voluntary benevolence, it will not be by one great, but by many small and successive exertions. The thing will be accomplished piecemeal; and what never could be done through the working of one vast and unwieldy mechanism, may thus be completed most easily, in the course of a single generation."

"There is many an individual, who has both philanthropy enough, and influence enough, within the circle of his own acquaintanceship, for moving forward a sufficiency of power towards such an achievement. All that he needs, is the guidance of his philanthropy at the first, to this enterprise. When once fairly embarked, there are many securities against his ever abandoning it till it is fully accomplished. For, from the very first moment, will he feel a charm in his undertaking, that he never felt in any of those wide and bewildering generalities of benevolence, which have hitherto engrossed him. To appropriate his little vicinity—to lay it down in the length and the breadth of it—to measure it off as the manageable field within which he can render an entire and a lasting benefit to all its families—to know and be known amongst them, and thus have his liberality sweetened by the charm of acquaintanceship with those who are the objects of it—instead of dropping, as heretofore, of his abundance, into an ocean where it was instantly absorbed and became invisible, to pour a deep, and a sensible, and an abiding infusion into his own separate and selected portion of that impracticable mass which has hitherto withstood all the efforts of philanthropy—instead of grasping in

vain at the whole territory, to make upon it his own little settlement, and thus to narrow, at least, the unbroken field, which he could not overtake—to beautify one humble spot, and there raise an enduring monument, by which an example is lifted up, and a voice is sent forth to all the spaces which are yet unentered on—this is benevolence, reaping a reward at the very outset of its labours, and such a reward, too, as will not only ensure the accomplishment of its own task, but, as must, from the ease, and the certainty, and the distinct and definite good which are attendant upon its doings, serve both to allure and to guarantee a whole host of imitations."

"We certainly invite, and with earnestness too, the man of fortune and philanthropy, to assume a locality to himself, and head an enterprise for schools, in behalf of its heretofore neglected population."

"We know no object which serves better to satisfy these conditions, than a district school, which, by the very confinement of its operation within certain selected limits, will come specifically home with something of the impression of a kindness done individually to each of the householders. It were possible, in this way, for one person, at the head of an associated band, to propitiate towards himself, and, through him, towards that order in society with which he stands connected, several thousands of a yet neglected population. He could walk abroad over some suburb waste, and chalk out for himself the limits of his adventure; and, amid the gaze and inquiry of the natives, could cause the public edifice gradually to arise in exhibition before them; and though they might be led to view it at first as a caprice, they would not be long of feeling that it was at least a caprice of kindness towards them—some well-meaning quixotism, perhaps, which, whether judicious or not, was pregnant, at least, with the demonstration of good will, and would call forth from them, by a law of our sentient nature, which they could not help, an honest emotion of good will back again; and instead of the envy and derision which so often assail our rich when chariotted in splendour, along the more remote and outlandish streets of the city, would it be found, that the equipage of this generous, though somewhat eccentric visitor, had always a comely and complaisant homage rendered to it."

Such is Doctor Chalmers's notion of the effect of locality in adding to the useful establishments of a town. A corporation must not endow twelve schools at once, lest this should satisfy the public mind. But a benevolent individual "must walk abroad over a suburb waste, and chalk out for himself the limits of his adventure," and set up a school wherever he thinks fit. Parish boundaries and city boundaries are of little or no consequence. Each man is "to assume a locality to himself!" And his neighbour delighted with the improvement thus produced, is to determine upon an "adjoining district, and assume an adjoining adventure until the whole town is pervaded."

We most sincerely hope that the eloquence and popularity of the learned Doctor will not prevail upon his citizens to substitute his plan for their own. They *offer* a certain good. He *propheseies* a distant and an uncertain one. The twelve schools which he scorns, cannot but teach some thousands of children. And if the town requires more, we can trust to the liberality of the original patrons for an extension of their grants. But we fear that a very indefinite period must elapse, before the 'walking and chalking' individuals have 'pervaded a city with education,' and if they are to make their own rules as well as their own boundaries, to be their own teachers, and to write their own school books, then without affecting to feel any very intense interest in the ecclesiastical unity of the town of Glasgow, we have no doubt that it will be exposed to very imminent danger, and that the civil magistrate and the established clergy will be forbidden to exercise the slightest controul over the personal education of the people. Dr. Chalmers cannot contemplate this result, but it is the certain and the only certain effect of his system; and if that system were to be introduced into a town with which we

are connected, it should be resisted with all our might.

The fifth and sixth chapters are upon Church patronage; it is in these that we discover the key to the whole volume, the real aim and drift of Dr. Chalmers's lucubrations. When the reader is fully master of these extraordinary chapters, he will agree with us in thinking that we have followed the Doctor far enough, and that the sooner we take leave of him the better. Not that the concluding sections upon Church offices and Sabbath schools are as ridiculous and as objectionable as those upon which we are about to animadvert, but they are all parts of one and the same whole; and if Church patronage will not bear the light, its followers will not be worth looking at.

The essay commences with a comparison between a chapel and a school; and we are told that as a city may be pervaded with schools, by individuals who select their own localities, so chapels and chapel districts may be accumulated upon one another till the whole town is adequately supplied with sittings, and preachers. Had the Dissenters understood this system, and adhefed to it, they would long ago have become "the stable and recognized functionaries of religion in our great towns," and have been enabled "by a fair usurpation to change places with the establishment altogether." But as these advantages have not secured by "the dissent," the Church is still to be allowed one other chance; and it may yet recover its lost ground, and become the bulwark of Christianity throughout the country, if its patronage be rightly disposed of. In the last of these sentiments we fully concur: but we see no probability of coming to an agreement with Dr. Chalmers upon the question, what is a right disposition of Church patronage?

During the reigns of George the First, and George the Second, the ecclesiastical patronage of the Crown was shamefully abused. An improvement took place under George the Third; but it was only during the last twenty years of his reign, that the alteration *can be said to have* been conspicuous. *Before that time,* nominations were almost always "overruled by family interest and connexion," which Dr. Chalmers seems to regard as a very laudable practice; and as having produced that popularity which is the great end of patronage. The consequence however was, that the Church lost ground. Since that time, and more especially since the administration of Mr. Percival, attention has been paid to professional character; the opinion of our leading ecclesiastics has had its weight, and the Church has been recovering ground much faster than she lost it.

The hopeless state of the Establishment in England having been thus proved and accounted for, the next link in the chain supplies us with a requisite remedy. "A more respectful accommodation to the popular taste in Christianity than the dominant spirit of ecclesiastical patronage is disposed to render it," is the great charm which is to convert radicals into Methodists, and quiet the alarms of those who are no friends to revolution. The reader will remember, that Dr. Chalmers proved the necessity of a Church Establishment, by shewing that "the native desire and demand of the people for Christianity," would never be strong enough to make them true Christians, unless their attention was attracted by the continued calls of a National Church. And he further admitted, "that they are our establishments which have nourished and upheld the taste of the population for Christianity."

Now the Established Church of England has never preached, that "alone doctrine of Christianity, commonly called methodism," since the year 1660; and yet it has nourished and upheld the popular taste for religion!! And this popular taste has been so highly cultivated, that although, when *native*, it is not strong enough to exist without an Establishment; it is now the most accurate judge of its own spiritual wants, and is the sole tribunal to which Government may appeal!! That is to say, man is a mass of utter pollution, without one spiritual thought or desire; and yet he never is deceived upon spiritual subjects. First, he has no appetite at all for the Gospel—he loathes it, he rejects it, he spurns it.

Secondly, he has a very good appetite; and of such nice discrimination, that it always distinguishes what is wholesome, from what is hurtful; and is never seduced by an agreeable savour, to prefer a pleasant to a nutritious meal. Can Dr. Chalmers possibly defend such a heap of inconsistencies as these? Can he believe that the individual, who, at the outset, is so careless about Christianity, becomes so quickly, and so completely altered during his progress, as to run no risk of misunderstanding the Gospel? We are of opinion, that the Doctor exaggerates the melancholy consequences of the Fall. But we are arguing with him for the present, upon his own assumptions and admissions, and the more complete and entire he believes man's ruin to be, the more obvious and the more certain is it, that the *popular taste* cannot be the true test of Gospel truth. It is because we are corrupt and faulty creatures, that religion has so few charms for the multitude, and that of those who do embrace her, so large a portion go astray. Superstition and enthusiasm enter into the closest alliance with our corrupt hearts; and it is not more difficult to make men Methodists, than it is to make them profligates. The pure and unsullied doctrine of Jesus Christ, is hard to be received; the perversions of it are palatable, and will be greedily devoured. But to say, that the Clergy ought therefore to administer the poison, rather than the remedy; that they ought to fill their Churches at all events, and by any means; that nothing but the genuine Gospel can attract large congregations; and consequently, that wherever a large congregation is assembled, there the genuine Gospel is preached; this is the real drift of the reasoning before us; and it is as mischievous, and as absurd as can be imagined. Dr. Chalmers acknowledges, that the mob have their 'occasional whims, and absurdities,' and are very 'squeamish in their dislike to what is very innocent,' especially to the Doctor's own laudable custom of preaching written sermons. But then who is to decide, whether the mob is 'puling and fantastic,' or whether it is only indulging 'the appetite of human nature, for a Scriptural administration of the Gospel?' This is a delicate question, and is resolved with the Doctor's ordinary address. In Scotland, the decision is to rest with the Clergy, as witness the following extract. In England, the decision, we are told, has long rested with the very same tribunal; and it is this circumstance which is destroying the nation and the Church.

"In Scotland, too, there is a law of patronage now firmly established, and now almost entirely acquiesced in; and there are few belonging to our Church, who ever think of disputing the right of the patron to the nomination. But there seems to be a great diversity of understanding about the line which separates his right from the right of the Church. He can nominate; but it would startle the great majority of our clergy, were they told, that the Church can, on any principle which seemeth to her good, arrest the nominee. The Church can, on any ground she chooses, lay a negative on any man whom the patron chooses to fix upon. It is her part, and in practice she has ever done so, to sit in judgment over every individual nomination. There are a thousand ways, in which a patron might, through the individual whom he nominates, throw corruption into the bosom of our Establishment; and we would give up our best securities, we would reduce our office as constitutional guardians of the Church, to a degrading mockery, were we to act as if there was nothing for it, but to look helplessly on, and to lament that there was no remedy. The remedy is most completely within ourselves. We can take a look at the presentee; and if there be any thing whatever, whether in his talents, or in his character, or in his other engagements, or in that moral barrier which the general dislike of a parish would raise against his usefulness, and so render him unfit, in our judgment, for labouring in that portion of the vineyard, we can set aside the nomination, and call on the patron to look out for another presentee. It is the patron who ushers the presentee into our notice; but the fitness of the person for the parish is a question which lies solely and supremely at the decision of the ecclesiastical courts."

"The power of a veto on every presentation, and without responsibility at any bar but that of public opinion, is by all law and practice vested in the supreme ecclesiastical court of this country. And in these circumstances, is it to be borne that, with a power so ample, we are tamely to surrender it to the single operation of another power not more firmly established, and not more uniformly indispensable than our own? Are we, whose business it is to watch over the interests of religion, and to provide for the good of edification, and who, if we would only make use of the rights with which we are invested, could, in fact, subordinate the whole machinery of the Establishment to our own independent views of expediency—are we, as if struck by paralysis, to sit helplessly down under the fancied omnipotence of a deed of patronage? So soon as the majority in our Church shall revert to the principle of its not being generally for the good of edification, that a presentee, when unsupported by the concurrence of the parish, shall be admitted to the charge of it, there is no one earthly barrier in the way of our nullifying his presentation, and making it as absolutely void and powerless as a sheet of blank paper. We are not now contending for the right and authority of a call from the people, but for the power of the Church to admit the will or taste of the people as an element into her deliberations on the question, Whether a given presentation shall be sustained or not? and of deciding this question just as she shall find cause. And therefore it is, that in the lengthened contest which has taken place between the rights of the patrons and of the people, the Church, by giving all to the former and taking all from the latter, and in such a way, too, as to establish a kind of practical and unquestioned supremacy to a mere deed of presentation, has, in fact, bartered away her own privileges, and sunk into a state of dormancy the power with which she herself is essentially invested, to sit as the final and irreversible umpire on every such question that is submitted to her."

*This is* speaking to the purpose. *The Church of which* Dr. Chalmers is a member, is and ought to be the '*final and irreversible umpire*' on every dispute between a patron and a parish. The Church, which does not number Dr. Chalmers among her eloquent and argumentative sons, must never presume 'to take a look' at a candidate for preferment, or give our governors a hint in his favour. We suppose, that the Doctor is not yet prepared to contend that our Bishops should be elected annually, by universal suffrage and ballot; but at all events, *popularity* is the grand criterion by which they are to be judged; and woe be to the unfortunate cabinet-minister, who has recourse to any other test.

"Were the Church of England rightly extended and rightly patronized, there would be neither sedition nor plebeian infidelity in the land. And thus, in the eye of one who connects an ultimate effect with its real though unseen cause, the whole host of radicalism may have been summoned into being by the very government that sent forth her forces to destroy it; and fierce ministerial clergymen, though they mean not so, may, each from his own parish, have contributed his quota to this mass of disaffection; and, ascending from the men of subaltern influence, that Bishop, whose measures have alienated from the Church the whole popular feeling of his diocess, instead of a captain of fifties, may virtually though unwittingly be a captain of thousands, in the camp of that very rebellion which would sweep, did it triumph, the existence of his order from the kingdom; and, to complete the picture of this sore and infatuating blindness, if there be one individual in the Cabinet, whose pernicious ascendancy it is, that has diverted away the patronage of the Crown from the only men who can Christianize and conciliate the people, he, in all moral and substantial estimation, is the generalissimo in this treasonable warfare against the rights and the prerogatives of the monarchy."

In preceding pages, we read of "the High Church intolerance, that so evidently scowls from the Episcopal Bench," and of "the fiery and alarmed bigots of our Establishment;" and in this last extract, we are told of "fierce

ministerial clergymen." It is in these terms, that Dr. Chalmers thinks it becoming to talk of a Hierarchy and Priesthood, which he assures us, that he does not desire to destroy. For our own parts, we see no reason to conceal the sentiments, to which these and similar expressions have given birth; they compel us to think, that if the Doctor suffers our Establishment to survive, 'his poverty and not his will consents,' and that the Church of England will owe her safety to the impotence, rather than the regulation of his wrath. We trust also, that instead of there being one eminent individual in his Majesty's Cabinet, whom an evangelical jury may pronounce guilty of high treason, there are at least enough to form a jury upon the evangelicals themselves; and to give a verdict in favour of the Church, as often as she is called to their bar.

We here take our leave of Dr. Chalmers, and not without regret. For we assure our readers, that the Chapters which we have left untouched, are very nearly on a par with those from which our extracts have been taken; and on the ground that we have traversed, we have not started above half the game. There is an encomium upon evangelical senators, which is as fine as any thing in the volume. The days of triumphant Puritanism, the days of Peters, and Praise-God Barebones, are termed 'the Augustan Age of Christianity in our island!' And the difference between an elder of the kirk, and a deacon of the kirk, and the great superiority (as far as the spiritual edification of the people is concerned) of an unlearned man over a learned man, are set forth with great success. But it is needless to enlarge upon any of these topics. The idle, who are in search of amusement, may turn to the book itself, and will be repaid for their trouble. The busy must have long ago pronounced it a compound of solecisms in language, and contradictions in argument,—an amicable contest between false grammar and false logic, conducted on both sides with so much skill, as to make it impossible to determine which has the best of the battle.

## *A Tatar Marriage.*

[From Mary Holderness's Notes on the Manners and Customs of the Crim Tatars.

When a Tatar desires to marry, and has fixed upon the family from which he intends to choose his wife, (in which determination he must for the most part be influenced by interest, although the reputed beauty or good qualities of his bride may perhaps have been described to him by her attendants,) his first step is to obtain the consent of the father. This being accomplished, presents are sent according to the circumstances of the suitor, who now visits in the family on a footing of increased familiarity. None of the female part of it, however, are on any occasion visible to him, unless he can by stealth obtain a glance of his fair one, who possesses the superior advantage of seeing him whenever he comes to the house, through the lattice work which encloses the apartments of the women.

At the period fixed for the wedding, a Tatar Murza sends to all the neighbouring villages an invitation, to come and partake of his festivity and good cheer. Two, three, or more villages in a day are thus feasted, and this lasts a week, ten days, or a fortnight, according to the wealth of the bridegroom. Each guest takes with him some present, which is as handsome as his means will allow: a horse, a sheep, a lamb, various articles of dress, nay, even money, are presented on this occasion.

Much ceremony takes place in preparing the intended bride, on the evening before the wedding, of which I have been a witness. The poor girl either was, or appeared to be, a most unwilling victim. She was lying on cushions when I first entered, covered so as not to be seen, and surrounded by the girls who were her particular friends, the rest of the women attending less closely. The girls, at intervals, loudly lamented the loss of their companion, and she joined in the voice of woe. At length, the women told her that it was time to commence the preparations. In an instant the girls all seized her, and uttering loud cries, attempted to withhold her from the women, who, struggling against them, endeavoured to force her away. This scene lasted till the bride

was near suffering seriously from their folly, for she fainted from continued exertion, and the heat of the crowd; but this may be said to have ended the contest, for they were obliged to give room and air for her to revive, and some little time after she had recovered, the women took formal possession of their new associate. They then began to dye her fingers, her toe-nails, and afterwards her hair, which being tied up, she at last was left to repose. During the whole time I was there, she would not shew her face; and, in general, I have observed, that if one tells a Tatar girl that it is said she is about to be married, she runs immediately out of the room, and will never speak to a stranger on that subject.

The share which the priest has in the ceremony is, I believe, very slight: he attends the house of the bride's father, and asks at the window, whether she consents to the marriage. If she answers in the affirmative, he says some short ejaculatory prayer, blesses the couple in the name of the prophet, and retires. For this he receives a present of considerable value; a horse, or a sheep, or money.

The principal ceremony takes place on the day when the bride is brought home to her husband's house; and the chief visitors are then invited. Eating, drinking, and dancing to the music of a drum and bagpipes, form the greatest part of the entertainment, till the cavalcade sets out to meet the bride. She is always met at the frontiers of the estate on which the bridegroom resides, all the guests attending, and conducting the lady to her future dwelling. The party, when on the road, forms a gay and lively concourse, in which he, who in England would be called the *happy man*, is the only person who has not the appearance of being cheerful. Apparelled in his worst suit of clothes, with unshaven face, and perhaps badly mounted, he rides where he is least conspicuous, while a friend has the charge of leading another horse for him, which is always richly caparisoned. When the party attending the bride is arrived at the place of meeting, the mother, or some duenna who has the superintendance of the business, first makes a present of value to the person who leads the horse, which if it be a shawl, as is generally the case, is tied round the neck of the animal. Afterwards, many small handkerchiefs coarsely embroidered, and little pieces of linen, or of coarse printed cotton, are distributed, for which the guests contend in horse-races. This occupies much time, and during the whole of it, the carriage which contains the bride waits at the distance of nearly half a mile. It never is brought nearer to the party, but the lady's father, or one of her brothers, attends it, in order to see the charge safely executed of delivering her *unseen* into the house of her husband. The better to effect this, the carriage is hung round with curtains inside, and if the party arrive somewhat early at the village, the vehicle is detained at the entrance of it till near the close of day, and till it is supposed that all are occupied in eating. When she reaches the door of her new prison, sherbet is brought her to drink, and some kind of sweetmeat is given with it. She is next presented with a lamb, which is actually put into the carriage with her, and afterwards transferred to one of her attendants. At length, after much bustle and preparation, the court being previously cleared of all spectators, large coarse blanketing is fixed up, so as to prevent all possibility of her being seen, and then, wrapped in a sheet, she is carried by her brother into the house. Here fresh forms and ceremonies await her. Being received into one of the most private rooms, a curtain is fixed up so as entirely to cover one corner of it. Behind this the poor girl is placed, who, after the annoyance and fatigue she has undergone, is glad to rest as much as she is able in this nook of her cage. Decorated now in all her gayest attire, and glittering with gold and brocade, she is still not permitted to be seen, except by her mother and female friends, who busy themselves in arranging her clothes in proper order, and in adorning the room with a profusion of gay dresses, embroidered handkerchiefs and towels, rich coverlids, and cushions of cotton or Turkish silk. All these are distributed around the room; even the *shifts*, being new for the occasion, are hung up with the rest, along the walls of the apart-

ment, forming an extraordinary sort of tapestry.

While this arrangement is taking place, the bridegroom, having parted with most of his guests, begins to prepare for a visit to his bride. Being now washed, shaven, and gaily drest, he is allowed about midnight to see his wife for an hour, at the expiration of which he is summoned to retire. Throughout the whole of the next day she is destined to be fixed in a corner of the room, and to remain *standing* during the visits of as many strangers as curiosity may bring to see her. The men employ themselves in horse-racing; and three or four articles of some value are given for the winners. The bridegroom makes a point of paying an early visit to those whom he considers his friends, taking with him some little present of his wife's embroidery.

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*Abstract of the Proceedings of the Thirty-fifth Convention of the Diocess of New-York, held in Trinity Church, New-York, on the 16th, 17th, and 18th of October, 1821.*

[Continued from page 43.]

THERE was then read the following report of the Trustees of the Protestant Episcopal Theological Education Society in the State of New-York.

*The Board of Trustees of the Protestant Episcopal Theological Education Society in the State of New-York, in conformity with the 9th article of the Constitution, respectfully submit the following, as their annual report, to the Convention.*

The Trustees, at a meeting of their board, held on the 27th of October, 1820, adopted the following bye-laws:—

I. The board of managers shall consist of sixty members, exclusive of the president and secretary. They may appoint standing committees for the transaction of their ordinary business, the president being ex officio chairman of each committee. They shall be appointed annually on the day following that of the election of trustees; but if no appointment of managers be then made, those of the last year shall continue to act until others be appointed in their place. The board of managers may appoint stated meetings, but they may be convened specially upon the call of the president.

II. In case the president shall be absent from the city at the time of any meeting of the board of managers, or be unable to attend the same, he may, by writing under his hand, appoint from the board of managers a president pro tempore, who shall preside at such meeting.

III. The board of managers shall have power to take all necessary measures for the collection of contributions in aid of the objects of the society; and for this purpose to appoint agents, and organize auxiliary societies throughout the diocess. They shall also have power to direct the mode in which the funds of the society shall be kept and disposed of.

IV. The board of managers may, at their discretion, make provision for theological education, as well in the city of New-York, as in some interior part of the diocess. They shall have power to establish professorships, and to make rules and regulations for the government of any seminary which may be organized under the authority of this society.

V. The board of managers, with the concurrence of the president, shall have power to appoint professors, teachers, librarians, and other officers, provided they shall have been nominated at a previous meeting of the board.

VI. The board of managers shall have power to remove professors and other officers; but the concurrence of the president and two thirds of the managers present shall be necessary to the removal of a professor: and no professor shall be removed from office except at a special meeting of the board called to consider the same; nor unless notice of an intended motion for such removal, and of the grounds thereof, shall have been given at a previous meeting of the board.

VII. Any congregation or society, or any individual or association of individuals, contributing twenty thousand dollars towards the founding of a professorship in the city of New-York, or ten thousand dollars towards founding a professorship in the interior of the diocess, shall be considered as the founder or founders of such professorship,

and shall have the right of nomination thereto, subject to the approbation of the president and board of managers. Professorships so founded shall bear the name of the founders, or such name as they may designate. In case of a vacancy in the professorship, the board of managers, with the concurrence of the president, shall be authorized to fill the same, if the founder shall neglect to nominate within three months after the vacancy shall be notified to him; or neglect within the like period to make another nomination in case the former one shall not have been confirmed.

VIII. Any congregation or society, or individual or association of individuals, contributing two thousand dollars for the founding of a scholarship, shall have the right to nominate, from time to time, the individual who is to have the benefit thereof; and such individual producing the like evidence of his qualifications as is required by the canons of the church in the case of candidates for holy orders, shall be entitled to gratuitous instruction in any seminary which the society may establish; and also to receive annually the interest of the said sum, at the rate of five per centum per annum. But such individual shall be subject to all the rules and regulations of the institution.

IX. Any congregation or society, or any individual or association of individuals, contributing five thousand dollars for the founding of a fellowship, shall have the right, from time to time, to nominate from the students who shall have completed the prescribed course of studies, the individual who is to have the benefit of the same as a fellow of the institution. The fellows, whilst unmarried and pursuing in the institution the course of theological studies prescribed by its regulations, shall have access to the library, and admission to all the lectures, and be entitled to receive annually, for a term not exceeding four years, the interest of the said sum of five thousand dollars, at the rate above mentioned. It shall be the duty of the fellows to perform such literary and theological exercises as shall be assigned to them; and if any fellow shall *pursue any profession* or employment *otherwise than in the service* or by permission of the institution, or shall fail at any time to comply with the rules and regulations thereof, he shall forfeit his right to the benefit of the fellowship.

X. Any individual contributing by will, to the amount and for the purposes specified in either of the three preceding articles, shall have the right to designate the name of the professorship, scholarship, or fellowship, and also the person who shall possess the right of nomination according to the provisions contained in those articles respectively.

XI. The names of those who shall establish professorships, scholarships, or fellowships, agreeable to the foregoing articles, and the names of the contributors to the society, with the amount of their respective donations and contributions, shall be enrolled in its honorary register, as its founders and patrons.

XII. The board of managers shall have plenary power to carry into effect the objects of the society, in pursuance of its constitution and laws, and the constitution and canons of the church; and for this purpose they may make general rules and regulations, and, from time to time, adopt such special measures and arrangements as they shall deem conducive to the attainment of those objects.

XIII. The members of the society shall be entitled to vote by proxy at the annual election of trustees, their proxies being in writing, and attested by one or more subscribing witnesses.

Immediately on entering upon their duties, the board of managers appointed three committees, to whom were respectively intrusted the departments of finance, of arranging the plan of education, and of the procuring a library. These committees have given their attention to the duties assigned them.

In the course of the last winter, several communications were received from the vestry of the church and the academy at Fairfield, and from the rector, vestry, and the academy at Geneva—also from the corporation of Trinity Church, New-York, expressing their willingness to transfer a certain annual grant from the institution in Fairfield to one in Geneva, should the board deem

it expedient to fix their interior school at the latter place. On mature consideration this change was determined upon, and the western branch of the seminary was permanently located at that village, and is styled The Interior School of Geneva.

The education committee has submitted a plan of study, which has been adopted by this board. The various branches of sacred erudition are divided into seven classes:—

1. Biblical learning; comprising whatever relates to the original languages of the Holy Scriptures, and the knowledge which is necessary to the critical study and interpretation of them, including Jewish and oriental literature, profane history in its connexion with sacred, and biblical chronology and geography.

2. The evidences of revealed religion; establishing the genuineness, authenticity, and credibility of the Scriptures, with the interpretation of them so far as may be necessary to the full exhibition of the evidence of their Divine authority and inspiration, and a view of the character and effects of Christianity, and of moral science in its relations to theology.

3. The interpretation of the Scriptures; exhibiting the principles of scriptural interpretation, and the meaning and practical application of every part of the sacred writings.

4. Systematic divinity; presenting a methodical arrangement and explanation of the truths contained in the Scriptures, with the authorities sustaining these truths; a statement and refutation of the erroneous doctrines attempted to be deduced from the sacred writings; and a particular view and defence of the system of faith professed by the Protestant Episcopal Church; thus affording a minute exhibition of controversial and practical theology.

5. Ecclesiastical history; displaying the history of the church in all ages, and particularly of the church in England, and of the Protestant Episcopal Church in this country.

6. The nature, ministry, and polity of the Church; comprising a view of the nature of the Christian church, and the duty of preserving its unity; of the authority and orders of the ministry; with a statement and elucidation of the principles of ecclesiastical polity, and an explanation and defence of that of the Protestant Episcopal Church; and also an exhibition of the authority and advantages of liturgical service, with a history, explanation, and defence of the liturgy of the Protestant Episcopal Church, and of its rites and ceremonies.

7. Pastoral theology; explaining and enforcing the qualifications and duties of the clerical office, and including the performance of the service of the church, and the composition and delivery of sermons.

The professorships for instruction in these branches are arranged as follows, for the seminary in the city:—

A professorship of biblical learning; the department of the interpretation of Scripture being added.

A professorship of revealed religion, and of moral science in its relations to theology.

A professorship of systematic divinity, and pastoral theology.

A professorship of the nature, ministry, and polity of the church; the department of ecclesiastical history being added.

The office of librarian is also instituted, whose duty it is to take charge of the books, and assist the students in their references to them. It is his duty to attend at least one hour a day for three days in the week. Also, in conjunction with the library committee, of which he is ex officio a member, he is to take measures for increasing the library.

With the fundamental regulation, that the expenditures of the society shall in no case encroach upon its capital, or exceed its income, it has been resolved, that as soon as the funds of the society admit, the salaries of the above professorships shall be at least $1200 per annum, and that of the librarian $300 per annum; and that in the mean time such arrangements be made by the board, with respect to the salaries of the professors, as circumstances may render expedient and proper; it being understood, that until adequate funds are provided, the services of the professors and librarian shall be gratuitous; and that, when

A course of lectures by the Rector, with divine service, will commence in the afternoon of Tuesday in Easter week, in St. Paul's Chapel, as being central to those congregations, and will be continued every Tuesday through the greater part of the year. In each of these lectures, some of those passages of Scripture which are quoted in a select portion of the Companion for the Festivals and Fasts, or some subject analogous thereto, will be explained and enforced; and on the following Saturday, the various classes will assemble separately at such hours as may be appointed, and will be attended by the Rector or one of the Assistant Ministers. It will be expected that the members of the classes bring, written out at length, all the texts of Scripture quoted in that portion of the Companion for the Festivals and Fasts, which were the subjects of the preceding lecture. Explanations of these texts will be given by the Clergyman who attends, in answer to any inquiries which may be made to him. An examination will then take place, in the following manner. The Companion for the Festivals and Fasts is in the form of questions and answers, which may be usefully multiplied, so that several questions may be asked on the answer to a single question in the volume. These questions will be stated by the Clergyman who attends the class, and the person to whom the question is addressed will be expected to find the appropriate answer, and to read it from the book.

The course of examination may be thus exemplified.

*Selection from the Companion for the Festivals and Fasts.*

"*Q.* What *do you mean by the* Christian religion?

*A.* The Christian religion is that revelation which God made of his will by his Son Jesus Christ, wherein are contained doctrines to be believed, precepts to be practised, and motives to enforce obedience.

*Q. Wherein appears the* truth *of the* Christian religion?

*A.* The truth of the Christian religion appears from that full and clear evidence which our Saviour and his apostles gave of their divine mission and authority, by prophecies and miracles; and from the nature of the religion they taught, which is worthy of God, and tends to promote the happiness and welfare of mankind.

*Q. What* proof *have we that there ever was such a* person *as* Jesus Christ, *and that he* suffered *under* Pontius Pilate?

*A.* It is a fact which has never been disputed, that there was such a person as *Jesus Christ*, who lived in the reign of the *emperor Tiberius*. It is not only universally acknowledged by Christians, but hath been owned by *Jews** who have written of those times; and the *Heathens* themselves have borne their testimony to the truth of this matter of fact, as *Tacitus*, *Suetonius*, and *Pliny* the younger. That the same *Jesus* was crucified under *Pontius Pilate*, is averred both by Christians and *Jews*. The Christians professed it, notwithstanding the ignominy they might thereby seem to bring upon themselves, who worshipped him as a God; and the *Jews* owned it, notwithstanding the provocation they might thereby give to the Christians; for it was by their ancestors that he was delivered to be crucified. It is very probable there were public records of the whole matter at *Rome*, as the account was sent by *Pontius Pilate* to *Tiberius*: For the ancient Christians, in their apologies, appealed to it, which they had too much understanding and modesty to have done, if no such account had ever been sent, or had not been then extant The great enemies of Christianity, *Celsus* and *Julian*, never made this matter of fact a controversy. No history, therefore, can be better established by the unanimous testimony of people very different from one another, than that of the life and death of *Jesus Christ*.

*Q. What* evidence *did* Jesus Christ *give that he was a* prophet *sent from God?*

*A.* All the former prophecies which related to the *Messiah* were fulfilled in him. This ought to have been a convincing argument to the *Jews*, who owned these prophecies to have been of divine inspiration. He received the testimony of a voice from heaven several times. He was endowed with the power of working miracles; and particularly with the gift of prophecy, proved and made good by the fulfilment of his own predictions; than which nothing can be a greater evidence of a divine mission, because the greatest proof of infinite power and knowledge.

*Q. What* prophecies *that related to the* Messiah *were* fulfilled *in* Jesus Christ?

*A.* All those prophecies that concerned the *birth* and *life* of the Messiah, his *death*, *resurrection*, and *ascension*, were fulfilled in Jesus Christ.

*Q. What* prophecies *that related to the* birth *of the* Messiah *were fulfilled in* Jesus?

*A.* According to *Jacob's* prophecy,† the *Messiah* was to come about the time of the dissolution of the *Jewish* government; the *sceptre was not to depart from* Judah, that is, the power and authority of the *Jewish* government were not to cease, *till Shilo came*; by whom the ancient *Jews* did understand the *Messiah*. It was also foretold by the prophets *Haggai* and *Malachi*,‡ that he should come before the destruction of the *second temple*; and the destruction of

* Josephus. † Gen. xlix. 10.
‡ Hag. ii. 6, 7, 8, 9; Mal. iii. 1.

the temple was foretold by *Daniel*,* with the precise time of our Saviour's coming. And to manifest to the world that *Christ* is come, the *Jews* are now dispersed among all nations, and their government lost, and their families confounded: The second temple is long since destroyed, and the city of *Jerusalem* made desolate, which was foretold should be after the cutting off of the *Messiah*.† As the *time* of *Christ's* birth was foretold, so was the *place* of it. It was prophesied that the *Messiah* should be born in *Bethlehem* of *Judea*:‡ and the providence of God so ordered it, that *Joseph* and *Mary* should be brought up to *Bethlehem*, by a general tax which *Augustus* then laid; not only that she might be delivered, but that their names might be there entered, and their family ascertained and proved, without doubt, to have descended from *David*. The person of whom our *Saviour* was born was likewise foretold: according to *Isaiah*, she was to be a *virgin*; and thus Christ was emphatically *the seed of the woman*, agreeably to the promise made to our first parents."

The above answers will admit of the following questions;§ to which, as before stated, appropriate answers will be found in the book, and which must be read therefrom.

"1. What is the Christian religion, and what does it contain?——

2. From what does the truth of it appear?

3. Of what is the Christian religion worthy, and to what does it tend?——

4. Has it ever been disputed that there was such a person as Jesus Christ, and when did he live?

5. Who besides Christians acknowledge this fact?

6. What Heathen writers have borne testimony to it?

7. Under whom was Jesus Christ crucified, and who have asserted it?

8. What account was probably sent to Rome?

9. Who were the great enemies of Christianity?——

10. What prophecies were fulfilled in Jesus Christ?

11. What testimony did he receive from Heaven, and with what was he endowed?

12. What prophecies concerning Messiah were fulfilled in Jesus?——

13. What was the prophecy of Jacob, and who did the Jews understand by Shilo?

14. When did Haggai and Malachi say Messiah should come?

15. What was foretold by Daniel?

16. What proves to the world that Christ is come?

17. What has become of the second temple, and the city of Jerusalem?

18. Where was it prophesied Christ should be born, and by whom?

19. What occasioned Joseph and Mary to visit Bethlehem?——"

The texts in the above passages, which are to be written out, and of which explanations are to be given, and on which inquiries may be made, as inserted at the bottom of the page, and are Gen. xlix. 10; Haggai ii. 6, 7, 8. 9; Malachi iii. 1, &c.

While in this mode of examination there will be a considerable exercise of ingenuity and judgment; it presents no circumstance calculated to embarrass the most timid, or that should deter any persons from engaging in it. The course of instruction appears to unite the advantages of Biblical information with a systematic digest of the contents of the Bible. And those who attend this course will become acquainted with the evidences and doctrines of Christianity, and the principles and institutions of the Church; with the arguments that support them, and the answers to the objections that may be urged against them; and also with all those parts of the Holy Scriptures which establish or enforce Christian doctrine and duty; and will thus acquire a systematic and practical knowledge of the sacred volume. This plan, it is proper to mention, has been, *in part*, successfully tried in a congregation in an adjacent diocess,* where a class of young persons and others have, for several years, with pleasure and profit, been instructed by their Minister in the Companion for the Festivals and Fasts.

The Rector and Assistant Ministers, feeling deeply the responsibility of their charge, and impressed with the high importance of religious instruction, are exceedingly solicitous that the plan which they propose for this purpose, should be carried into effect. It is obvious, however, that all their efforts will be unavailing without the zealous cooperation of parents and others, and of the children and young people of the congregations. They will not, however, for a moment suppose, that in regard to that knowledge which makes wise unto eternal life, and that concern which is beyond all estimate—the salvation of the soul—there are any persons who will be indisposed to avail themselves of the means which their pastors proffer them, and which, it is humbly hoped, will prove instrumental, through the divine blessing, in promoting their happiness here and hereafter.

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* Dan. ix. 24, 25, 26, 27.

† Micah v. 2. ‡ Matt. ii. 6.

§ A small Tract containing all the questions, and the Companion for the Festivals and Fasts, may be had at T. and J. Swords's, No. 99 Pearl-street.

* St. John's Church, Elizabeth-Town, New-Jersey, of which the Rev. Mr. Rudd is rector.

It is requested that those who are disposed to form themselves into classes, will do so as soon as they can with convenience, and furnish the names of the members of the respective classes to the Rector or one of the Assistant Ministers.

JOHN HENRY HOBART,
*Bishop of the Protestant Episcopal Church in the State of New-York, and Rector of Trinity Church.*
*New-York, Feb.* 25, 1822.

## *Obituary Notices.*

### Mrs. Ann Raymond.

Died, at Oysterbay, on the 21st of October, 1821, Ann Raymond, widow of the late Andrew Raymond, Esq. aged 57 years.

The eulogies of the dead are often only the fond effusions of the living, who delight to represent departed worth, not in the sober language of truth, but with all the heightening and extravagance of grief and affection. And while each excellency is magnified, every fault is forgotten or forgiven. From the undistinguishing prodigality of funeral praise, ordinary merit often takes the place of the most exalted, and the *spiritual* and perfect are confounded with *babes in Christ*. For the purpose of example and encouragement it is almost useless, because it is so seldom true; and the good which might be derived from faithful delineations of the Christian character is prevented by the suspicion which is brought on all.

An attempt, therefore, to pourtray the person whose death is here noticed, will be peculiarly embarrassing, as it cannot be done justly without an air of extravagance. She was regarded by those who knew her best as one of the most pious among women. She *walked by faith and not by sight*, considering all that passed before her eyes as *a vain shadow*, and the things which are invisible as alone real, enduring, and worthy of her desires. God had early withdrawn her affections from the world by the operation of his grace; and, to make the detachment complete, he laid upon her his chastening hand, and took from her the choicest of earthly blessings. In nearly twenty years she had scarcely a day of uninterrupted health, and even during the short reliefs from a *painful sickness*, she felt a debility and langour which would have been scarcely less distressing, had not the vivacity of her spirits, and the efforts of her mind, produced an excitement that made her almost insensible to the sufferings, under which others would have yielded and sunk. Nature was sometimes ready to repine, but the rising murmur was immediately suppressed. She knew that *in very faithfulness she was troubled*, that *mercy* was mixed *with judgment*, that her *trials were more precious than of gold that perisheth*, that those who *endured unto the end should be saved*; and, therefore, she was not only submissive, but thankful to her Heavenly Father for his chastisements; she *looked unto Jesus* as an example of patience, trusted in the sufficiency of his grace, and rejoiced in the hope of his glory.

Her love of God was of that perfect kind which *casteth out fear*. All her views of his character were just and engaging, and in her reverence there was something so filial, in her confidence such tranquillity and repose, in her gratitude such fullness, in her pious affections such tenderness and warmth, that *the High and Holy One who inhabiteth eternity* seemed to be brought down in some degree to human conceptions and feelings, and without being degraded, to be regarded almost as an earthly benefactor and friend. She lived for his glory, and those portions of time were most valued by her which were more immediately connected with his honour and praise. The most common of all her complaints was occasioned by her frequent and necessary absence from the services of the sanctuary; and David, in his exile, could scarcely have uttered the words more passionately, than she did in adopting them, *O how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God.* But as the best substitute which she could make for social worship, she took up her Prayer Book and Bible morning and evening, and by her solitary offerings maintained a secret communion with the faithful.

This fervour in her devotions would

have been less admired, had it not been restrained by discretion. But for the expression of the highest feelings she thought no other language necessary, than that which the Church had prescribed, and all the offices of the Liturgy were the theme of her praise, as they were the source of her delight. Nor was she in the habit, either from conceit or curiosity, of attending on the services of those who were not duly authorized to minister in holy things. She considered the Church as *built upon the foundation of the apostles and prophets, as the pillar and ground of the truth*, as the appointed channel of God's mercies to his fallen and guilty creatures. And she therefore deplored the errors of those who had separated from it, though she lived with all of them in "the bond of peace," and with some in the *fellowship of love*. For the odour of her sanctity was spread abroad, and her company courted by many on general grounds, who were opposed to the distinctive principles of her faith.

Her humility, however, was never corrupted by this silent adulation, and whilst edifying every body by her example, she seemed to regard herself as lower than the most unprofitable of God's servants. Her tempers, indeed, were all moulded by the influence of the Gospel, and though naturally rather warm and impetuous, she was meek, gentle, and forgiving, cheerful and contented, abounding in kindness and love.

These Christian dispositions were not brought out as effectually into the active duties of life, as they undoubtedly would have been had her health permitted her to take a greater share in its concerns. But in the limited sphere in which she was enabled to move, in the bosom of her family, the company of her friends, and her occasional intercourse with society at large, there was sufficient evidence that, under other circumstances, the example of her conduct would have been as useful as her piety was illustrious.

In exalting, however, the gifts of grace in her, we do not forget the failings of humanity. There were infirmities of purpose and involuntary transgressions; but it is not often that we find in any one purer intentions, holier desires, greater exertions, and firmer reliance on divine help, than were constantly shown by this humble and faithful servant of the Lord.

Many years have elapsed since the writer of this notice was brought into her society, and the intimacy which was then begun was only interrupted by her death. In sickness and in health, in joy and in sorrow, in the innocent cheerfulness of common conversation, or in the moments of pious confidence, when the heart unburthened itself and revealed those feelings to friendship which humility and distrust would have concealed from strangers; on all occasions in which he saw her, he felt himself happier and better. It was his melancholy pleasure to administer to her, in her last illness, the Supper of the Lord, of which she had not expected again to partake till she should sit down at the eternal Supper of the Lamb. And never was her love to God so ardent, her trust in the Redeemer so firm, her *consolation in the Spirit* so refreshing, her devotion so high, her hope so "full of immortality." She suffered long and acutely, and it was a relief when the pangs of the body were over, and her spirit *entered into the joy of the Lord*.

Thus our ties are severed, but not for ever. With those who *die in the Lord* there is still a communion. We cherish the recollection of their graces, and while their worth aggravates the sense of our loss, it consoles us. We are animated by the happy termination of their course. We long for our reunion with them, and treading in their steps, or rather in the steps of Him whom they followed, we live in the hope, that when *He* and they *shall appear, we shall be like them*.

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### Mrs. Mary Parker.

Died, suddenly, on Tuesday, the 29th of January, 1822, Mrs. Mary Parker, wife of Mr. William S. Parker, bookseller, of Troy, aged 40 years—the mother of ten children, six of whom survive her—the youngest aged seventeen months.

To delineate characters, and represent the delicate shades that distinguish those that are equally good, requires not only close attention to the various movements of the human heart, but nice discrimination of mind, and a peculiar talent for unfolding to others what is discerned by itself. Still, almost all can feel the effect, of what but few can explain. It is without any pretension to a capacity for the latter, but under the full influence of the former, that the writer would speak of his departed friend.

To say that she was a faithful wife, endeared to her husband by every expression becoming the relation; a dutiful child, a tender mother, a kind and obliging neighbour, and an exemplary Christian, would be saying no more of her, than is true of every woman, who properly fills the station allotted her by Providence. All this we can say of her. Still we feel that there were some conciliating qualities in her, that all this, though it may imply them, does not bring distinctly into view. What these were, is best understood by her friends and neighbours, who were flooded with tears, and overwhelmed with sorrow at her death; and those tears, and that sorrow, are the best explanation that can be given of them.

The loss of so much excellence, and of one so much needed in her family, must be keenly felt by her surviving partner; and, when we think of him alone, with his group of little children around him, it awakens a sympathy that words can but poorly express; nor are we forgetful of the pang of sorrow excited by this death in the bosom of a tender mother, nor of the grief occasioned by it in the hearts of many other of her relations and friends. We commend them all to the indulgent care of him who can sustain the sorrowful, and dry up the tears of the afflicted. Though clouds and darkness surround thee, yet just and true are thy ways, thou King of Saints.—*Troy Post.*

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### *Convention of the Protestant Episcopal Church in South-Carolina.*

The Protestant Episcopal Church, *in the diocess of* South-Carolina, held their annual Convention last week. There were present, the Bishop, 11 Priests, and 6 Deacons, and 39 Lay Delegates, representing 21 churches. The Church in this diocess at present consists of the Bishop, 21 Priests, 7 Deacons, and 35 organized congregations.

The Convention sat four days, and business of considerable interest was transacted. Measures were adopted for the increase of the Bishop's Fund, and for the endowment of that important institution, the General Theological Seminary, established in New-York. The first public suggestion of such a Seminary, it is believed, was made in our Convention. It has since been cherished, and recommended at every meeting of that body; and now, having, by the munificence of a deceased individual of New-York, obtained the means of successfully commencing its operations, upon a larger and more efficient scale, it is earnestly to be hoped, that its progressive improvement will be secured by the increased liberality of Episcopalians in every part of the United States. The Convention have likewise recommended to the members of the Episcopal Church, in this state, to extend their patronage and support to the *Gospel Advocate*, published in monthly numbers, in Boston, at one dollar a year, and the *Christian Journal*, published monthly in New-York, at two dollars a year. These publications are well conducted, and contain, besides the religious intelligence of the day, much matter that is important to the Christian, and peculiarly interesting to Episcopalians. The Convention have likewise expressed their high approbation of the pious labours of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," and of the manner in which that excellent institution has been conducted, and have recommended it to Episcopalians as highly worthy of their confidence, and most liberal support. Several other subjects engaged their attention, and evinced their zeal for the prosperity of that portion of Christ's Church, upon whose concerns they had met to deliberate.—*Charleston Courier, 20th Feb.* 1822.

THE

# CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

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### *Life of Archbishop Sancroft; abridged for the Christian Journal from a Review of his Life, by Dr. D'Oyly, in the British Critic.*

(Continued from page 69.)

It is recorded, much to the honour of the Dissenters, that, at this anxious moment, they joined the Church heartily and zealously in repelling the danger which threatened the Protestant cause. They were wiser than to be deluded by the declarations of general indulgence which the king issued: they knew that the Church of England was the great bulwark of Protestantism; they were grateful for her efforts against the common enemy; and were well aware that if she fell, that toleration, which she so liberally and cheerfully conceded, would fall with her; and the proffered indulgence of the king would probably be withdrawn, as soon as the object for which it was granted was obtained. It was, perhaps, from a conscientious regard for this meritorious conduct, and an anxiety to strengthen the Protestant interest by an effort to close those breaches which had hitherto proved its bane, that the Archbishop was induced, at this time, to meditate a scheme of comprehension. "In which," says Dr. D'Oyly, "his purpose seems to have been, to make such alterations in the liturgy, and in the discipline of the Church, in points not deemed of essential and primary importance, as might prove the means, through corresponding concessions on the part of the more moderate dissenters, of admitting them within its pale." It is probable that the Archbishop had done little more than draw out the great outlines of his plan; and he seems never to have been very heartily engaged in carrying it into execution. Like every other scheme which has yet been tried upon the basis of mutual concession, it would doubtless have proved abortive; and, perhaps, we may deem it not one of the most unfortunate consequences of the evil days in which he lived, that they effectually prevented the further prosecution of any such design. For experience has fully proved, that, whatever may be the benevolent intentions of those who contrive or advocate such measures, they will always fail in effecting the good they contemplate; and, at the same time, will run great hazard of producing much evil which they did not foresee.

The dissenters have never required of us, that we should merely make some little and unessential alterations in the liturgy and discipline of our Church, to satisfy their scruples: they have always demanded a total change of both. Their terms are known and avowed: the substitution of presbyterian parity and directory, for Episcopacy and the Common Prayer Book was then their object; and though, at this crisis, they were induced by more pressing dangers to lay that object aside for a while, and to join the Church in its struggles against Papal domination, it shewed more zeal than knowledge of the human character to suppose, that therefore they could be induced to unite permanently with the Church, on any terms of mutual concession, which involved a surrender of the fundamental principles of dissent. Fortunately, this scheme does not appear to have been publicly avowed. If so, by awakening at once all those jealousies which the fear of common danger had lulled, it might have served the cause of the Roman Catholics more effectually than any of James's violent and ill executed measures. In justice to the Archbishop, we should add, that it appears, from printed documents referred to by Doctor, afterwards Archbishop Wake, in a speech delivered by him at

the trial of Sacheverell, and from his own testimony, that "no alteration was intended but in things declared to be alterable by the Church itself;" and that especial care was to be taken in making these alterations, that "the doctrine, government, and worship of the Church, should be preserved entire in all the substantial parts of them"

"Such is the only account which we possess of the scheme of comprehension projected by Archbishop Sancroft. That it originated on his part from the purest and best of motives, and that his sole object was to give stability to the Church, and to extend the influence of sound religion, can admit of no question. Circumstances prevented his bringing it to a conclusion; but a similar attempt was made soon after the revolution, which proved altogether abortive. Judging from the result of that later attempt, and from the similar results which have generally followed from plans of this description, we may conjecture, with some probability, that, although all would have been effected by Archbishop Sancroft, which could be effected by a spirit of conciliation, mixed with firmness and discretion, the scheme which he projected, had he been enabled to persevere in it, would not have been attended with any successful result."

The storm which the infatuated measures of the king had raised against his throne and government, now burst over his head. About the middle of September, 1688, he became first convinced of the real object of the expedition which had been so long preparing in Holland; and his firmness at once forsook him, when his real danger was apparent.

With an eager haste, which deprived him of all the grace of his concessions, by shewing that they were forced from him by the necessities of his situation, he endeavoured to recall his impolitic declarations, and to conciliate his people by milder measures of government. He now condescended to ask the advice of those who had lately been selected by him as objects of insult and violence. The Archbishop of Canterbury, and the rest of the Bishops were *summoned to court*; the suspension under which the Bishop of London had so long suffered was taken off; and every artifice was employed to induce the nation to believe, that a thorough reconciliation had taken place between himself and the spiritual guardians of the Church, and that his actions were guided by their opinion. Neither Sancroft nor his brethren were deceived by these advances. They understood the king's character too well to trust him; and were aware, that his present conduct was the result of policy and fear, rather than of a sincere and settled purpose to repair the evils of his administration. They were too near the court not to know, that the king still retained his popish advisers, and was, in secret, as much under their influence as ever; and they could not be ignorant of his real motives for drawing them once more round his person, and appearing to listen to their counsels. Still, however, they thought it their duty to avail themselves of so favourable an opportunity, for addressing to the king that bold but necessary admonition, in which his own best interests, as well as those of the Church and nation, were so deeply involved. They touched, with great freedom, upon the leading vices of his government; and marked out for him a line of conduct, which, had it been earlier chosen, and steadily pursued, would have deprived his enemies of all reasonable excuse for hostility, and secured him the support of all his truly loyal subjects.

But the time for useful concession was now past. Many leading men had already pledged themselves too deeply against him to return with safety; and the nation had ceased to place any confidence in his promises. The Archbishop and his brethren had peculiar difficulties to contend with; but they seem to have conducted themselves with great prudence; and while they never refused to give their monarch that honest and wholesome counsel which the critical situation of his affairs demanded, they refused to comply with his earnest solicitations to lend their names, in any way, to the support of his cause. The king was very desirous to induce the Bishops to draw up a paper, expressive of their abhorrence of the de-

signs of the Prince of Orange. But, though they affirm that they had not made any application to the Prince, nor were at all concerned in the plan of calling in his assistance, they refused to sign any such declaration, for they knew that his interference was necessary; and, though not prepared to go the lengths of some who had invited him, they could not express their abhorrence of designs which they conceived to extend no further than the deliverance of the nation from the dangers of Popish supremacy, and arbitrary power.

When the Prince of Orange had actually landed, and all things seemed to forebode a civil war, the Archbishop united with other persons of rank in London, in taking the necessary steps to prevent the mischief and confusion which generally attend such an unhappy state of public affairs.

The king was not yet convinced of his really destitute situation; "he was not aware (says Dr. D'Oyly) how entirely he had forfeited the good opinion and affections of his people, and he still flattered himself, that he should meet with sufficient support to enable him to repel the invader of his kingdom." When, at last, disappointed in these expectations,

"He left London, for the purpose of making his way to France, those who had most firmly adhered to him immediately turned their views to the Prince of Orange, as to the only person whose protecting authority could be called in to secure the public peace. The day following, December 11, the spiritual and temporal peers who were at that time in London and its vicinity, assembled at Guildhall, as hereditary counsellors and guardians of the kingdom, whose office it was, during the vacancy of the throne, to provide for the public safety, and to take measures for the prevention of general disorder. The Archbishop of Canterbury acted at this meeting in concurrence with the other peers."

This was the last public measure in which Sancroft took any part. He always disapproved of excluding James totally from the government; and as he found that this was the object of many among the peers, he declined being present at any of their subsequent meetings. Thus far he appears to have acted consistently.

It may perhaps be more difficult to defend his subsequent conduct. His pertinaciously absenting himself from the convention parliament, is not to be reconciled with any ideas which we can form of the obligations imposed upon him by his high station, at this eventful period. His opinion was certainly adverse to the proposed settlement of the crown; and it seems to us that he was bound to have appeared in his place, and as a peer of the realm, and the spiritual head of one of its three estates, to have advocated the cause of the sovereign to whom he conscientiously adhered. We may readily acquit the venerable Archbishop of the other charges which his enemy, Burnet, brings against him; but it is impossible to deny, that his conduct betrayed an indecision, and want of firmness, which detracts much from our admiration of his character. When the times required prompt resolves, and vigorous action, he was deliberating, and hesitating, and remaining inactive.

But the new government was not disposed to suffer any man thus to stand neuter on this trying occasion: and it soon became apparent, that none would be permitted to retain their offices, whether of trust or dignity, either in Church or state, unless they would transfer their allegiance from the abdicated king, to those whom the nation had invited to fill the vacant throne. The imposition of the new oath of allegiance, and the rigour with which it was exacted from all in authority, have been topics on which great difference of opinion has existed.

The immediate effect of the new impositions was, to deprive many eminent and highly honoured ecclesiastics of their dignities and preferments; and this measure, harsh in itself, and rendered peculiarly unpopular by the blameless character of those who were its victims, while it aimed at violently severing the ties which had bound the members of the Church of England to so many of her ministers, produced a dangerous schism. For, many most

conscientious churchmen, agreeing with the deprived Bishops and Clergy in their dislike to the new oath, and not comprehending the legality of that exertion of authority which deprived the Clergy of their ecclesiastical dignities and offices, and prohibited the exercise of their spiritual functions, without attributing to them any professional delinquency, were induced to adhere to their communion by a sense of attachment to their persons, and sympathy for their sufferings. And, the deprived Prelates and Clergy themselves, unhappily influenced more by a sense of individual injury, than by a due regard for the peace of the Church, were rather disposed to encourage, than to check this injurious manifestation of a sentiment so gratifying to their personal feelings.

We are far from wishing to justify those who thus continued to exercise their ministerial powers, in disregard of their paramount duty to maintain the unity of the Church. But, while we freely confess that they incurred a fearful responsibility who thus acted; we must not exempt those from blame, who urged on the fatal measure which placed them in a situation of so much danger and temptation: nor can we forget, that the government, by adopting this measure, ungratefully sacrificed the very persons who, by their firmness and talents, had saved the established religion from the attacks of its Popish enemies; and by setting the example of well-regulated and temperate resistance to unlawful commands, had greatly, though not perhaps intentionally, contributed to awaken in the nation that spirit of just and jealous regard for its rights and liberties, which had vested the supreme power in the hands which now thus rigorously exerted it for their destruction. We write this upon the supposition that the oath was honestly framed, under a conviction of its necessity. If any sinister motives actuated those who devised it; if they anticipated the scruples it excited, and the refusals it met with; and calculated upon the wealth and patronage thus to be placed at their disposal, their conduct merits the severest censure *which the bitterest* of their antagonists could utter. The charge has often been made; perhaps it was to be expected that men soured by their losses should advance it; but for the honour of human nature we would hope, that there were few among the illustrious statesmen of the day to whom it would justly attach.

We are inclined to make liberal allowances for the conduct of the Archbishop in the difficult circumstances in which he was now placed; and we admire the steady principle which induced him to suffer the loss of all things, rather than to falsify his conscience. But, in minor points, he appears to have swerved from that unity of purpose, and steadiness of resolve, which we could wish to be able to record of such a man, on so important an occasion. When he consented so far to exercise the functions of his office, as to commission other Bishops to act in his name, to the consecration of Bishop Burnet, it seems scarcely possible to acquit him of the charge of inconsistency. And we cannot regard this transaction with a more favourable eye, because the Archbishop did not consent to grant the commission, until he discovered that he should incur the penalties of a premunire if he persisted in disobeying the royal mandate; or because the instrument was drawn up in very cautious terms, so as not to imply the least direct acknowledgment of the prince filling the throne. These appear to us to be mere subterfuges, wholly unworthy of the dignified and patient resignation with which he afterwards submitted to his change of fortune. In the following passage, the biographer, though he candidly admits the blemish in the aged Prelate's conduct, makes perhaps the best apology for him which the nature of the case will allow.

"A charge of inconsistency* against Archbishop Sancroft has been grounded on this act of his consenting to grant a commission to enable others to do what he deemed it unlawful to do himself. It may readily be allowed that, strictly speaking, he cannot be absolved from the charge, since one who acts by

* "See Burnet's Own Times, and Birch's Life of Tillotson."

means of others, must be considered as acting for himself; and it is in vain to say that the commission did not in direct terms acknowledge the prince on the throne, when the very purpose for which it was granted, that of giving effect to his mandate, unavoidably implied a direct acknowledgment of his authority. At the same time, it is always found that a wide difference is made as to the feelings of a person concerned, whether he personally and directly performs an act, or whether, remaining aloof himself, he merely acquiesces in its being performed by others. In the present instance too, although the Archbishop did not choose himself to acknowledge the reigning authority, he may have felt unwilling directly to oppose himself to it; which would have been done by his refusing to consecrate. It has been stated,* that the nonjuring party afterwards complained of him for granting this commission; and that, in consequence, after the transaction was over, he contrived to have it withdrawn from the registrar's office."

*(To be continued.)*

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*For the Christian Journal.*

## *Conversations of a Minister with a Parishioner, on Baptismal Regeneration.*

### Conversation 2d.

*Parishioner.* In our last interview, you alluded to an answer in the Catechism, in which I acknowledged my having been made, by baptism, "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The impression of your remark, and my reflections induced by it, have made me wish to converse with you on the former subject, as it relates to the doctrines of our Church. For although I consider Scripture as the ground, on which I must finally settle my opinion, yet it would grieve me to leave the bosom of the Church in which I was born and educated. This, however, is a sacrifice which I would make, rather than continue in it, under the weight of material error.

*Minister.* In this determination, you are correct: but as to the Catechism, I might have cited from it more than that alluded to. When you were questioned as to the performance of the promises made for you by your sponsors, you answered with a determination to that effect; and you combined with it thanksgiving to God for having "called you to this state of salvation," and with a prayer for divine grace, that you might "continue in the same to your life's end:" which would have been absurd, and it may even be said profane, but on the supposition of your having been put into a state of salvation by baptism.

*Parishioner.* In my late review of the instrument, this language appeared to me very strong: but it has been suggested to me, that the recited sayings are grounded on the promises so made by the sponsors, as that the infant is supposed to promise in their persons. The promises are contemplated as sincerely made by the infant, and eventually performed. On this, the state of salvation is predicated.

*Minister.* This is like a fiction in law; to which the exigency of human affairs gives occasion; but which it were irreverent, to introduce into a transaction between God and his subject creatures. Besides, there is no analogy between what lies on the sponsors, and what is done for the infant. If it were a future benefit, predicated on future performance, it would be a different matter: but here, a present grace is pronounced, on the faith—you say—of promises relative to distant time, and which may never be performed. The charge to the sponsors explains what they are to do, in virtue of their promises. But independently on the performance of promises, either of the sponsors or of the infant, the latter is pronounced to be in a state of salvation; from which he may fall, in the event of non-performance. It is probable, you have been taught to account, in the same way, for the expressions used in the baptismal service for infants; wherein we pray for their regeneration, and afterwards, give thanks for its accomplishment.

*Parishioner.* The interpretation holds, as much in the one case as in the

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* "See Birch's Life of Tillotson."

other; and besides, it may be said to be the judgment of charity.

*Minister.* The plea is barred by the form of private baptism; in which thanks are given for the regeneration of the infant, without the stipulations of sponsors. But besides it would be a strange kind of charity, to presume concerning the person on whom it is exercised, that he is, what he cannot be by any effort of his own, and what there is no reason to consider as even probable, by any act done for him: and this, in devotional exercise at an interesting crisis. On the part of those who deny baptismal regeneration, although it is believed that there may be a moral change on the mind of the infant; yet they deny, that this always or even often happens, and that divine veracity is pledged to the effect. For my own part, I know of no moral change of the powers of the mind, in the case of infants.

*Parishioner.* This judgment of charity, seems to derive countenance from St. Paul's addressing of whole Churches as saints, as elect, and under the like expressions; although he could not have supposed that the description applied to all; and indeed, intimates the contrary in some instances. In like manner St. Peter (i. 2, 5) addresses all the dispersed Christians of the circumcision, as "a spiritual house and holy priesthood."

*Minister.* The cases are different. It is common to address a collective body, as if all the members were what general profession comprehends, and what the several individuals ought to be. But in our service, regeneration is supposed by you to be predicated of each individual infant, without warrant of the word of God, and even in contrariety to what is generally to be expected. To add to the danger of the ungrounded expectation, it is put into the mouth of the child, to its extreme danger, as soon as it can lisp the Catechism. If we could grant, that the language used by the Church is the judgment of charity; the plea would not extend to the same language, put into the mouth of the baptized catecumen. From him it would be arrogant boasting; any further than his tender years might excuse him, and throw the blame of deception on the Church.

*Parishioner.* You reject the notion of a moral change; which we think called for by the nature of the transaction, according to your theory. Does not the service speak of being "born in sin?" and consequently requiring such a change?

*Minister.* Yes, we are born in sin, as being subject to the penalty threatened to Adam of temporal death, with the appendages of disease, of wants, and of dispositions tending to sin, in consequence of the deterioration of our nature; agreeably to what is said—"in Adam all die."

*Parishioner.* Do we not pray, in favour of the infant, for the remission of sin; or, as it is in the form of the Church of England, the best interpretative of the sense of the compilers, "of his sins;" with which agrees what we read in the exhortation to the sponsors; it being in the English form—"ye have prayed that God would * * * release him of his sins."

*Minister.* How do you reconcile this with what is said in the address to the congregation, when, with reference to our Saviour's reception of infants, it is noticed, "how he exhorteth all men to follow their innocency?" And how will you reconcile it with what is said at the end of the English service—"it is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved?"

*Parishioner.* Do you think then so irreverently of our venerable reformers, as to suppose that they have fallen into inconsistency on the subject?

*Minister.* I have no such thought; but this is one of the points, on which, for the right understanding of the decisions of our Church, it is necessary to have recourse to the state of controversy at the time of the reformation. The Roman Catholics contended, that the habit of sin, or a tendency to it, is not in itself sin: which they applied in various ways, to lessen the malignity of those sins which were the result of habit. On the contrary, our reformers held sinful disposition to be in itself sin; and under this apprehension, they

speak in the 9th article of "the fault and corruption of the nature of every man," which they affirm to "deserve God's wrath and damnation:" meaning not that which is eternal; for this would be inconsistent with what is elsewhere said of infantine innocency; but the condemnation due to contrariety to his holy nature. The Scriptures never speak of eternal damnation, as inflicted otherwise than for sin in act or in intention. Concerning the properties of human nature we may perceive, that however adjusted to their legitimate objects, they will assuredly issue in sinful practice, unless properly directed and governed by divine grace; or else kept under restraint by prudential considerations. This is what St. Paul means by "the carnal mind" which is "enmity against God:" not that the man possessing it hates God, as this text is erroneously brought to prove; but because the carnality, thus personified, is in opposition to his holy law. Apply this to the present subject; and you will perceive the ground on which the Church of England distinguishes between sin in act, or even in thought having the property of act; and sin in disposition, which, unless directed by grace otherwise than as it would be put in motion by the temptations of the world, will produce sin both in thought and in act. This latitude in the use of the word, is familiar both in the Old Testament and in the New: the Hebrew and the Greek words answering to it, being often applied to legal impurity, and to imperfection or defect.

*Parishioner.* As you object to the interpretation of charitable judgment, applied to the regeneration of infants; perhaps you will do the like, in regard to that of adults.

*Minister.* In our first conversation, I told you of my abhorrence of the supposition, that a person undergoing baptism in hypocrisy, is thereby regenerated: and I must repeat my surprise, that so much should have been said in conversation and in print, to refute an opinion not held by any, so far as I can learn. But as to charitable judgment, I think it may fairly be extended by the officiating minister to an adult, with whom he has previously conversed, whom he has found possessed of a sufficiency of knowledge, in whose conduct he knows no cause of repulsion, and who is to take on his tongue the solemn professions and promises exacted by our service. But the same interpretative charity does not induce me to believe, that our reformers extended it to what they were not warranted to expect; or that when they adopted the collect for Christmas-Day, they intended it to be affirmed, in addresses to Almighty God, that the persons praying were regenerate in any other sense, than as applied to their baptism.

*Parishioner.* I hear, that in some books of devotion, written by eminent men of the Church of England confessedly orthodox, the collect is entitled "A Prayer for Regeneration."

*Minister.* This is to be lamented, and has probably been from inadvertence. Certainly, the Church does not so name it. Such a sense is inconsistent with the grammatical construction: and indeed it would have been highly incongruous, to have required twelve thousand congregations, which is about the number in England, to be praying for regeneration; to which, as would be implied, none of them had attained.

*Parishioner.* We pray for various blessings temporal and spiritual, although living in the possession of them.

*Minister.* Yes; where they are not limited to precise points of time, but continuance and increase in them are desirable.

*Parishioner.* May not the compilers have contemplated regeneration in the latter point of view, and as a work carried on throughout the Christian state?

*Minister.* It would have been a sense not agreeable to usage, and not warranted by Scripture language. Renovation has a greater latitude of meaning; for St. Paul speaks of being "renewed day by day." Customary language is correct in this particular; regeneration being generally considered as limited to initiation into the Christian covenant. But there are many other matters in our Church service, in unison with the said prayer. The already noticed declaration concerning deceased infants, said to be founded on

the word of God, is to the point. So is the circumstance, that when young persons are presented for confirmation, the whole construction of the service speaks the sentiment, that it is presumed to be a continuation of a state of grace. In like manner, in the visitation of the sick, the exhortation prepared for the occasion is exceedingly defective; except on the presumption, that any sins which may have been committed are a departure from grace formerly given. In short, our whole system is erroneous, according to the notions which you have imbibed.

*Parishioner.* Not the articles; in which there have been given to me senses, not agreeable to the opinions which you have elicited from the other institutions. It is in the articles, that the compilers must be supposed to have aimed at the setting down of the truths of the Gospel, with the greatest care and circumspection.

*Minister.* This I concede, without the apprehension of loss to my argument.

*Parishioner.* In the 25th article, it is said concerning the sacraments, that by them "God doth not only quicken, but strengthen and confirm our faith in him." Does not this imply, in regard to each of the two sacraments, that there must be the possession of faith, or at least capability of it, previous to the strengthening and confirming spoken of?

*Minister.* The position applies, according to the properties of the two sacraments severally. By the energy of grace given, they may quicken, that is, excite or bring into action; and the exercise of this principle, as of every other, confirms and strengthens, that is, renders stable and continues. Now a baptized infant, subsequently instructed, may have faith rendered both active and stable, under the operation of grace stipulated in the ordinance.

*Parishioner.* Does not the article proceed to say, that the sacraments have a wholesome effect, on "those only who worthily receive them?"

*Minister.* It does; but the distinction can have no effect on the condition of infants. They receive worthily, if *they are in similar* circumstances to those of the children of whom our Saviour said—suffer them to come unto me. If you and I did not receive worthily at our baptism, we have not since received worthily; and never shall without rebaptization. For otherwise, if we should be fit recipients hereafter, we come not within the meaning of the expression; which speaks of worthy reception at the time of baptism.

*Parishioner.* The 27th Article, which is expressly on baptism, associates it with prayer to God; by which, it is said, "faith is confirmed and grace increased."

*Minister.* Yes; confirmed and increased, but not begun. On the contrary, we read of baptism, that it is "a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." The like expressions had been used in the 25th Article, concerning sacraments generally: which are defined "sure witnesses and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us." It will not be said here, as concerning the baptismal services, that the strong expressions are suggested by hypothetical interpretation and by charitable judgment; being decisions on the subject considered abstractedly. Neither can they be foreign to the case of infants; since the lawfulness of infantine baptism is affirmed immediately after in the Article; which, therefore, contemplates them in connexion with the beneficial effects before described. While we are on the Articles, I will remind you, that the 11th, entitled "Of Justification," refers to a certain homily, known to have been composed with extraordinary care. In the third part of it, the word "baptized," is introduced as synonymous with "justified;" and thus there is recognized the truth that the state of justification, nearly synonymous with regeneration, takes place in baptism.

*Parishioner.* The comments which you have made on the services and on the articles, shall receive my most seri-

our consideration. And yet, so much does your opinion differ from that of other denominations, that even on this account, I hesitate to settle down in a system, which implies error in the great mass of my fellow Christians.

*Minister.* If you mean the religious denominations, with the members of which we are immediately conversant, you are perhaps correct: but if you include the Christian world in general, the matter is quite otherwise. This being a question of fact, we need not take much time to settle it.

*Parishioner.* I know that the Roman Catholics are in your favour, although they go further than you seem disposed to follow them in the theory. The corruptions which they have engrafted on Christianity, induce me to put them out of the account.

*Minister.* To them you might have added all the Greek Churches, which include immense numbers of professing Christians. In regard as well to the Greek as to the Roman Churches, I lay little stress on their holding of any doctrine; unless, as in the present case, they professed it before the rise of their corruptions. But of this, something shall be said bye and bye. To all these Churches, you must add the Lutheran, comprehending large kingdoms and principalities; and the ancient and very respectable Church, known by the name of "Unitas Fratrum." Again, you must add the Calvinistic Churches on the continent of Europe; all of which hold to the confession, which you may find professed by that body of Christians in this country, who derive their descent from the Church of the Netherlands. In that instrument, as also in the Heidelburg Catechism in use by the same Church, and in the service for the administering of baptism, our doctrine is as explicitly declared, as in the articles and the services of our Church. We need not wonder at this; when we find Calvin, on whose principles those Churches were modelled, teaching the same doctrine.

*Parishioner.* I have always supposed, that the doctrine is inconsistent with the tenets of Calvin.

*Minister.* To me, it seems so; and yet this celebrated man, in the 15th and 16th sections of his fourth book, uses the language of antiquity on the present subject; amounting to the point, that in baptism there is implanted a principle of grace, to which he gives the name of regeneration. But in my estimation, the testimonies of all these Churches are of less weight than that of the primitive Church; which is acknowledged to have preserved the Christian faith entire, for at least three hundred years. During all that time, what I contend for as truth, was held and taught without contradiction. This is an acknowledged fact.

*Parishioner.* I understand it to be so; but have heard it accounted for from the good lives of Christians in those early ages. It may have been safely supposed, that their Christian state commenced with their baptism; but the same notion, it is said, must be very pernicious in the present day; when we witness the degeneracy of so many, who were dedicated to God in their infancy.

*Minister.* There never was a time, when there was not abundance of dishonour of this sort, on the cause of Christ. We have sufficient evidence of it, in what it especially fell in with the views of ecclesiastical writers to mention—the heresies infesting the early Church, and the vile deeds of the inventors of them; who had generally been born and educated in the bosom of the Church. There is a fact conspicuously to the purpose. Towards the middle of the third century, there took place the persecution of the Emperor Decius—more severe than any which had preceded. The Churches had enjoyed peace through a long tract of time; and when the reverse of their condition began, it was considered as the judgment of God on abounding wickedness, described in as glowing colours as could be given of the manners of any Church in Christendom at the present day. There remains especially an Epistle of Cyprian, the celebrated Bishop of Carthage, in which he sets forth in very strong terms the preceding sinful practices of professors. About half a century afterwards, there ensued the persecution of the Emperor Dioclesian. Eusebius, a cotemporary

historian, begins his narrative of the bloody scene, with describing the antecedently flourishing state of the Churches; but, growing out of their prosperity, a corruption of manners which was greatly on the increase, when the calamity overtook them. If the opinion of baptismal regeneration had been generated by the expectation of universal sanctity of manners, there happened enough to correct the supposed error: which, however, is acknowledged to have prevailed, through the long tract of time in question.

*Parishioner.* However comparatively pure the faith of the primitive Church, we know, that the seeds of error were laid at a very early period.

*Minister.* The doctrine maintained by me, is considered by its opponents as destructive of piety, and as productive of a very low theory of Christian obligation. And yet, within half a century after the decease of the Apostles, Justin Martyr, in his apology addressed to the Roman Emperor, and professedly written to give information of what was the faith of the then persecuted Christians, identifies regeneration with baptism. This was a transaction so public, that at least some voices would have been raised against him, had he made any material misrepresentation of the body, of which he was a distinguished member.

*Parishioner.* From the facts which you have stated to me concerning the primitive ages, I find—for I have no suspicion that you would mislead me—that the contrast exhibited to me of those times with the present, in order to prove the necessity of a change of language, has been drawn without due allowance for exceptions. But after all I have heard of the virtues then abounding, and all I have seen of the corruption of manners among ourselves; especially, the educating of baptized persons without a particle of instruction in religion; and perhaps, with the bad lives before them of their parents and their sponsors; I cannot reconcile myself to the idea, that they have received any benefit from their baptism.

*Minister.* They have not received any; although it may perhaps ensue *from future recurrence* of the weight of an obligation, from which they are not disengaged, whatever may be their own ideas on the subject. But I see no legitimate consequence of what you have now said; except that we should deplore the evil, and endeavour the correcting of it in our several places. In the mean time I suspect, that in consequence of the law of association of ideas, the disgust properly excited in your mind by frequent delinquency in this matter, has been a mean of detaching you and others from scriptural truth. This unhappy effect should be reckoned an aggravation of the so frequent neglect of parents and of sponsors; and should be a powerful call on them to remember, as the service expresses, "what a solemn vow, promise, and profession," the presented infants have made by them.

But to return to our subject, from which we have digressed—the sense of our Church. Let me intreat you to consider, whether the hypothetical and charitable constructions which you have been taught to apply to her services, might not, by the same latitude of construction, be applied to every thing you have occasionally heard from me in the course of my ministry, so as to prove me to hold nothing inconsistent with your opinion: and yet were I to claim consent with you on that ground, it would lessen me in your estimation. Further, I ask you to consider, whether, under the charge brought against my theory of detracting from inward piety, it ought not to fall with greater weight on the early Church; so as to prove her guilty of having led us into this deteriorating error. And to a mind hesitating between a membership of our Church and that of some other, ought not language so liable to mislead, in a concern so weighty, be sufficient to turn the balance?

*Parishioner.* It is language, which, if I should retain my sense of the subject, I shall never think of applying to it. But you will allow, that Scripture is the rule of faith; and I should not like that our intercourse should be discontinued, without a reference to that paramount standard.

*Minister.* I agree with you in the position now made; still believing, that

in interpreting Scripture, not only history and cotemporary custom may help, but the practice of the succeeding times may be had recourse to for the same purpose: it being incredible, that an essential change should have taken place at the same time, and over the whole of Christendom, without there being a voice raised against it. I accede to your proposal of further conference, and to be confined in it to the sense of Scripture: but in consideration of the length of the present conversation, and to give you time to take a view of the passages having relation to the subject, we will defer the interview to another day. W. W.

*(To be continued.)*

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*Abstract of the Proceedings of the Thirty-fifth Convention of the Diocess of New-York, held in Trinity Church, New-York, on the 16th, 17th, and 18th of October, 1821.*

[Continued from page 90.]

*Report of the Professors of the Theological Seminary.*

THE Professors of the Theological Seminary, established in the city of New-York, under the authority of the Protestant Episcopal Theological Education Society, in the State of New-York, respectfully report to the Board of Managers of the said Society, that they commenced instruction in their respective branches about the middle of last May. The students who then presented themselves were—George M. Robinson, A. M.; Thomas K. Peck, A. B.; William S. Irving; and Samuel Seabury; all of this diocess. These, with the exception of Mr. Seabury, the state of whose health, and the circumstance of his having charge of a school on Long-Island, have rendered it necessary for him to suspend his theological studies, continued through the first session, and now compose the first class.

There have entered, this session, into the second class, Thomas T. Groshon, John Dick, and Levi S. Ives, A. B. of this diocess. Four or five others have been named to the Professors, as designing to enter this fall, but they have not yet presented themselves.*

The following reports of the respective Professors will throw more particular light on the state and prospects of the institution:—

"Bishop Hobart, in pursuance of his appointment as *Professor of Systematic Divinity and Pastoral Theology*, confined his attention, during the short session of last summer, to the latter branch, by occasional instructions in the nature, qualifications, and duties of the ministerial office, by causing the students to submit to him sermons of their own composition, and by attending to their delivery of those sermons, and to exercises in reading, in one of the churches. A course of instruction in Systematic Divinity will be commenced the present session."

"With the *Professor of Biblical Learning*, the students, on the opening of the seminary, entered immediately upon the study of the Hebrew language; and, on the 1st of August, when the session ended, they had read, in that language, the first eighteen chapters of Genesis. In the course of this reading, their attention has been directed to such annotations of Patrick and Lowth, and other commentators, as appeared most interesting and important."

"In the introductory part of the course of study pursued with the *Professor of the Evidences of Revealed Religion*, the mode of instruction adopted has been that of preparation and examination in certain text-books; in the course of which, the subjects therein treated are discussed, enlarged upon, and illustrated by references to, or reading passages from other authors, together with occasional dissertations or lectures read by the Professor on such points as seemed to demand more particular investigation, either from their having been made the subject of controversy, or because they are not treated with sufficient fulness or cor-

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* The Professors beg leave to state, that, since their report, there have been added to the second class, Henry N. Hotchkiss, A. B. and Seth W. Beardsley, of this diocess. (October 17th.)

rectness in the books in the hands of the students.

"In this manner, Paley's Evidences, Leslie's Short Method, and Campbell on Miracles, were read during the first session, so as to give the students a general outline of the evidences of Christianity, together with such views of the philosophy of evidence, and the laws of belief, as are more immediately connected with the subject of historical testimony.

"As an exercise for the students in this course, a summary and popular view of the external evidences of Christianity, in one or more sermons, was required to be prepared during the vacation."

"The *Professor of the Nature, Ministry, and Polity of the Church*, to whom has also been assigned the department of *Ecclesiastical History*, deemed it the best and most natural order to commence with the latter. Accordingly, the class of the last session prosecuted the study of that branch, with Mosheim's history for the text-book, as far as the close of the fourth century: the errors of Mosheim having been noticed by the Professor, upon the authority of Eusebius, and others equally unquestionable. There the Professor designs they shall suspend the study of history, agreeably to the plan recommended by the House of Bishops, for the purpose of pursuing the subject of the constitution of the ministry; it being presumed that the light thrown on that subject by the practice of the Catholic Church in the first four centuries, is the fairest possible interpretation of what the Scriptures contain concerning it. This class has, therefore, commenced the present session, by taking up the Epistles and Apologies of the earlier fathers, with the very learned and judicious remarks upon them by the Rev. William Reeves, and by Archbishop Wake.

"The class now just commencing, will begin Ecclesiastical History with the view of pursuing the same course."

In attending to the duties of the several branches, as above detailed, during the last session, the students met one or other of the Professors, every day but Sunday, with the exception of *an occasional intermission* of Monday.

Agreeably to the powers vested in them by the Board of Managers, the Professors, with the approbation of the Bishop, have adopted the following Statutes:—

1. The Professors of the Seminary shall form a Board, and meet for such purposes, connected with the concerns of the Seminary, as may properly come within their sphere, at such times and places as they may from time to time appoint. Any three shall form a quorum, and the Bishop, or, in his absence, a chairman specially appointed, shall preside.

2. The Professors, in their respective departments, shall pursue such a course of instruction, and direct the attention of the students to such books, consistent with the Canons of the Church, as the Bishop may approve.

3. The Seminary shall be accessible to persons duly admitted, according to the Canons, as candidates for holy orders, and to others who shall exhibit to the Professors satisfactory evidence of moral and religious character; the Professors being, at all times, competent to the expulsion of any student for causes which, to them, may appear sufficient.

4. There shall be, in every year, one session for the business of instruction in this Seminary, namely, from the first Monday in October, to the last Saturday in the July following, inclusive; the remainder of the year being considered as vacation.

5. The full course of study in this Seminary shall occupy three years. Persons entering the Seminary at the commencement of a session, shall be considered as forming a new class, so that the whole number of students shall ultimately be comprised in three classes, each continuing for one session; it being understood that those who entered the Seminary at its commencement are considered as having closed, at the termination of the then current session, their first year of study; and provided, farther, that any applicant for admission, at any time, into either of the higher classes, and any applicant for admission into either class, after the commencement of the session, shall be admitted to the same, and be placed on

an equal footing with its other members, if, upon examination by the Professors, he be found duly qualified.

6. There shall be an examination of the students, in presence of the Board of Professors, at such times, not less than once in six months, as shall be, from time to time, appointed by the said Board; and an examination in presence of the Managers of the Protestant Episcopal Theological Education Society in the State of New-York, at such period in every year as may be appointed by the Board of Professors.

7. When any student shall have prosecuted the full course of study prescribed by this Seminary, to the satisfaction of the Board of Professors, he shall receive a certificate from the said Board to that effect. Students shall be allowed to attend any portion of the course, without being compelled to complete it; but such shall not be entitled to any testimonials from the Board of Professors.

Respectfully submitted.

*New-York, October 9th*, 1821.

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From a report of the Professors in Geneva, it appears that two of them commenced their duties in June last—that there are now ten students under their care—and that a building is in progress, which will contain thirty rooms for students, and a chapel, to "be ready for the reception of theological and classical students on the first of May next." The report of these Professors is also added.

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*Report of the Professors of the Branch Theological School at Geneva.*

To the Right Rev. Bishop Hobart, President of the Board of Managers of the Protestant Episcopal Theological Education Society in the Diocess of New-York, the Professors in the Branch Theological School at Geneva respectfully report, that—

The Branch Theological School was opened in the vestry school-house of Trinity Church, Geneva, on the 11th day of June last, and the following young gentlemen, intending to enter the ministry of the Church, have been admitted members of the school, viz.—Marvin Cady, Richard Salmon, William Bostwick, Orsimus H. Smith, Burton H. Hecock, John A. Clark, John Gavott, Thaddeus Garlick, and Ira White. In addition to which, Henry Gregory, Alanson Bennett, and Seth Davis, are daily expected.

The Trustees of Geneva Academy are now erecting, in an eligible situation, on the bank of Seneca Lake, a commodious stone building, containing thirty rooms for students, besides a convenient chapel. The building will be ready for the reception of theological and classical students on the first of next May.

DANIEL M'DONALD, *Professor of Ecclesiastical History and Scripture Interpretation.*

ORIN CLARK, *Professor of Systematic Theology.*

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The Board of Managers have also directed their attention to the munificent bequest of the late Mr. Sherred. They have made arrangements for appropriating it in such manner as shall most securely effect the objects intended by the liberal donor; $20,000 are appropriated to the support of a professorship in the school of the city of New-York, which shall bear his name; $10,000 to the support of a professorship in the branch interior school at Geneva, also to bear his name. And, further, (should the Board of Trustees approve the measure) two sums of $5,000 each are appropriated to complete the establishment of the two first professorships of $20,000 each, towards each of which $15,000 shall be paid by any congregation or society, or individual or association of individuals, in the city of New-York, on or before the first of May, 1822; and two further sums of $3,000 each (should the Board of Trustees approve) are appropriated to complete the establishment of the two first professorships of $10,000 each, in the interior school at Geneva, towards each of which $7,000 shall be paid by any congregation or society, or individual or association of individuals, not resident in the city of New-York, on or before the first of May, 1822: the interest only of these sums to be applied to the above objects respectively.

The Board of Managers have also directed that a portrait of this revered benefactor be procured for each of the schools, and that a tablet to his memory be erected in Trinity Church, New-York.

Since these appropriations, certain questions have been raised on the subject of this bequest, and the Board of Managers have deemed it prudent to intrust the matter to a Special Committee, who have taken legal opinions; which, with their report, are here added.

*(To be continued.)*

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*Abstract of the Proceedings of the Bishops, Clergy, and Laity, of the Protestant Episcopal Church in the United States of America, in a Special General Convention, held in St. Peter's Church, in the City of Philadelphia, from October 30th to November 3d, inclusive, A. D.* 1821.

(Continued from page 48.)

The following report of the Trustees of the Theological Seminary was read:—

The Committee appointed by the Board of Trustees of the Theological Seminary, to prepare a "report of the proceedings of the Board, and of the state of the Seminary," and lay the same before the General Convention, beg leave respectfully to offer the following statement:—

The Board of Trustees met at New-Haven, on the 13th day of July, 1820, and pursuant to the powers vested in them by the General Convention, proceeded to form a plan for the organization of the Seminary. A copy of this plan is herewith presented to the Convention.

On the 7th of September, 1820, the Seminary was publicly opened, with an inaugural discourse by the Rev. Professor Turner. Ten students presented themselves at the opening of the institution, and four others joined it in the course of the first session. Two of these were obliged to retire before the close of the session, on account of ill health, and another obtained leave of absence, and has not since returned.

*During the second session*, which terminated in July last, there was an accession of seven new students, though one of the former number was obliged to leave the institution early in the session, on account of ill health. Since the close of the session, two of the students who had spent a year in the institution, and had been for two years previous engaged in their theological studies, have been admitted to the holy order of Deacons.

During the present session, which commenced in September, seven new students have entered the Seminary; so that, at present, the institution numbers twenty-two pupils. The following is an alphabetical list of the names of all who have entered the institution, and of the dioceses from which they came.

From Connecticut, David Botsford;* New-Hampshire, Franceway R. Cossit;† New-York, Augustus L. Converse; New-Jersey, Robert Croes; Vermont, Palmer Dyer; New-York, Manton Eastburn; Connecticut, John M. Garfeild,‡ Bennet Glover,* Richard Haughton,§ Lemuel Hull, Edward Ives, William Jarvis; New-York, William L. Johnson, Samuel R. Johnson, Isaac Low; Pennsylvania, Henry M. Mason, Samuel Marks, Matthew Matthews; Virginia, Sylvester Nash; Connecticut, Seth B. Paddock; Massachusetts, William Potter; South-Carolina, Francis Rutledge;§ Connecticut, William Shelton; Maryland, Frederick Schroeder; South-Carolina, Martin Snell, Edward Thomas; Pennsylvania, Peter Van Pelt, jun.;§ New-York, J. Lawrence Yvonet.

The course of studies pursued by the students has been conformable to that prescribed by the House of Bishops. The progress which they have made in this course will be seen by the following extracts from the reports of the Professor:—

"During the first session," he says, "the pupils of the institution have pur-

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* Admitted to Orders.

† Had leave of absence, and has not returned.

‡ Not a regular student, being engaged in teaching a school.

§ Left the institution on account of ill health.

sued the following course of studies:—The criticism of the Greek and Hebrew texts, comprehending accounts of the most important versions and editions of the Bible, together with discussions on the vowel points, targums, talmuds, &c. —all those parts of Jewish antiquities which tend to illustrate the Pentateuch —the Pentateuch itself, which has been carefully read in the Septuagint version, and compared with the Hebrew text; the variations having been, in general, pointed out, and, where it was found practicable, accounted for. Besides various commentators and critics, the works of *Marsh*, *Prideaux*, *Gray*, and *Jennings*, have been used as text-books. In addition to these studies, some of the pupils have read *Pearson on the Creed*. Their wish to pursue systematic theology, at this time, was acceeded to, from the consideration that they had been pursuing studies in divinity between one and two years before they entered the Seminary."

At the close of the second session, the Professor reports as follows:—"The historical books of the Old Testament, from Joshua to Esther inclusive, have been examined, and the more important difficulties carefully considered. The canonical authority of the different works has been investigated, *Gray's Key* having been used as a text-book; the imperfections of which I have attempted to supply by a reference to other authorities, and principally to the very valuable work of Carpzov. When the students had advanced to the period where Prideaux commences his useful Connection, this work was used, and the first part of it has been studied by them with attention. Thus the history has been brought down to the time of Simon the Just, when, according to the Jews, the canon of the Old Testament was completely settled. The chief points of difference between Prideaux in his account of the Assyrian empire, and others who prefer the authority of Herodotus to that of Ctesias, and particularly between him and Dr. Hales, have been made known to the students. Some notice, although not very considerable, has also been taken of the book of Job, and of the Psalms. In the New Testament, the four gospels, in Greek, have been the subject of study —Greisbach's edition having been used as the text, and Schleusner principally as the lexicographer. Besides the commentators recommended in the prescribed course, other critics have been used, among whom Middleton, whose work on the article corrects so ably many of the errors of Wakefield, holds a conspicuous rank. The first three Evangelists were reviewed, and St. John's Gospel read in Archbishop Newcome's Greek Harmony. The authority of each gospel has been examined, and particular attention has been paid to certain parts, the authenticity of which has by some been doubted on insufficient grounds. The work of Dr. Campbell has been used by the pupils, and his first six dissertations have been made the subject of study and recitation."

The Professor continues—and the observation applies equally to the preceding, and to the present session—"It has been my endeavour to accompany the exercises with such remarks as appeared beneficial, and once a week a written lecture, on some subject connected with the course of studies, has been delivered."

It may be proper to add, that all the students have attended the instructions of the Right Rev. Bishop Brownell, one day in each week, in the department of pulpit eloquence, and the composition of sermons, and that he has given these instructions gratuitously.

At the close of each session, public examinations have been held, in the presence of the Trustees and the Clergy. On these occasions the students have acquitted themselves in such a manner as to meet the approbation of the Board of Trustees, who have also expressed their sense of the ability, fidelity, and zeal of the Rev. Professor.

At the annual meeting of the Trustees, held at New-Haven, the 24th of July last, the necessity of an additional professor became so apparent, that the Board were induced to take measures to effect so desirable an object. They accordingly resolved to open a subscription, by which each subscriber should become responsible for $50 per annum, for the term of three years, for

the purpose of supporting a Professor of systematic theology. The salary was to be fixed at $1000 a year; and if more than that sum should be subscribed, the surplus was to be devoted towards the support of the present Professor. Thirteen subscriptions were immediately obtained from the persons present; and the Trustees were so fully confident that the requisite sum would be made up, that they appointed the Rev. Bird Wilson to the Professorship. As this gentleman has not yet accepted the appointment, the matter rests till his determination shall be communicated to the Board of Trustees.

From the approbation with which this plan of support has been received, there is but little doubt that a sum can be obtained in this way, equal to the temporary support of two professors; while the money obtained in other ways may be expected to accumulate to such a fund, before the temporary support shall fail, as to render it no longer necessary.

Immediately on the organization of the Seminary, it became a primary object of the Board of Trustees to make arrangements for obtaining the requisite funds for its support and endowment. This must, of necessity, be a gradual and progressive work. The resolutions passed by the Board on this subject may be seen in the appendix to the "Plan of the Seminary," page 20. Some progress has already been made towards carrying this object into effect; enough, indeed, to show that the Seminary meets the general approbation of the Church, and will receive a liberal patronage; and to warrant the Trustees in saying, that if the objects of the General Convention, in the establishment of it, should by any means be defeated, it will not be from any impracticability of obtaining the necessary funds for its support.

At the period, however, when the measures in progress for obtaining subscriptions were, by the arrangements made, to have become general throughout the Union, the legacy of the late Mr. Sherred, for the advancement of theological learning, became known to the public. This circumstance has had the effect of suspending all further efforts till the intention of the General Convention in relation to it shall be expressed. What has already been done in the several dioceses may be estimated from the following view:—

*South-Carolina.*—This diocess took an early interest in the cause of a General Theological Seminary, and gave a proof of that interest in the liberal subscriptions obtained there in the year 1818. The sum of $1675, of this subscription, remained due when the institution was removed from New-York to New-Haven. This sum, (with the exception of $25) the agent there informs the Trustees, will be collected without difficulty. Two hundred and ten dollars has been added by new subscribers, and of the whole sum, $710 has already been collected and forwarded to the Treasurer. The ladies of South-Carolina have also raised a further sum of $2000 for the purpose of founding a *scholarship*, to take the name of the late Bishop of that diocess.

The friends of the institution have thought it best to defer any further or general effort to obtain subscriptions till the ensuing winter.

*North-Carolina.*—North-Carolina, which has but within a few years assumed the rank of a diocess, has manifested a distinguished zeal and liberality in the cause of the Seminary. Nearly $10,000 has already been subscribed in this diocess towards the endowment of a Professorship. The subscriptions are payable in five annual instalments, commencing the first of May last, with the condition that till the whole sum is subscribed, the interest of the monies in the hands of the Trustees of the fund shall be devoted to the support of the necessitous students in the Seminary. The principal agent in procuring these subscriptions assures the Board of Trustees, that he has the fullest confidence that the remainder of the sum necessary to constitute the Professorship, will be subscribed within a reasonable period.

*Virginia.*—In the year 1818, there were subscriptions obtained in this diocess, for the general Seminary, to the amount of more than $1400; about $1200 of which remained unpaid

when the institution was transferred to New-Haven. During the last winter an agent was appointed to visit this state, for the purpose of collecting these subscriptions, and soliciting further patronage, but the depression of the times deterred him from prosecuting his object. He collected little more than $100 of the former subscriptions, and obtained other subscriptions to the amount of about $300, chiefly in the District of Columbia.

*Maryland.*—A public meeting of the Episcopalians was called at Baltimore, in this diocess, in January last, by the Trustees residing there. The Bishop presided, and warmly recommended the Seminary to the patronage of his diocess. The subject was taken up with much zeal, and a board of agents was appointed from among the most respectable citizens. But before the time appointed for commencing the subscriptions, the bequest of the late Mr. Sherred became known, and it was determined to postpone the collections to the present autumn. The liberal spirit with which the subject has been met in this diocess, affords a pledge that whenever the subscription books shall be opened there, no reasonable expectations of the Church will be disappointed.

*Pennsylvania.*—A meeting of the friends of the Seminary had also taken place at Philadelphia, previous to the meeting at Baltimore, on the call of the Bishop and other Trustees residing in Pennsylvania. A board of agents was appointed, which was subsequently divided into four committees, for the purpose of soliciting subscriptions. Only one of these committees has yet acted to any extent: the others thought it expedient to defer acting till the present autumn. The sum actually obtained by this board is understood to be about $1260. The ladies of Philadelphia took an early interest in the prosperity of the Seminary, and originated a subscription for the purpose of founding a *scholarship*, to take the name of the present venerable Bishop of the diocess. More than $1800 were raised and invested for this object some months ago, and it is understood that nearly the whole amount is now raised.

*New-Jersey.*—No efforts have yet been made to obtain subscriptions in this diocess. One gentleman has manifested his good will towards the Seminary by a donation of $20, and another has contributed $10.

*New-York.*—A board of agents has been constituted in this diocess, but owing to peculiar circumstances, they have not yet thought it expedient to make any considerable effort to obtain subscriptions. For themselves, they have subscribed with great liberality, and they have also collected a few subscriptions from their friends—chiefly among those who had subscribed while the institution was at New-York. In this way, upwards of $3,200 have been obtained, exclusive of $1,175 subscribed out of the city, the greater part of which has been paid directly to the Treasurer. Several gentlemen in this diocess have contributed liberally towards the establishment of a Theological Library; and the value of the books transmitted from the city of New-York, cannot be estimated at less than $3,000.

*Connecticut.*—Arrangements have been commenced in this diocess to endow a Professorship, to take the name of the first Bishop of the diocess. Agents were appointed to collect subscriptions for this object, during the last winter, but owing to the indisposition of one of them, and sickness in the family of another, the business was delayed till spring. When this period arrived, the fact of Mr. Sherred's bequest became public, and it was thought proper, under such circumstances, to defer collections till the intention of the General Convention should be declared. One gentleman had subscribed $1,000 towards the Professorship, and had aided in obtaining about $700 more in his immediate vicinity. Four other gentlemen had tendered $500 each. From the knowledge which the committee possess, they feel confident in assuring the Convention, that if the institution should remain where it now is, the sum necessary to constitute the Professorship will be made up in this diocess, within a reasonable period.

*Massachusetts.*—An agent was appointed to visit Boston during the last

spring, who obtained subscriptions there to the amount of $1,815—$1,715 of which have been paid. Besides this sum, a generous individual made a proffer of $1,500—the interest to be paid semi-annually, till the donation shall be paid into the hands of the Treasurer. Another individual has promised a donation of $1,000. The agent being unable to prolong his stay in Boston, the business was undertaken by a committee there, but from which no report has yet been received.

No application has yet been made for subscriptions in the other parts of the eastern diocess, though assurances of patronage have been given, whenever the effort shall be made.

RECAPITULATION.

*Sums promised or subscribed since the removal.*

South-Carolina $3,810; North-Carolina (about) $10,000; Virginia (about) $400; Maryland and Delaware, no application; Pennsylvania $3,060; New-York $4,375; New-Jersey, no application, $30; Connecticut $3,700; Massachusetts $4,315; Vermont, New-Hampshire, Rhode-Island, and Maine, no application: Value of the Library, say $4,000; Funds when removed $3,700—in all, $37,390.

Only a small proportion of the above funds has yet come into the hands of the Treasurer. A part has been invested by agents abroad—some remains in the hands of agents; and there must be a trifling deduction for the expenses of agents. It results, therefore, that the Convention must seek for a just estimate of the funds of the institution in the foregoing statement at large, and not in the account of the Treasurer. The following report of his receipts and expenditures was presented to the Board of Trustees, at their annual meeting in July last.

"A summary statement of the receipts and expenditures of the Treasurer of the Episcopal Theological Seminary, from September 8, 1820, to July 26, 1821.

"Amount received applicable to *current expenses; consisting* of sundry subscriptions, interest, and dividends on stock, $2,435 15; amount received on account of Massachusetts Professorship $800; amount received on account of Seabury Professorship $110—in all, $3,345 15.

"*Disbursements, viz.*—Paid the Rev. Dr. Jarvis balance of salary $1,000; paid Professor Turner on account of salary $900; paid sundry bills for rent of rooms, furniture, stationary, printing, &c. $351 74; paid for ten shares Eagle Bank $1,000; balance in treasury, $93 41—in all $3,345 15 cents.

"Of the aforesaid balance there is applicable to current expenses $83 41; Seabury Professorship $10—in all, $93 41.

"Of the aforesaid ten shares in Eagle Bank, eight belong to the Massachusetts Professorship $800; one to Seabury Professorship $100; and one to the General Fund $100—in all, $1000.

(Signed) "CHARLES DENNISON, *Treasurer.*

"*New-Haven, July* 26, 1821."

No express provision was made by the last Convention for the formation of a Theological Library, but the Trustees are happy to report that a valuable foundation has already been laid for one, which it is hoped may soon be commensurate with the wants of the institution. This has been chiefly effected by the liberality of a few individuals. A few books, for which there was a pressing necessity, have been purchased from the donation of a gentleman, who directed that it might be subject to such an expenditure. The library of the institution consists, at present, of more than 900 volumes—upwards of 300 of which are folios, and many of the books extremely rare and valuable. This is exclusive of a valuable collection of theological books deposited for the use of the students by a gentleman of Connecticut.

The Legislature of Connecticut has passed an act, upon the petition of the Trustees of the Seminary, by which the institution is incorporated within that state, upon the same principles on which it was established by the Con-

vention, and with leave to hold funds to the amount of $200,000.

In concluding this report, the committee beg leave to express their hopes that the course which has been pursued by the Board of Trustees may meet the approbation of the Convention, and that the progress and present state of the Seminary may not be thought to have come short of the expectations which were entertained at the time of its establishment at New-Haven.

*By the Committee.*

THOMAS C. BROWNELL, *Chairman.*
HARRY CROSWELL, *Secretary.*

The above communication, from the Presiding Bishop, and the report of the Trustees of the Seminary, were referred to a Committee of both Houses, consisting of the Right Rev. John H. Hobart, D. D. and the Right Rev. James Kemp, D. D. on the part of the House of Bishops, and Duncan Cameron, Esq. Richard Harison, Esq. Col. Alexander Jones, the Rev. Daniel Burhans, the Rev. David Butler, the Rev. Charles H. Wharton, D. D. and the Rev. Christopher E. Gadsden, D. D. on the part of the House of Clerical and Lay Deputies, who reported to their respective constituents the Constitution of the Theological Seminary, printed in page 382 of our last volume, which was adopted by the Convention.

*(To be continued.)*

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*Third Annual Report of the Standing Committee of the Protestant Episcopal Missionary Society in Charleston, South-Carolina, composed of young men and others.*

IN presenting this their annual report, the Standing Committee feel it a duty and pleasure to acknowledge, with devout thankfulness, the goodness of divine Providence in conducting their Society to its third anniversary, and they do this not without the recollection, that the existence of the Society implies a continued, and they would hope, an increasing attachment to those benevolent and religious principles, under the influence of which it was instituted. It is not to be supposed, that a Society in its infancy, and composed of young men principally, should have been able to make great exertions in that holy cause, for the advancement of which they are pledged to co-operate. We have not the silver and the gold which we would joyfully pour into the treasury of our Lord. We have not yet been able to awaken the liberality of our opulent friends and fellow Christians. We have no large permanent fund accumulated by the industry, and husbanded by the prudence and foresight of our predecessors, with which we might now begin to build up the city of our God.

But we trust we may be permitted to say, (and we do so not without a consciousness, that the great purpose for which we are associated, might justly claim of us far greater zeal and activity than we have hitherto bestowed upon it,) that with our very limited resources we have done what we could. To the increase of these resources, the attention of the Board has been chiefly directed during the past year. With the view of expediting the collection of the arrearages, and at the same time of saving to the Society the expense of collection, the members of the Committee resolved to act as collectors for a limited time, and two other collectors have since been appointed, by which measures the friends of the Society are impressively reminded of their duty, to be punctual in the discharge of their obligations to it; and of the propriety of exempting the Society from the expense of collection, and their Treasurer, whose services are purely gratuitous, from this additional trouble. In conformity with a request of the Society made at their last anniversary, the Board have respectfully requested the Bishop to "provide that a sermon be preached, and a collection made at such time and place as he may think proper," in aid of the funds of the Society. For the farther increase of the same, as a third measure, the Board requested the Corresponding Secretary, in March last, to transmit to the clergy of our Church within this diocess copies of the annual report, and to solicit them "to make exertions to advance the interests of the Society." Previous to the adoption of

this measure, and indeed it was not improbably suggested by the successful zeal of that gentleman, the Board had the satisfaction to receive from the Rev. Mr. Chanler, of St. Mark's Church, Clarendon, the sum of fifty-nine dollars, and the names of twenty-two annual subscribers, obtained by his exertions, and chiefly in his own parish, which, though among the least populous in the diocess, has taken a station among the chief patrons of our Society, and exhibited an example which, it is hoped and believed, will not be without a salutary effect. They have also the pleasure to record among the benefactors to the Society, the name of another gentleman, a member of the Standing Committee, Mr. Jacob Rapelye, who has recently made the appropriate donation of twenty-five Bibles; and that of Master W. C. Clarkson, jun. who added to his stated annual subscription, the gift of five dollars. The Board embrace this opportunity to express a wish, that an additional number of the young of both sexes might be enrolled among the members of the Society, not merely as a means of revenue, but as adapted to cultivate in the mind, while yet tender and comparatively unoccupied, an attachment to the principles of pure religion, and a benevolent disposition, especially in favour of those who are "without God and without hope;" while at the same time, it may have the happy tendency of inducing a habit of beneficence, which, both as it respects the individual concerned and society at large, would be a most precious acquisition. It is gratifying to mention, that the names of several children, some in infancy, have been already placed on our books. There are at present in the Society 204 members, and of these 28 were added during the year past. While we reflect, with some surprise and regret, that this Society has not increased in just proportion to the number of young men and others who might be reasonably expected to avail themselves of its privileges, considering that the annual contribution has been placed on a level with the means of so many, we have to record, and we do so *with still greater surprise* and regret, that eleven persons have withdrawn their assistance from the great work of benevolence, which so affectingly invites the united efforts of the Christian community. We will not dismiss the hope, that, at some future period, these our friends will find it convenient again to associate themselves with us; or neglect the opportunity to remark, that if their withdrawal has been occasioned by the opinion that the resources of the Society are sufficient, or that there are other purposes of benevolence, whose claims are of a more imperious nature, the subject is entitled to a serious and patient reconsideration.

The Society have to lament the removal by death of one of their members, with whose name* will naturally be connected the grateful recollection, that he cheerfully gave to his young fellow Christians the influence of his well-merited reputation, and the encouragement of his venerable approbation.

The importance and the propriety of sending a Missionary to the newly acquired territory of Florida, at an early period suggested itself to the members of this Board, and the knowledge that several families attached to the Church, some from this city, had removed to St. Augustine, and expressed a wish that they and their children might participate in those religious advantages to which they had been accustomed, as well as the facility of intercourse between this city and St. Augustine, (a point which it was necessary to regard, considering the state of our funds,) induced the Board, in August last, to invite the Rev. Mr. Fowler to undertake a mission to that place for the term of two months.

But even for this mission, the least expensive of any which could have been instituted, and the duration of which was so short, the Board could not have proposed a suitable compensation, had they not been assisted by some persons, communicants of our Church, on whose liberality religion and charity have made frequent and ample drafts. Their praise is or ought to be in all the churches. But they

* Dr. T. Harris.

have a satisfaction which their fellowmen could not give or take away. "The bird in their bosom sings sweetly." Their memorial is on high. Their reward is in heaven.*

"It is not in mortals to command success." The mission to St. Augustine has in a great measure failed of its expected effect, in consequence of the pestilence which prevailed there during the autumn. Many of the inhabitants abandoned the place. Most of those who remained were occupied with the sick, or confined themselves to their houses to avoid infection. Still we trust that some good seed has been planted, which in due season will spring up. And when we recollect the pure delight which warms the parental bosom, in dedicating her child to God in the sacrament of baptism, and the privileges which that Christian ordinance confers; and the consolation afforded to the sick and the dying by the voice of the minister of the Gospel, as well as the deep impressions which his instructions are calculated to make when enforced by the associations of a death-bed scene, we do not hesitate to maintain that the late mission to Florida has not been altogether in vain.

For further information, there are subjoined extracts from the letter of the Missionary.

"When we came to the quarantine, the port physician boarded us, and informed us, as the pilots had previously done, that a malignant fever was raging to a very violent degree on shore, and that two or three persons died in a day. He also informed us, that there had been two or three cases that morning, and the inhabitants were much alarmed.

"I landed about four o'clock P. M. and was met by most of the respectable citizens of the place, who affectionately congratulated me on my safe arrival, and welcomed me thither. The same evening, both the Governor and Mayor waited on me, and expressed their satisfaction at my arrival.

"Every person with whom I spoke expressed his happiness in having a Clergyman to visit them.

"The next morning after I arrived, I began to visit the people, especially the sick; I continued to do so while I was there, and was well received by the citizens of all denominations, and particularly so by the Spaniards. I officiated six times in the old government house, baptized six children, and attended several funerals, and catechised four children. Many others were preparing themselves to say the catechism, and had it not been for the sickness, I should have catechised and baptized more.

"There are two lots of ground which are said to have belonged to the Church of England, and the people had just begun to raise a subscription for a minister's salary as the sickness commenced. My labours ought to be followed up as soon as possible. I distributed some Prayer Books given me for that purpose by two benevolent ladies of this city. And I gave away many pamphlets of my own, as I found they were wanted.

"I pray to God to bless your pious endeavours to spread the Gospel of the dear Redeemer among mankind; and to grant that many yet unborn may rise up and experience the comforts of your benevolence."

In recurring to the events of the past year, the Board deem it expedient to express their regret, that the monthly meetings of the Standing Committee, at which the business of the Society is transacted, should, on four occasions, have failed for want of a quorum; and it is still with greater regret they have been led to notice, by that useful review of the past to which

* Among those who assisted our Society in this mission, particular mention ought also to be made of an association of young ladies, formed for the purpose of mutual improvement, in the pursuit of which they have not been unmindful of the temporal and spiritual wants of their fellow creatures. At each meeting, while one reads aloud some instructive book, the rest are at work, and the proceeds of their manual skill are placed in a charity box for such occasions as may present a claim on their attention. It is thus that the mind, the heart, and the hands are at the same time exercised, and the accomplishments of knowledge, industry, and beneficence successfully and most agreeably cultivated. Our Society indulges a hope that it will continue to enjoy the favour of this excellent association, and they consider it no small honour and encouragement that they have been deemed worthy of its bounty, and admitted to partake of its skill and industry.

they have been called, that one of the two general meetings, by which alone the life and spirit of the institution can be preserved, should also have failed. These failures are probably to be attributed to the opinion, that there was no business of importance claiming attention; but it should be recollected, that it is the design of the meetings to invite the members unitedly to contemplate the interesting purposes for which they have associated; and by friendly interchange of sentiment, to endeavour to ascertain the methods by which these purposes may be best promoted.

Into the Missionary field, a field of boundless extent, in which so many difficulties are to be encountered, *the Protestant Episcopal Society, composed of young Men and others*, have entered with much diffidence, and they do not hesitate candidly to admit that they have done little, much less indeed than they expected, with the assistance of a Christian community, under the blessing of Providence, to have effected. But they feel a cheering confidence that their Society is planted in a good soil; that it will not want human culture; that the dews of heaven will visit it; and, though it be now as a grain of mustard seed, which is less than the least of all seeds, yet, in due season, if we faint not, it shall become as a mighty tree, under whose shadow, like "the shadow of a great rock in a weary land," many shall be refreshed, and whose leaves may yet be scattered far and wide for the healing of the nations. To borrow a figure from science, we do hope that a heat has been kindled, which, though it may now be latent, will, in due time, develope itself, and pass from bosom to bosom, and from country to country.

The example of the elder Society *for the Advancement of Christianity in South-Carolina*, in whose bright path we profess to have entered, has not been in vain as it respects ourselves, and the members of our communion in various parts of our country; and why may we not indulge the hope that our example will have a salutary influence in this and other communities? Having adverted to this excellent Society, we are naturally led to remark the beautiful harmony which subsists between our humble labours and those of kindred institutions.

The propagation of the Gospel was attempted, in the first instance, at home, within our own state. To advance Christianity *in South-Carolina* was the undivided object of the first Society. Considerable progress having been made in this work, our Society, formed by a succeeding generation, determined to co-operate with their fathers, and to enlarge the sphere of missionary operations, having more particularly in view the destitute condition of the neighbouring south-western states. A third Society, instituted by the last General Convention, enters a more extended field, that of the United States in general, and, as circumstances will admit, of foreign countries, more particularly of the pagan nations. It will be perceived, that these institutions have a common object, that they are as streams successively issuing from the one fountain of Christian benevolence. May they flow with a rapid current, and swell more and more, hastening the period which every believer must anxiously anticipate, when the knowledge of the Lord shall cover the earth as the waters do the sea. Let each member of our Church, according to his ability, unite himself to one or to all of these associations.

In conclusion, the Standing Committee would encourage themselves, and their fellow members, by the important consideration, that it is the cause of humanity and of heaven in which they are enlisted. A cause in which the immortal soul is concerned, may well claim the earnest prayers, and the best energies of mankind. To propagate the Gospel, the best men of various ages, of whom the world was not worthy, have freely shed their blood. It was the same cause which awakened the sympathy of the blessed angels on that morning, when the Star of Bethlehem shone on a benighted world. With this, the divine mind has condescended to be engaged from the beginning of time, and it will never cease to be an object of interest to that supreme intelligence, until time shall be no longer. It was for this cause

that the Son of God took upon him our human flesh, and submitted to death, even the death of the cross. Yes, let us not forget that our blessed Lord was the first Missionary, first in dignity, in labour, and in sufferings. And shall not mortal man count it his highest privilege, to be permitted to contribute to a purpose of such unequalled importance, a purpose thus consecrated. Shall he enter upon this delightful duty with a mind preferring inferior concerns, with a freezing heart, and with languid exertions? Shall he be afraid of doing too much? Shall he not rather be afraid of doing too little?

*In behalf of the Board.*

NATHANIEL BOWEN,
*President, ex officio.*

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*Officers of the Society for* 1822.

The Right Rev. Bishop Bowen, D. D. *ex officio*, President; George B. Eckhard, Corresponding Secretary; Ebenezer Thayer, jun. Recording Secretary; Thomas C. Marshall, Treasurer.

*Standing Committee.*—John W. Mitchell, Hugh P. Dawes, Samuel Henwood, Edwin Gibbes, Maj. L. H. Kennedy, Archibald E. Miller, George W. Egleston, Jacob Rapelye, Thomas W. Bacot, jun. Thomas Gadsden.

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*For the Christian Journal.*

*Twelfth Annual Report of the Bord of Managers of the New-York Bible and Common Prayer Book Society. Read at a meeting of the Society, in Trinity Church, New-York, on Tuesday, Feb.* 26, 1822.

So lately as the commencement of the present century, it is believed, there was not in this diocess, nor, indeed, in any part of our country, a voluntary association of individuals, formed on a permanent basis, for the purpose of aiding the Church in promoting the great interests of the Gospel. This seems the more surprising, as the experience of the mother church of England had, for more than a century, exhibited the extensively beneficial influence which might thus be exercised. The venerable Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, had, during that period, been her most powerful auxiliaries, not only in advancing her interests, and the spiritual welfare of her children, at home; but also in carrying to far distant lands, and among them, to our own, the inestimable benefits of her communion.

The Convention of this diocess had, indeed, in the year 1796, organized a Board under the title of the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York; and from that time, this Committee has had in charge the disposal of the sums collected in the several parishes for the support of Missionaries.

In 1802, the Corporation of Trinity Church, in this city, vested a liberal sum in a Board of Trustees, denominated the Protestant Episcopal Society for Promoting Religion and Learning in the State of New-York. The proceeds of this endowment continue to be appropriated by the Society, in aid of the support of Missionaries, in the distribution of religious books and tracts, in assisting young men in their preparation for holy orders, and in other ways conducive to the interests and increase of the Church.

It is obvious, however, that neither of the above mentioned institutions, although of great and extensive utility, can be classed with voluntary associations, supported by the contributions of their members. The first establishment of that kind attempted in our diocess, and, it is believed, in the American Church, is that, in the business of which we are now assembled. It was organized in the beginning of the year 1809. Since that time, and especially within the last six or seven years, the example has been very extensively followed. In all parts of the country, societies have been formed, and are still forming, by members of the Church, for the distribution of the Bible, the Book of Common Prayer, and approved religious books and tracts; for the support of Missionaries; for aiding young men in their preparation for holy orders; for extending the benefits of gratuitous daily and Sunday instruction; and for other objects connected with the ex-

largement and prosperity of the Church. It is believed that there is not now a diocess in the country, and hardly a parish in a diocess, in which the members of the Church are not directly or indirectly engaged in the support and management of some such establishment.

These institutions are recommended to our notice and regard from the two-fold consideration of the good they do, and of the manner in which they do it.

It must be perfectly obvious that the good done in the various modes above enumerated, must be of vast extent, and of infinite importance. It is no less than promoting the glory of God, and the spiritual and eternal welfare of men; and in connexion with these, the best interests of society.

But the manner in which this good is done presents also an object of peculiarly gratifying reflection. No truth is more obvious on the face of Scripture, than that the blessings of religion are appointed to be enjoyed by man in a holy community, where they are connected with each other by the bond of a common faith, a common ministry, and common worship. This community, styled the Church and Body of Christ, is represented as the established mean for conveying to individuals the spiritual and eternal blessings designed by the Gospel; and the appointed instrument of its extension and preservation in the world. And we esteem it the peculiar recommendation of the societies we have noticed, that by recognizing, in their own establishment and operation, the same bond of faith, ministry, and worship,—they do good in that evangelical and primitive way, which, while it promotes the great interests of the Gospel, fails not also to cherish and enforce that unity of faith and order, which the first Christians deemed essential to the religion they professed, which the Apostles strenuously urged, for which the Saviour prayed, and which are among the most prominent characteristics of the Church for which he shed his blood.

In accomplishing the good purposes designed by its establishment, this society *has, through* the divine blessing, been enabled, since its institution, to raise a permanent fund of $5,348 35; to expend, in the immediate prosecution of its objects, nearly $4,500; to procure, in addition to the expenditure just mentioned, a handsome set of stereotype plates of the Book of Common Prayer; and to distribute, principally gratuitously, 3,195 copies of the Bible, 500 of the New Testament, and 6151 of the Book of Common Prayer; making an aggregate of 9,846 volumes. Of these, 229 Bibles, and 490 small Prayer Books have been gratuitously distributed, and 176 octavo Prayer Books from the Society's plates, been delivered to members, on the terms of the Society, within the past year.

The Board, at a late meeting, appropriated $600 for procuring Bibles and Prayer Books for distribution during the ensuing year.

In this way, we may humbly hope that we have been instrumental in doing some good to the *Church*, and through that, to the *religion* of the Redeemer. It is impossible to say how far the distribution of these books may have gone in bringing sinners to repentance; in reclaiming the erroneous, and confirming the wavering, in the faith; in guiding men in the pleasant ways and peaceful paths of the commandments and ordinances of the Lord; bringing them, in his own appointed way, into covenant with God; and thus forwarding them, through the militant, towards the triumphant state of his holy Church.

But extensive as we may hope that this good has been, we cannot suppress the confidence that it might and ought to have been greater. When we consider what portion of the wealth of the community is possessed by the members of our Church, and her peculiar advantages as a mean of promoting the great interests of religion, we would naturally expect that her institutions would be foremost in extent of operation, among those designed to benefit the cause of the Gospel. Certain we are that her members cannot better employ their ability to promote that great and glorious cause, than by enabling her to extend more widely the sanctifying and saving influences of her pri-

mitive and evangelical doctrines, order, and worship.

With this view, we cannot but regard with the most lively interest, every facility which she receives, in advancing, in any way, the great cause which she has in charge. It gives us, therefore, most heartfelt satisfaction to advert to the distinguished instance of individual liberality which, since our last meeting, has gladdened the hearts of the true friends of the Church, and consecrated to the perpetual affectionate remembrance of her sons, the name of JACOB SHERRED. The effect of his munificence in the permanent location of the General Theological Seminary of our Church, where peculiar facilities are afforded to the promotion of its objects, and in its establishment upon principles best calculated to insure its harmonious and successful operation,—we also esteem a subject of sincere felicitation.

To the name of this revered benefactor, it is our privilege to add that of another, who, devoutly attached to the Church in life, did not, in death, forget it. Mrs. SARAH STARTIN, long a pattern of walking in the commandments and ordinances of the Lord, has set her seal to the sincerity of her desire for the diffusion, through the Church, of the inestimable blessings of religion, by a liberal bequest to that high and important object.

Such instances of beneficence cannot but warm the Christian heart with gratitude and admiration; and must be viewed by the true patriot, and enlightened statesman, as the best evidences of love of country; inasmuch as they tend to diffuse that religion which forms the most upright magistrates, the most faithful citizens, and the best members of society. Let them encourage us in the sphere of usefulness which has fallen to our lot; and excite our hopes, and warm our prayers, that our labour may not be in vain in the Lord.

Signed by order of the Board,

J. H. HOBART, President.

Attest,

BENJAMIN T. ONDERDONK, Sec'ry.

*New-York, Ash-Wednesday, Feb. 20, 1822.*

The above report having been read, was accepted, and ordered to be printed. The Society then proceeded to elect ten laymen to be associated with the Bishop of the diocess, and the Clergy of the city, as a Board of Managers for the ensuing year. The following gentlemen were chosen:

Matthew Clarkson, John Onderdonk, John Slidell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carow, Richard Whiley, Henry M'Farlan, Richard Platt.

At a meeting of the Board of Managers, on Friday, March 1, the Rev. Benjamin T. Onderdonk was chosen Secretary, Mr. Gulian Ludlow, Treasurer, and Mr. Henry M'Farlan, Agent.

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*For the Christian Journal.*

## *Gather up the fragments that remain, that nothing be lost*, St. John vi.

WE may remark our blessed Master's care, that the fragments remaining might be gathered up, and put into baskets; for which, no doubt, this had been a sufficient reason, that those might prove both the reality of the miracle, and the exceeding greatness of the increase. But, in regard our Lord assigns another, when saying, "Gather up the fragments that nothing be lost;" the proper use, I think, of this head is, thence to form a direction how to manage our substance to the best advantage; and so to approve ourselves charitable and kind, as at the same time not to be profuse and indiscreet. Jesus, it is true, by setting his whole store before the multitude, hath left us a pattern of beneficence and largeness of heart. The provisions, growing so prodigiously upon his hands, are an emblem and intimation of those unaccountable accessions, which we may sometimes observe to the fortunes of generous and merciful persons: and, by some passages of Scripture, an unwary reader might be led to think, that in those actions there could be no excess, at least no possibility of offending by such excess: but yet the same Jesus would not, that even "fragments" should be lost. And herein he hath shewed, that all reserving for the future

is not unlawful; that charity is very consistent with frugality; indeed not only that they may, but should, go together. For God will be sure to make a mighty difference between the virtue, and the specious extreme beyond it; between the liberal, and the lavish man.

[*Dean Stanhope.*

*For the Christian Journal.*

### *On the Duty of parents to lay up money for their children; and the Folly of amassing Fortunes for them.*

If I be asked, "Should Christian parents lay up money for their children?" I answer—It is the duty of every parent, who can, to lay up what is necessary to put every child in a condition to earn its bread. If he neglect this, he undoubtedly sins against God and nature. "But should not a man lay up, besides this, a *fortune* for his children, if he can honestly?" I answer, Yes, if there be no poor within his reach; no good work which he can assist; no heathen region on the earth to which he can contribute to send the Gospel of Jesus; but not otherwise. God shows, in the course of his providence, *that this laying up of fortunes for children* is not right; for there is scarcely ever a case where money has been saved up to make the children *independent*, and *gentlemen*, in which God has not *cursed* the blessing. It was saved from the *poor*, from the *ignorant*, from the *cause of God;* and the canker of displeasure consumed this *ill saved* property. [*Dr. Adam Clark.*

*For the Christian Journal.*

### *An Attempt towards a Right Construction of a Rubric concerning the Use of the Ante-Communion Service.*

At the last General Convention, the House of Bishops "deemed it their duty to express the decided opinion, that the rubrics of the communion service, as well as other general considerations, enjoin the use of that part which precedes the sermon, on all occasions of sermon or communion, as well as on those festivals and fasts when neither *sermon nor communion* occurs." And this opinion was accompanied by several arguments drawn from fitness, from expediency, and from the consistency of the whole service, and the rubrics concerning it.

Besides its intrinsic force, and the weight of the authority from which it emanated, it will be readily admitted that great deference is due to the sentiments of the venerable and learned presiding Bishop, to whose pen the entire document is generally attributed; because, having been a member of the Conventions by whom the Liturgy was modelled into its present form, when the words which have given rise to a difference in opinion and practice were introduced, he is not only acquainted with the professed purpose of their introduction, but also with the cotemporaneous interpretation given to them, to which he observes, "a contrary sense had not been heard of for a long course of years."

The exposition given by the House of Bishops, it is believed, cannot be refuted in any of its parts. Still there are some clergymen, and perhaps laymen too, embracing a few who claim to be *rubrical*, but probably more who are disposed to indulge in a wider latitude on these subjects; who persist in the disuse of the ante-communion service *if there be a sermon*. They contend that the plain language of the rubric admits of no other interpretation than their own,—that as it declares that if there be *no* sermon, &c. the service is to be used, the converse necessarily follows, that if there be a sermon, &c. it is not to be used,—that there being no sermon, &c. is the condition and the only one upon which the use of the service is permitted,—and, in answer to general considerations, extrinsic to the rubric, they allege, that in the construction of a law we can have nothing to do with the supposed views or intentions of its makers, if they vary from its obvious import,—that, whatever be the inconveniences or incongruities which follow, these must be supposed to have been in the contemplation of the lawgiver, and submitted to for the attainment of some greater good,—that the last law, if it be inconsistent with former ones, should be considered as

repealing, but ought on no account to be annulled by, them,—and, finally, that the rubric may be altered, but, while it stands in its present shape, it is enough for them to know "ita lex scripta est."

Without stopping to inquire into the soundness of these reasonings,—at least some of which might be safely questioned,—it is proposed to meet the question upon the ground which is assumed, and to inquire critically into the meaning of the words of the rubric.

The rubric stands thus. "Upon the Sundays and other holy days [if there be no *sermon or* communion] shall be said all that is appointed at the communion, until the end of the general prayer," &c. The words italicised were introduced by the Convention of 1789.

We must bear in mind that the rubric, with the exception of the words "sermon or" was established so long ago as in the reign of king Edward. We ought therefore to go far back for authorities to fix the meaning of the words; and should there be any variance between their ancient and modern acceptation, the former is to be preferred. For it cannot be supposed that the Convention did not understand the meaning of the old rubric, and still less that, when they altered it, they intended the words should have a sense in relation to the new matter they introduced, different from that which they had originally,—and that "if" should mean one thing when applied to "sermon," and another thing when applied to "communion." Yet "it is said of those" who differ from us in this matter "that they conceive themselves bound to use the whole service on a communion day!"

The construction depends then upon the interpretation of the word "if," which it is proposed to ascertain.

Horne Tooke, the author of the Diversions of Purley, complained that, in a certain prosecution, he was made the miserable victim of—*two prepositions and a conjunction*. Whatever may be thought of this, it is believed that no one will deny that, on the subject of philology, his book is unrivalled authority. On it, it is intended therefore, mainly to rely.

In his eighth chapter, title "Etymology of the English Consonants," will be found a full explanation of this one, and of its derivation, which in page 111 of the same volume, he had affirmed to be the imperative of the verb "to give." "If" and "an," says he, "may be used mutually and indifferently to supply each other's place," and "an" is nothing more than the imperative of the verb "to grant." "If" is rendered by him "dato," i. e. "grant"—"allow that;" and he observes that "gif," which is the same as "if," is to be found in all our old writers; many of whom he cites and quotes in confirmation of its meaning. Again, in p. 154, "as the Latin 'si' (*if*) means '*be it*,' and 'nisi and sine' (unless and without) mean '*be not*;' so 'etsi' (although) means '*and be it*.'" And in page 150, he states "tho'—though," to be derived from the same source with "if" or "gif," and to mean, *to allow, permit, grant, yield, assent*. The reader is requested to refer to the book itself, and it will be presently shewn, from the best authority, that "if" in this very rubric, is regarded as synonymous with "although."

In Mr. Reeves' Introduction to the Book of Common Prayer, we find this rubric closely examined. He remarks, that whereas formerly the ante-communion service was directed to be read on Wednesday and Friday, "at present the rubric does not make such appointment, but only for Sundays and holy-days, when, *although* there be no communion, all shall be said," &c.

If we turn to Johnson, our construction will be found to be sustained by him also. "If," explained, 1. "Suppose it to be so, or, it were so, that." 2. "Whether or no." 3. "Allowing that;" "Suppose it be granted that."

Perhaps a vulgar acceptation has been given to the word somewhat different from these authorities, but surely there is no need to use words in support of these, when opposed to vulgarism.

Let the rubric then be read accordingly—"grant that"—"allow that"—"suppose it to be so that;" or, as Reeves and the House of Bishops, "although" there be no sermon,—or as

Johnson "whether or no" there be a sermon, and, it is presumed all difficulty vanishes. It will not surely be then pretended, that the rubric allows the omission of the ante-communion service, "if" there be a sermon; and then it will be rescued from the otherwise palpable contradiction, of directing a part of a service to be omitted at the same time that it requires the whole of it to be performed.

A LAYMAN.

*Philadelphia, March* 13, 1822.

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*Second Report of the Managers of the Episcopal Missionary Association of Zion Church, New-York.*

THE Managers of the Episcopal Missionary Association of Zion Church, congratulate their fellow members on the arrival of a second anniversary, and, in the discharge of their official duty, present the following report of their proceedings for the past year:—

We have been enabled, from the bounty of our subscribers, after defraying the contingent expenses of the institution, to pay over into the fund of the general society the sum of $59, leaving a balance of 12½ cents in the hands of our Treasurer.

The parent association, in their fifth annual report, acknowledges the receipt of our donation in the following very flattering and encouraging terms:— "The auxiliary association of Zion Church, whose institution was last year particularly noticed, have continued their liberality, and have paid our Treasurer this year the sum of $59." Commendation for our feeble efforts, emanating from so high a source, we shall ever be proud to deserve; we shall always welcome it with gratitude and respect; it will, we trust, warm us into acts of beneficence and zeal in the sacred cause we have espoused, and enable us to maintain for our infant institution a distinguished rank among her sister auxiliaries in the future annals of the parent society.

As a further incentive to untiring benevolence and exertion, we would bring into view the destitute condition and pressing wants of our Christian *brethren, who are* widely scattered over the counties in the more remote parts of our state. Our pious and indefatigable Bishop, in his late charge to the Convention of Delegates, observes, that to "Missionary labours we are indebted for the advancement of our Church, which, in almost every instance, in the new settlements, has risen from the smallest beginnings;" he describes "Churchmen few in number, adhering with a zeal which no depression could extinguish, and no difficulties daunt, to the faith, the ministry, and the worship of that fold of their Redeemer in which they are to be nurtured for heaven; communicating their zeal to others, gradually augmenting their small assemblies, and cherished by the occasional visits of a Missionary, forming congregations and erecting edifices for worship." This "is the history of the rise of our Church in almost all those many cases in which we see her exhibiting the standard of apostolic truth and primitive order in the new settlements of our state; and this," he continues, "might be the history of the rise of our Church in innumerable more cases, could we extend the sphere of Missionary exertions. Could every individual of our Church," exclaims our faithful Bishop, "feel as I have felt, when compelled to damp every hope, urged by the most affecting entreaties of receiving even the occasional supply of Missionary services, the means of furnishing them would be amply afforded."

To this well drawn picture of the wants, the hopes, and expectations of our assistant brethren, we will only add, that if every spark of Christian charity and love have not taken a final leave of our bosoms; if every obligation which the well known commandment imposes of "loving our neighbour as ourselves," and "doing unto others as we would they should do unto us," be not totally blotted from our memory, then are we sure the foregoing forcible and eloquent appeal to the most exalted attribute of the Christian heart, cannot, will not, be made in vain.

We would, moreover, invite your aid, not merely as Christians, but as philanthropists, from the happy results which have already flown from Mis-

sionary labours among our untamed brethren of the wilderness; for since the disciples of our blessed Saviour have been sent out among them, from whose lips the precepts of the Redeemer's kingdom have been poured forth in strains of "peace and good will towards men," humanity has seldom had to mourn over the smoking ruins and butchered remains of our innocent and unoffending borderers; the scalping knife and tomahawk, those terrific ensigns of torture and of death, have become, through the mild whisperings of the Gospel, converted into useful instruments of husbandry; the ruthless savage has become disarmed of his wonted ferocity, and his thirst for blood, rapine, and brutal vengeance, have been lulled to sleep by the sweet melody of religion's voice.

With these brief remarks on the importance and worthiness of our object, we shall repose with confidence on the known spirit and liberality of our members and Church in general, for our future advancement and usefulness; reminding them of the admonition of an inspired writer, "that they do good, that they be rich in good works, ready to distribute, willing to communicate."

*Officers for the year* 1822.

The Rev. Thomas Breintnall, President; Mr. B. R. Robson, 1st Vice-President; Mr. James M'Murray, 2d Vice-President; Mr. Richard E. Purdy, Secretary; Mr. William Bakewell, Treasurer.

*Managers.*—Samuel Sparks, William H. Earle, Richard Ten Eyck, John Graff, John Rogers, John F. Hawes, Peter Lorillard, jun. William T. Pinkney, George C. Morgan, Samuel Heath, John Richardson, William M'Laughlin.

*Delegates to the Board of Managers of the General Society.*—Samuel Jarvis, William Bakewell.

*Translation of an Easter Hymn, sometimes recited in the Churches of the Greek Communion.*

O what an awful, awful hour,
Beheld our Saviour die!
The sun, in dire eclipse, withdrew
His radiance from the sky.

The waters of the troubled deep,
To their abysses fled;
The mountains, and the solid earth,
Shook with excessive dread.

Amazement was in heaven! But who
The solemn mystery saw,
That struck, even in the heaven of heavens,
Angelic hosts with awe?

At that tremendous, awful hour,
The gates of heaven were closed:
The fabric of the rolling spheres
With consternation paused.

Meantime what deeds were done on earth!
Deeds of atrocious strife!
The powers of death and darkness strove
Against the Lord of life!

And conquered—as they vainly deem'd!
Nor, in their frenzy, knew
That they should, by that heinous act,
Their own rebellion rue.

The darkness flies away! the gates
Of heaven are opened wide!
And sudden, from the sapphire throne,
Bursts an effulgent tide.

Emerging from the cloud of light,
With beaming harps, behold!
In bright attire, the Seraphim
Their radiant forms unfold.

On high their loud hosannas flow;
Messiah's praise they sing:
The nether orbs resume their speed,
And with hosannas ring.

"Messiah triumphs," they proclaim—
"Though in the grave he lies,
Soon will he burst the bands of death,
And re-ascend the skies.

"Ten thousand thousand angels then
Shall join the vocal lay;
And hail, triumphant, his return
To everlasting day!

"To him a crown of majesty
Amid the hosts of heaven,
Shall by Jehovah be with power
And wide dominion given.

"Far through the starry realms of space,
Blazing with beams of gold,
His banner, at the gate of heaven,
An angel shall unfold.

"Then, pealing with tremendous voice,
The Seraph of the sun
Shall, as his flames expire, proclaim
Messiah's reign begun.

"Roused by that voice, in white array,
His people to the sky
Shall soar and reign with glory crown'd
In realms of bliss on high.

"Glory to God, and to the Son,
And to the Spirit pure!
Their justice, goodness, and their power
For ever shall endure."

*The New Testament in Persia.*

A Russain captain, lately returned from Persia, mentioned to a friend, in Astracan, that, when he was in that country, he happened one day to go into the house of a native, where he

was surprised to find twenty or thirty Persians assembled, and listening with attention to one who was reading a book. They no sooner noticed the stranger than the book was laid aside and concealed, and it was with some difficulty that he could prevail on them to tell him what the book was. At last they informed him that it was the New Testament, and said that the reason why they endeavoured to conceal it was, that they were not allowed to read it publicly.—*Extract of a letter from Dr. Henderson.*

*Ancient Busts and Statues.*

In making an excavation recently at Warsaw, for the purpose of erecting a library, forty busts in stone were discovered of the Kings of Poland and Dukes of Lithuania. One of them, in the costume of the Order of the Golden Fleece, appears to be the bust of Sigismund III. who died in 1632. There were also found 15 mythological statues of a colossal size.

*Honesty Rewarded.*

The morning papers contained an advertisement of Mr. George W. Talbot, of this city, offering a reward of two hundred and fifty dollars, to be paid on delivery of a pocket-book and its contents, amounting to $ 45,000 in notes, acceptances, custom-house debentures, bank checks, and bank bills, lost yesterday, at the corner of Pine and William-streets. We have now the pleasure to state, that an orphan boy, in Henry-street, of Irish parentage, was the fortunate finder of the pocket book, and that it was promptly restored to the owner this morning, with its contents; upon which the sum of *two hundred and fifty dollars* was immediately paid by Mr. Talbot, two hundred of which, is to be deposited in the Savings Banks, for the benefit of the lad, and the remaining fifty dollars appropriated for clothing the little fellow in that decent apparel in which *honesty* should ever appear.—*Statesman, March 14th, 1822.*

*Introductory Address to the Theological Seminary.*

On Monday evening, March 11th, 1822, the Right Rev. Bishop Hobart delivered, in Trinity Church, in this city, an address on occasion of the opening, under its new Constitution, of the Theological Seminary of the Protestant Episcopal Church in the United States of America. Evening Prayer was conducted by the Rev. James Milnor, D. D. Rector of St. George's Church, New-York. The congregation was very crowded, and highly respectable. About twenty regular students, and four or five young gentlemen, who are admitted, according to the statutes, to attend a part of the instructions, were present, in appropriate seats; similar accommodations having been also provided for the Trustees, Professors, and Clergy generally.

The impression made by the lucid, able, and eloquent address was certainly a very strong one, and we hope will prove lasting and operative. We are gratified to be able to anticipate the wide extension of this effect, by the appearance of the address in print.

*Communication.*

We are informed that Bishop Hobart received yesterday a check for $ 2,000, from Eliakim Warren, Esq. of Troy, for the purpose of founding a scholarship in the Protestant Episcopal Theological Seminary of the United States. This example of Christian munificence, it is to be hoped, will be followed by many wealthy Episcopalians in this city, as well as in other parts of the United States.—*New-York Evening Post, March 21st, 1822.*

[The gentleman who made the abovementioned donation to the Theological Seminary has been long distinguished for his pious liberality. The Episcopal congregation at Troy has often experienced the benefit of his zealous and generous exertions, and his large and respectable family imitate their venerable father in acts of pious munificence, and have liberally subscribed to the Theological School. If the disposition were equally prevalent among Episcopalians to devote a por-

tion of their wealth to the interests of the Church, and particularly to the promotion of theological education, funds could soon be procured adequate to the important objects. We have procured the following extract from the letter of the gentleman who transmitted to Bishop Hobart the donation of Mr. Warren. It contains remarks which are so just and impressive that we presume to hope they will not be without their effect.]

"Where are the numerous and wealthy citizens of the city of New-York, who are Churchmen? If they would come forward and make a vigorous and united effort, and set an example, not only for the Churchmen in this State, but also for the Union, it would, I am confident, produce a most beneficial result. The city of New-York is powerful, and its citizens are liberal, in almost every thing which tends to promote the prosperity of our country; and why should they be less so towards an institution which, if supported, is calculated to give character and stability to our Church, and to extend the blessings of the Gospel throughout our land, in its primitive purity?"

*Ordination.*

On Wednesday, March 6th, 1822, the Right Rev. Bishop Hobart held an Ordination in Trinity Church, in this city, and admitted the Rev. William H. De Lancey, Deacon, Minister of St. Thomas's Church, Mamaroneck, Westchester county, to the holy order of Priests. Morning Prayer was conducted by the Rev. William Berrian, and an appropriate exhortation delivered by the Rev. Benjamin T. Onderdonk, Assistant Ministers of Trinity Church. Mr. De Lancey has since been appointed Assistant Minister to the Rector of Christ, St. Peter's, and St. James's Churches, Philadelphia.

From Poulson's (Philadelphia) American Daily Advertiser.

*Consecration and Obituary Notice.*

On Thursday morning, January 17th, 1822, *Trinity Church*, in Catharine, between Second and Third-streets, in the district of Southwark, Philadelphia, was consecrated to the service of Almighty God, by the Right Rev. Bishop White, assisted by several of the Episcopal Clergy of Philadelphia, and in the presence of a crowded and respectable audience. The services of the occasion were solemn and interesting, and the sermon, delivered by the Rev. Samuel H. Turner, highly appropriate and impressive.

It must be peculiarly gratifying to Episcopalians to see, in this part of our city, a place of worship erected, in which the holy services of religion are to be celebrated according to the usages of a Church venerable for her antiquity, and conspicuous for the elevated standing which she has so long occupied among her sister churches in Christendom. Present circumstances authorize the expectation of success in the organization of an Episcopal congregation in this district, and in the consequent promotion of the interests of the Redeemer's kingdom.

The building is of brick, 65 feet long and 55 feet wide. Although not an elegant edifice, it is perfectly neat, and well adapted to its intended use. The writer is informed that the erection of this church is in no inconsiderable degree owing to the exertions and generosity of the late Rev. Mr. *Turner*, and he avails himself of the present opportunity, to pay to his memory that tribute of respect which his piety, his philanthropy, and his zeal in the exercise of his profession, so justly merit.

The late Rev. Mr. Joseph Turner was a native of Devonshire, in England, and born in the year 1742. He came to America some considerable time before the Revolutionary War. Being naturally of a serious and contemplative turn of mind, and raised by the liberality of his uncle, *Philip Hulbeart*, Esq. above the necessity of any professional exertions, he devoted a portion of his time to theological studies, and soon after the introduction of the Episcopate into America, applied to Bishop White, the first Pennsylvania Diocesan, for admission to holy orders. The uniform correctness of his conduct, and the unfeigned piety of his life, rendered his application successful, and he was accordingly ordained

a Deacon in 1791, and a Priest in the following year. He was called to the rectorship of St. Martin's Church, at Marcus Hook, which he retained about 25 years. During a part of that time he acted as Assistant Minister in the Swedish Episcopal Church, under the superintendance of the Rev. *Nicholas Collin*, D. D. Declining health and fatigue, arising from the distance of his residence from his flock, obliged him to relinquish his charge a few years before his decease. He died on the 26th of July, 1821, after a short but severe illness, which he sustained with exemplary Christian resignation and fortitude, looking forward with eagerness and holy hope to his emancipation from the fetters of mortality, and his admission to the promised joy of his Lord. He was buried in the church-yard of St. Paul's, of which church he and his family were members, and in which he frequently officiated.

That this faithful and diligent disciple of Christ should thus "finish his course with joy," was the natural consequence of that simplicity and purity of conduct which adorned his character. Unambitious of popular applause, and regulating his deportment by the influence of that leading Christian virtue, *humility*, he "kept the noiseless tenor of his way," in the constant exercise of that *faith* and *practice*, which he so earnestly recommended to others. Confiding in the sacred assurances, that "he who winneth souls is wise," and that "they who turn many to right courses shall shine as the stars for ever," in conformity to the example of his divine Master, "he went about doing good." As a citizen, he discharged all the relative duties, both public and domestic, with the strictest integrity and the tenderest attention, invariably exemplifying the character given by our blessed Saviour, of a pious Jew, "Behold an Israelite indeed, in whom is no guile!"

### *New Church.*

On Saturday, the 30th of March, 1822, the corner stone of a new building, for the parish of Christ Church, in this *city*, was laid by the Right Rev. Bishop *Hobart. A number of* the Clergy, and several members of the different vestries in the city, attended on the occasion, which was rendered very solemn and impressive by an appropriate service, performed by the Bishop, and an address by the Rev. Mr. Lyell, the Rector of the Church. The site is in Anthony-street, facing the north wing of the New-York Hospital; an airy, desirable, and commodious spot. The edifice, we understand, is to be built in the Gothic style, of rough stone, and in extent 90 by 65 feet.

The state of the old building in Ann-street has become such as to render necessary very extensive repairs. The site, however, being an inconvenient and unpleasant one, the parish have resolved to undertake rebuilding in a very eligible situation, and in a style highly creditable to their taste and liberality; and this *entirely upon their own responsibility*, a fact which, in the estimation of those acquainted with the history of the Church in this city, renders this a peculiarly praiseworthy instance of pious zeal and enterprize. We sincerely hope that it will be imitated. There can be no doubt that at least 3 or 4 new Episcopal churches in this city, judiciously located, would be immediately supplied with congregations. And such is the demand for seats, that if they were erected with a duly proportioned regard to economy, convenience, and taste, it is almost certain, that the cost would be defrayed, or nearly so, by the sale of pews.

### *Free Episcopal Church.*

A CHURCH of this description is about to be erected in the neighbourhood of Corlaer's Hook, in this city; more particulars of which may be expected in our Number for May.

### *To Correspondents.*

MOST of the matter for the present number of the Christian Journal having been prepared before the receipt of the third number of the *Country Clergyman*, that paper is unavoidably laid over for the May number.

Several other articles from our distant friends have been received, and will appear in due course.

THE

# CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

No. 5.] MAY, 1822. [VOL. VI.

### *Life of Archbishop Sancroft; abridged for the Christian Journal from a Review of his Life, by Dr. D'Oyly, in the British Critic.*

(Continued from page 101, and concluded.)

ON the subject of the oaths themselves, Dr. D'Oyly writes thus; and the feelings which he expresses are those which will arise in every candid mind, whatever may be its opinion as to the legality of their imposition, when it carefully weighs the peculiarities of the situation in which the non-jurors found themselves involved.

"The case of all the prelates, and others, who scrupled respecting the new oath, excited much commiseration with the greater part of the nation. It was peculiarly matter of deep regret with all, that one so respected for his public and private virtues as Archbishop Sancroft, and so endeared to the whole nation by his firmness and by his sufferings in a cause which was peculiarly their own, should now be in danger of being deprived of that station which he had filled with so much credit and advantage to the Church and to himself. But, besides the general character of these prelates, the very scruples which they now felt, and under which they acted, presented a strong additional claim for respect with all considerate persons, even amongst those who were most opposed to the line of conduct which they took. So solemn and so sacred is the obligation of an oath in the judgment of every reflecting mind, that errors committed on the side of a scrupulous adherence to it, must ever be honoured and respected by the wise and good. In many cases where human conduct is to be judged of, there is room for difference of opinion respecting the motives which are at work; and in the generality of cases where motives of the highest nature are in action, they are mixed with others of a less elevated character. But such cannot have been the case in the instance of Archbishop Sancroft, and those who took the part which he did: here all personal and worldly considerations, even their views and feelings on the great questions of the Church and State which were concerned, tended to sway them in a direction opposite to that which they took; and the motive, which overpowered all these considerations usually so strong, could only be of the highest and the holiest character—a sincere, unmixed, conscientious regard to the oath they had taken, a feeling of the sinfulness of violating it, and a firm resolution to adhere to it, in spite of the worst worldly consequences that might befal them."

Among the various expedients which were suggested for saving the prelates from the penalty of deprivation, that which would have empowered the king to tender the oath at his pleasure, and have attached the penalty only to a refusal to take it when thus tendered, seems to us to be the least objectionable.

Experience has shown that these were wise suggestions; and perhaps it would have been better for the country, as undoubtedly it would have been more creditable to the new administration, had they been adopted. But it must be confessed, that it is by no means certain, whether, even thus, the services of the non-juring prelates and clergy could have been preserved to the Church.

The conduct of Archbishop Sancroft, from the date of his deprivation to his final ejection from Lambeth, is one of the least pleasing pages in his history. To see such a man lingering in the station which he had chosen, upon conscientious principles, to forfeit; to behold him clinging to the temporalities of an office, when he felt him-

self unable to discharge its important spiritual duties; and, after magnanimously choosing to suffer for conscience sake, weakly refusing to permit his successor to occupy the mansion of the see, until he was removed by a legal process, is an unseemly sight.

The only justification which candour can suggest for such conduct is this—that he felt himself bound to show, that he was forcibly expelled from his Episcopal authority. But, surely this would have been sufficiently evident from all the notorious circumstances of his case, even if he had quietly retired, without adopting measures calculated to harass his successor; at the same time that they reflected discredit upon himself, and lessened that general admiration of his disinterested integrity which would otherwise have followed him in his retirement. But, however we may lament this as a blemish in his character, his subsequent conduct in retirement, (if we except the worst error of his life, his encouragement of the non-juring schism,) amply redeemed it. When he had once quitted Lambeth, and all its dignities and duties, we do not find him indulging in weak and fond lamentations over his fallen fortunes, or in the expression of angry feelings towards the powers which had removed him from his high station; but submitting with cheerful resignation to the lot which he had chosen; in firm conviction that he had decided rightly, referring all to Providence; and looking forward with humble, yet confident hope, to another world, for the reward of his integrity. There is a vein of good-humoured pleasantry running through the letters which have been preserved from his correspondence at this trying period, which proves that his mind was at ease; and that he could contemplate his change of condition without querulousness, and descend to all its comparatively petty and trifling employments, without any sense of weariness or disgust. It appears, that many jealousies were at this time entertained of the non-jurors; as indeed was natural. For those who had refused to swear allegiance to the new government, could not be supposed adverse to the restoration of the old; and, as not only their consciences, but their interests were deeply involved in the return of James, it is not surprising that some should have been implicated in endeavours to effect it; and that the whole party should be accused of the offence.

As Sancroft carried his scruples so far as to object to praying for King William and Queen Mary, it was not to be severely imputed to him, that he constantly officiated himself at home, as he says, "*secundum usum Lambethanum*," and "gave the holy sacrament to those only of his own persuasion and practice." But, when he went so far, as not to suffer the Vicar of Fresingfield, or any other, not even his own chaplains, when they were with him, so much as to say grace when he ate; this was a symptom of that unhappy bias by which his mind now began to be powerfully affected. That the schism, of which he was the leader, has not been permanent; that while it existed it did not materially injure the Church; and that, at last, it quietly died away, may, we think, be imputed, under Providence, to the discreet forbearance of the Church herself. It is, indeed, a singular fact in the history of ecclesiastical divisions, that, for a century, a body of Protestant Episcopalians should have remained in this country separate from, and in hostility to the established Church; and that they should have carefully preserved their Episcopal succession, their peculiar form of worship and discipline, and yet have attracted so little attention that many were ignorant of their existence. It is indeed known, that many very able and learned English divines were non-jurors; and the names of Hickes and Leslie, to mention no others, will long shed a lustre round their cause. But few are aware of the steps that were taken to provide for a regular succession of non-juring prelates and ministers; few are informed, how long that succession was kept up, how lofty were its pretensions; and how great the evil which, at one time, it threatened.

"Of the particular reasons," says the biographer, "which induced Archbishop Sancroft to concur in this mea-

sure, further than the strong general feeling which he ever entertained and expressed, of the illegality of his deprivation, it is impossible to speak, because they are not recorded. The transaction took place, it should be remembered, at a time when his spirits were broken by ill health, and the events which had befallen him; and when the influence of others was likely to impel him to the adoption of measures which his own sounder judgment would not have approved. That judgment would, no doubt, have otherwise taught him to reflect, that it is no light matter to cause, in any case, a schism in the Church of Christ; that the grounds of such a proceeding ought to be most seriously weighed, before they are acted upon; that, as the evils which result from it are certain, there ought to be a clear conviction that they cannot conscientiously be avoided, and that they are overbalanced by contrary good. It would have suggested to him that, in the present instance, there could be no sufficient reason for establishing a permanent schism, as there was no difference of doctrine or discipline * concerned, no alleged doubt as to the validity of the ministerial functions in the Church in possession, but merely a separation, on grounds purely civil and temporary in their nature, which only affected those who had taken the oaths to the former sovereign, not others who were to succeed them. It was one thing to refuse to hold an office, civil or ecclesiastical, under a sovereign to whom, while another sovereign lived, they felt they could not conscientiously take the oath of allegiance; but it was quite a distinct consideration, whether they should deliberately pronounce the church established under that sovereign, to be, on this ground alone, not a true Church: an opinion which alone could justify them in setting up a rival communion against it. However, it does not become us to judge dogmatically, or to censure with too much harshness, in a matter where some of the wisest and the best of men were divided in their opinions; where we have the fullest reason to be assured that all acted from the sincere dictates of conscience; and where the name of Sancroft is found to sanction and to dignify a cause, which our own individual judgments may little dispose us to approve."

We do not wish to lessen the force of the apology thus offered for the venerable Archbishop. It may be that he was led by others, less wise and more intemperate than himself: it may be that ill health and misfortune had impaired his faculties, and broken his spirits; and that his sounder judgment would have disapproved the measure which he thus sanctioned.

The account which Dr. D'Oyly has given of the last sickness and death of Sancroft is very interesting; not only for the pleasing picture which it exhibits of the piety and many virtues which adorned his mind, but also for the curious instances which its records of those unhappy prejudices that he had suffered to possess it, which induced him to refuse to make a will, because it must be proved in the courts of his successor; and to provide with much anxiety that his funeral service should not be performed by any but a non-juring minister.

Such are the imperfections which alloy the fairest character, and show, that error is, more or less, inseparable from us all. That he died in charity with all, we have, however, the most satisfactory testimony.

"We saw at this period, proceeds the narrator of his last illness, his ardent charity both extended and limited,

* "Soon after the Revolution, alterations in the Liturgy were proposed, with the view of satisfying the scruples of dissenters; for this purpose, a commission of divines was appointed under the great Seal, to consider the matter and prepare a scheme to be laid before the Convocation. The Convocation, however, were hostile to the measure, and nothing was done. On this Bishop Burnet remarks, (vol. ii. p. 30—34) that herein was a happy direction of Providence: for the Jacobite clergy were at this time contemplating a schism in the Church, and wished to be furnished with some specious pretences for that purpose; if, therefore, alterations had been made in the Rubric and other parts of the Common Prayer, they would have contended that they still stuck to the ancient Church in opposition to those who were setting up new models."

according to the Apostle's direction—'to all, but especially to them of the household of faith.' His suffering brethren were the principal objects of his charity and prayers, but not exclusive of others; for, upon the frequent returns of exercises of his devotions, he suited his prayers to the general needs of men, and recommended all his brethren to the divine mercy. In short, if he had any enemies, they were included in his prayers; in particular, a short time before his last hour, after solemnly praying for a blessing on his family, relations, and friends, he earnestly implored forgiveness for his enemies, as he desired it of God for himself.

"That his strong feeling of the rectitude of the course which he had taken, did not narrow or enfeeble his feelings of kindness towards those who differed from him, or prevent his most fully allowing that they also acted from pure conscientious motives, is clear from all his conduct during the close of his life. We have seen in how affectionate a manner he took leave of one of his former chaplains, Mr. Wharton. His other chaplain, Mr. Needham, came to him, as he lay upon his deathbed. He gave him also his blessing in the most affectionate manner, and, after some other conversation, said thus to him: "You and I have gone different ways in these late affairs, but I trust heaven's gates are wide enough to receive us both. What I have done, I have done in the integrity of my heart.' Upon this, Mr. Needham modestly attempted to explain the motives which had influenced his conduct: to which the Archbishop replied, 'I always took you for an honest man. What I said concerning myself, was only to let you know that what I have done, I have done in the integrity of my heart; indeed in the great integrity of my heart.'"

To him who alone is the judge of that integrity, we may safely leave this eminent person. And, though we cannot perhaps rank him with the greatest or the most learned of those who have filled the important station which he held in the Church of England; or *conceal from ourselves* the indecision and weakness which marked his conduct on some occasions, or the unfortunate excess to which he suffered his prejudices to lead him in others; still we cannot but admire his inflexible maintenance of the principles which his conscience led him to espouse, "his firm unbending integrity, his lofty and immoveable uprightness of mind, which made him, on all occasions, steadily adhere to that cause which he believed to be right, and postpone to this proud feeling every consideration of worldly interest."

His character has been somewhat overrated by the writers of his own persuasion, who regarded him as the great martyr to their cause; and it has been unfairly depreciated by the partial historian of "his own times," who mixed up his private feelings with his narrative, and seemed to have taken a petty delight in decrying him, whose disinclination to consecrate him a Bishop, he never could forgive; and whom he justly regarded as the decided enemy of the principles which he advocated, and the measures he pursued. On the whole, we agree with his biographer, that "Archbishop Sancroft was greatly eminent in his generation for the manner in which he fulfilled all the public and private duties of life. The various excellencies and virtues which adorned his character, are sufficient to claim for him the tribute of admiration from posterity in general; but by the Protestant members of the Church of England, his name must ever be especially cherished with grateful recollection, for the noble stand which he made, at the hour of trial, in defence of the religious and civil liberties of the country; a stand to which the preservation of that goodly fabric in Church and State, which they inherit from their forefathers, is principally to be attributed."

*For the Christian Journal.*

## No. III.

## *Christian Unity.*

In considering those things that are not essential to the preservation of Christian unity, the first and most important question that occurs is, Are we

bound to acknowledge the supremacy of the Pope, and to be in communion with the Church of Rome?

The retort is frequently made upon Episcopalians, when they insist upon the duty of conformity to and union with their Church, that they are exposed to the same charge they make upon others, that they have destroyed that unity for which they contend, by separating from the Church of Rome, and are therefore according to their own principles in schism.

To prove that this allegation is unfounded, I shall endeavour to show, that there is no foundation in Scripture, or in the writings or practice of the primitive Church, for the supremacy of the Pope; and that we are not bound to preserve unity with the Church of Rome, or with any other church, farther than in the points already stated.

One of the passages of Scripture, upon which the Romanists build the doctrine of the Pope's supremacy, is the answer which our Lord made to Peter, when he acknowledged the Saviour's divinity; "I say unto thee, thou art Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it." Here, it is said, our Lord declares that he will build his Church upon St. Peter, whom he styles a rock. The inference is then drawn that St. Peter was superior to the rest of the Apostles, that he was the head of the Church at that time, and as he was afterwards Bishop of Rome, (a circumstance by the way which itself is very doubtful,) that Rome was in all succeeding ages to be considered the mother Church, and the Bishop in being, the successor of St. Peter, and spiritual Lord of the whole earth.

It must be evident to any person, candidly examining the passage in question, that these are very strained inferences, even if the interpretation put upon it were correct. But we deny the correctness of the interpretation. We pretend not to be able to give such a solution of it as will satisfy every person, since the language evidently is figurative, and almost all commentators have acknowledged the difficulty attending it; but the interpretation generally given to it by Protestants is the most probable.

Peter had replied to the question—"Whom say ye that I am?" put to him by our Lord—"Thou art the Christ, the Son of the living God." Our Saviour then addresses Peter, and says, "Thou art Peter, and upon this rock I will build my Church."* What was this rock? We answer, The confession of Peter, that Christ was the Son of the living God. "On this rock," that is, on the doctrine of my divinity, I build my Church—this is the foundation, and if this foundation remains unshaken, the gates of hell shall not prevail against my Church. There is an evident antithesis, or rather two antitheses, between the speech of Peter and that of our Saviour. "Thou art the Christ"—"Thou art Peter." Here is the first. Again, "the Son of the living God." Christ, referring to this, says, "on this rock—or this *self-same* rock—I build my Church." The divinity of the Saviour, then, would appear to be the rock on which he was about to build his Church. In the verse succeeding the one now explained, our Saviour adds, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."† Upon this passage also the Romanists depend for support of the doctrine of the Pope's supremacy. Whatever may be its true meaning, it confers no more *authority* upon St. Peter than upon the rest of the Apostles. Does it refer to ecclesiastical discipline, to the power of receiving into or rejecting from the Church, of censuring, admonishing, and pronouncing absolution from sin? We know that these were acts appertaining to all the Apostles, and to their successors also. "Whosesoever sins," says our Saviour to them, "ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."‡ Does it refer to the privilege of opening the door of the Chris-

* Matt. xvi. 18. † Matt. xvi. 19.
‡ John xx. 23. See also Matt. xviii. 18.

tian Church to the Gentiles, and of confirming or abrogating the laws under which the Jews lived? St. Peter, it is true, prepared the way for the admission of the Gentiles generally into the Church, by receiving Cornelius the centurion and his family. He was the instrument chosen by the Almighty for this purpose; and, if the opinion of Bishop Horsley be correct, he then used the keys of the kingdom of heaven —he then unlocked the gates of Zion, which before had been inhabited only by Jews, and admitted the Gentiles to all the privileges of the holy city. "St. Peter was the first instrument of Providence in dissolving the obligation of the Mosaick law in the ceremonial, and of binding it in the moral part. The rescript, indeed, for that purpose, was drawn by St. James, and confirmed by the authority of the Apostles in general, under the direction of the Holy Ghost; but the Holy Ghost moved the Apostles to this great business by the suggestion and persuasion of Peter, as we read in the fifteenth chapter of the Acts of the Apostles. And this was his particular and personal commission to bind and loose."* The selection of him by the Almighty for these purposes, no doubt, was highly honourable to St. Peter; but it is difficult to see wherein an *increase of power* was thereby conferred upon him. The opening of the door to the Gentiles was an act which, when once done, could not be repeated—the power to do it, when once exercised, ceased by the very circumstance of the exertion; and St. Peter, when his work in this respect was done, although always deserving of high honour and great deference on account of his being selected for its accomplishment, resumed his former station of equality with the rest of the Apostles. We have no evidence that he ever exercised any authority over them. All the influence he possessed evidently arose from his superior ability and zeal. He certainly was a favourite disciple of our Saviour, as appears from the circumstance of his being chosen with James and John to be present at his transfiguration, and from the last discourse of his Lord and Master, in which he says to Peter, "Simon, son of Jonas, lovest thou me?" But we find no where that our Saviour gave him any authority over the rest of the Apostles—much less that his successor in the See of Rome should have it. Nor do we find that St. Peter ever claimed, or that the other Apostles ever yielded this authority. He submitted to the direction of the other Apostles.* St. Paul likewise tells us, that he withstood him face to face, a very unwarrantable act surely, if Peter was his superior; and, in another place, he declares that he himself was not a whit behind the very chiefest of the Apostles. In truth, if either of the Apostles was superior in authority to the rest, St. Paul might perhaps lay the best claim to this distinction. His labours and sufferings were exceeded by no one; while his writings hold the most elevated rank among the Epistles indited by the Apostles. Again, St. Peter died long before some of the rest of the Apostles.† If, therefore, he was prince among them, who succeeded to his authority in the See of Rome? We are not told that either of the other Apostles did; and how improper would it have been to place any but an Apostle over these chosen disciples of the Lord?

But a fair and certain criterion on this point is the opinion and practice of the three first centuries. Do we find that the Bishop of Rome possessed universal power during this period? We find the contrary. The fathers who lived in these centuries universally speak as if all Bishops were equal. And when any dispute or difference arose in which the Bishop of Rome took part, his opponents always ad-

* See Bishop Horsley's Sermon on the passage in question.

After the most mature reflection that the writer of this has been able to give to the subject, he thinks that the learned Bishop's exposition is the most satisfactory of any he has seen. It may be proper to remark, that the exposition did not originate with Bishop Horsley—but he has stated the argument in a clearer and *stronger manner* perhaps than any of his *predecessors.*

* Acts viii. 14.

† St. John outlived him several years

dressed him in the plain and bold language of equals. This fact is well known to all who are acquainted with the lives and writings of the fathers.* Further, we can distinctly trace the rise and progress of the Pope's supremacy in the fourth, fifth, and sixth centuries. Rome being the imperial city, gave a more than ordinary consequence to its Bishop in the first place. As the piety and knowledge of the people declined, these pretended vicegerents of Christ made rapid strides in their advancement. They meddled in affairs of state; cajoling some princes, and threatening others. They invited the neighbouring Bishops to come to them for the settlement of their disputes, throwing their weight now into one scale and then into another, and thus gradually increased in power, until, in the seventh century, the Emperor Phocas declared Pope Boniface universal Bishop. Now, where we can so distinctly trace the rise and progress of the Papal power, we can have no doubt concerning the limited nature of this power in the primitive ages. If the authority of the Pope, in the first and second centuries, had been equal to what it has been since the seventh, there would have been no necessity that Phocas should pronounce him lord over his brethren. Such a decree in that place would have been highly absurd. Enjoying from the apostolic age universal power over the Church, we cannot doubt that he would at all times have received due homage and respect from the Christian world. No contests for superiority, we may believe, would have arisen between him and other Bishops;† nor would he have thought it necessary to court the aid of temporal princes in order to support his pretensions. In short, if any fact is plainly established by ecclesiastical history, it is this, that, in the three first centuries, the Bishops of Rome neither claimed nor possessed universal spiritual power.

* The reader is referred generally to "Barrow's Treatise of the Pope's Supremacy," for authorities in support of the positions here maintained.

† As between him and the Bishop of Constantinople.

But it will perhaps be still retorted upon us—"As at the time of the reformation, all the Western Bishops were subject to the Pope, and had promised allegiance to him, did not those who revolted commit the sin of schism? Was not their oath of allegiance a voluntary act? Had then any person a right to absolve them from their oath but the Pope? And could he not lawfully depose those who had revolted? If so, where does the Episcopal Church get her ministry?" To this we reply, in the first place, that an illegal promise, especially when made in ignorance of its illegality, is never binding. If, then, the Bishops of the Christian Church did, previous to the reformation, subscribe to the Pope's supremacy, were they not justifiable in renouncing this act, when the light of knowledge had shown them its unlawfulness? Most certainly. They were not only justifiable, they were imperiously bound so to do.* In the second place, the power which the Popes had

* The defence made by Gardiner, Bishop of Winchester, in the reign of Henry VIII. upon occasion of his renouncing allegiance to the Pope, is appropriate and just. "He received his Episcopal character" (this is his language) "by the Pope's consent, and was consecrated by his mandate; and yet, after all these ties and assurances, he had ventured to unite against his supremacy, and renounce him in the most public manner. To take off the imputation of falsehood and perjury, he observes very well, that an engagement against right is by no means binding. For an oath was never intended a bond of iniquity and a bar against repentance. He illustrates his case with a husband's marrying a second wife, living the former: living the former, I say, whom, after the best inquiry, he concluded dead. Thus he continued undisturbed in his second marriage: and when his first wife returned from a foreign country, and challenged him for her husband, he denied the relation. But after she had made out her claim by legal proof, he lived with her again, and dismissed the *second*. This instance the Bishop applies to his own case. He thought the Pope's authority unquestionable at first, and submitted accordingly. But when truth appeared, he found himself mistaken, and, therefore, ought not to be charged with breach of faith for altering his measures." See Collier's Eccle. Hist. vol. ii. p. 139.

exercised was illegal; it was usurped. Every act, therefore, which they performed under authority of this power, was void. All their bulls, anathemas, and denunciations, were empty as sound. They did not touch the spiritual rights of any Bishop. "The most common order in military affairs" (says a judicious writer) "issued by an officer, himself notoriously in a state of mutiny against some superior authority, is on that account vitiated, and to obey such a mandate is legally considering it a crime, because it is to recognize and accredit unlawful power." Now, the Pope may be said in one sense to be in a state of mutiny against Jesus Christ, the Head of the Church, because he assumes more power than was ever given by the Saviour to any of his servants on earth. Therefore his acts, which are bottomed upon this usurped power, are null, and consequently no person can be justified in obeying them.

But, lastly, perhaps we shall be told, that if, according to our doctrine, it is the duty of Christians to preserve unity, and if the Christian world was once so united under the Pope, why, when renouncing illegal subjection to him, throw off all respect and dependence? Why not acknowledge him still as *Head* of the Church, although we do not acknowledge the *extent of his power?* We answer, that neither Scripture nor the practice of the primitive Church give us any intimation that there should be a centre of union for all Christian churches in *one person.*

The Apostle tells us "there is one Lord, one faith, one baptism," but does not say there is one temporal prince of the Church, who is to rule over all, and be the centre of union to all. When, also, the Apostles travelled into different countries, we do not find them inculcating subjection to either of their number as to a common master. In their Epistles to the different churches, they address each one as *independent.* We find no where that a particular title was given to either of the Apostles, whereby he could be distinguished as highest in the Church. In the reproofs and commendations made to the Bishops of the seven churches of Asia, there is no mention made of their union under one visible head; nor is that head addressed, as would certainly have been the case, if he had had any existence. From the manner in which they are mentioned, we infer that each had power to controul its own concerns without recourse to any superior. In short, there is no hint given in Scripture that the Church must be one under any human being. It is one only under Jesus Christ. It is one in agreement concerning those essential doctrines and rites, and those Apostolic appointments, without which no particular church can be sound. Neither do we find, in the times immediately succeeding the Apostolic age, that union of the churches in Christendom under one head was ever inculcated. We find many exhortations to unity, it is true; but it is only a unity of love and of agreement in the same doctrines and ordinances. In all other respects they are contemplated as independent. There was, indeed, at times, an authority exercised paramount to what was considered to be the authority of any individual Bishop. This was done by the meeting of several Bishops together. The heads of the churches in different countries, or in different districts of the same country, when any act of great importance was to be performed, such as deposing a Bishop, or condemning a heresy, at first, by mutual consent, assembled, in order that, by their united authority and power, they might give a greater sanction to their acts. This led in time to a compact between Bishops of the same district or country, in which they agreed that in all matters of a general nature affecting the interests of the Church, their united opinions should be necessary to a decision. And thus was the Church soon organized in a manner very much resembling that of the Episcopal Church in the United States. Each Bishop retained exclusive power in his own diocess, but in affairs that concerned the Church at large they decided by their joint authority. These national or district assemblies paved the way in time for general councils, or assemblies of Bishops and Presby-

pers from all parts of Christendom. These meetings were called to suppress dangerous and alarming heresies, and to declare the sense of the Catholic or universal Church on disputed points. And here, if any where, we may look for the true earthly head of the Church —that is the centre of union to all those who are far separated from each other: not any fallible individual, but the collected piety and wisdom of all the successors of the Apostles. Let me not be understood as implying that general councils are infallible. They too have erred. In the dark ages, when learning of every kind had almost vanished from the earth, and the human mind had sunk to a degree of degradation inconceivable, general councils embraced and propagated the most glaring absurduties. Every decree, therefore, which they issued, and which was not founded upon divine precept or Apostolic usage, was void. The true Head of the Church is Jesus Christ. The laws by which we are to be governed, and the rites and doctrines which are to be observed and believed, are to be found in the Gospel. By these must every ambassador or assembly of the ambassadors of Christ test the validity of their acts. The law of God is paramount to all other laws; and if our spiritual guide or teacher inculcate any thing contrary to this law, he is not to be respected any more than a parent is to be obeyed if he command his child to do any act plainly repugnant to the moral law. Although, therefore, general councils appear to be the best centre of union for the Church, yet their acts may not always be agreeable to the word of God, and, where the Church is universally corrupt, many of them will almost inevitably be erroneous. At this day, they could not be convened, so much divided is the Christian Church. But if ever that day shall arrive, (which God grant) when the various churches in the world shall unite in those fundamental points which have been already stated to be essential to unity, and the progress of knowledge and piety at the same time should not decline, we might then look up to these holy assemblies as final in matters of faith and discipline. We might then with propriety venerate them as the centre of union for all the churches in Christendom.

The inference to be drawn from the foregoing observations is this—that the Episcopal Church, in separating from the Romish communion, and renouncing allegiance to the Pope, has not broken unity, but that the Church of Rome is in schism. She has broken that unity of which she boasts, by ingrafting upon the original stock the doctrine of the Pope's supremacy, and other doctrines and rites which are contrary to the word of God, and to the belief and practice of the primitive Church. Communion with her, therefore, is not essential to unity.

It would be an easy matter to show, that almost all the doctrines and rites *peculiar* to the Church of Rome are unwarranted by the Divine Word, and by the belief and practice of the primitive Church. But it is time to hasten to a close.

We proceed, therefore, to observe, that there are many points in which churches may differ, and in which they have differed without destroying unity. These points relate to ceremony and government. For instance, the mode of baptism has never been considered as essential to its validity. Immersion, affusion, and sprinkling, are each admitted to be proper. Baptism is the rite by which we are initiated into the Christian Church. It is a significant ordinance, in which water is used as emblematical of that inward purity which the law of God requires. If, therefore, the emblem be preserved, the quantity or the mode of using it is considered to be immaterial, provided the Trinity be invoked at the time. The use of the cross may likewise be retained or disused.

Again, all which is essential in prayer, is that the prayers we offer be in doctrine agreeable to Scripture, and in language adapted to the majesty of the Most High. Yet, as a form was the universal practice of the primitive Church, and as such a mode is not contrary but agreeable to Scripture, as well as for other reasons,

we think it preferable. Different churches also may vary with respect to the laws they make to regulate their internal concerns. Each church we consider in this respect independent, and as having full power to accommodate itself to times and circumstances, provided nothing be done contrary to the law of God. In things of this kind, to differ does not encroach on unity. Peculiar circumstances may render a regulation useful at one time and place, which would not be so at another. In such cases let all things be done to edification. Let the supreme desire of the servants of the Church be to promote its prosperity and the glory of God—and while such is the case, trifling differences of this kind will never destroy harmony. While we are pursuing the straight and narrow path of life, it matters not whether we all think alike on these inferior points. When we arrive at our journey's end, these differences will vanish, and we shall all be made alike in glory and in happiness. The bright effulgence of the Divine presence will then prevent any other object from being seen. From the east and from the west, from the north and from the south, we shall then assemble and *unite* with *one* voice and with *one* soul in ascribing glory, and honour, and thanksgiving, and praise to our holy and merciful Judge.

Upon reviewing the above, we fancy to ourselves some one exclaiming—"You have condemned every church in the world but the Episcopal. You have endeavoured to prove that she preserves the principles of Christian unity, and in so doing have implicitly said that no other one does."

To this we answer, in the words of that great and good divine, the "judicious Hooker"—"that which is of God we defend to the uttermost of that which he hath given; that which is otherwise, let it perish even in the root whence it hath sprung." We defend what we think to be the cause of truth. If we are in error, we trust we are open to conviction. Let, then, those who think we are, point out where the error lies, and if they can show it, we pledge *ourselves to resign* the contest, to join hands at once in the works of Christian labour and love, and thus to promote that unity which we think so highly conducive to the prosperity of religion and the stability of the Church. But we ask, in return, and we think the demand is fair, if we cannot be proved to be in error, and other denominations cannot vindicate satisfactorily the constitutions of their different churches, that they resign the contest, and unite with us in maintaining the "unity of the Spirit in the bond of peace."

That such will be the case very soon we cannot suppose; for the barriers of prejudice and error are not easily broken. They frequently present stronger obstacles than those of truth. Yet still their foundation does not stand so firm. They have in them the seeds of decay. The walls may be strong for a season, but they are composed of materials which time inevitably destroys. Whereas the fortress of truth, although it may be entered and torn to pieces, consists of materials which never perish. The stones may be disjointed and separated, but their beauty and strength do not fade. Their Almighty architect will also, in his own appointed time, replace them in their proper stations.

What, then, is the duty of the friends of truth till this happy season arrives? To "contend earnestly for the faith once delivered to the saints"—to rally round the fortress—to be bold and undismayed amidst the discouragements they may have to encounter. Let their watchword be "pro ecclesia Dei," *for the Church of God.** Even although they may sometimes stand *single and unassisted*, let them not lose their faith and courage. Let them always keep the anchor of their souls sure and steadfast, and, perhaps, when they least expect it, they may find succour. "Light may spring up in darkness, and joyful gladness for such as are true hearted."

*The Country Clergyman.*

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* The motto of Hooker.

*For the Christian Journal.*

## *Fifth Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society.*

Among the various and extensive duties and responsibilities imposed upon the Church by her Divine Head, none is more momentous than the instruction of her young and ignorant members. For the lambs of his flock, the "good shepherd" has been pleased to express a peculiar interest and care. These must be felt by his Church, if she would sustain the character of his true and faithful spouse. By instilling into them the doctrinal and practical precepts of those Holy Scriptures of which she is the divinely appointed guardian and interpreter, she is to prepare them for fidelity as her members—for diligently and profitably applying to the means of grace which she has a commission from God to dispense, and, through the promised blessing upon them, growing up unto the fulness of the measure of the stature of Christ; and going on unto that perfection which awaits his faithful people in a better world.

In their character as an aid to the Church in the discharge of this high and important trust, we perceive the true excellence of Sunday school establishments, and the only circumstance which warrants the appropriation to their objects of a part of God's holy day, and committing to them the religious instruction of so large a class of fellow Christians.

The maintenance of this character is a strong feature in the Society on whose concerns we are now about to report. By its constitution it is identified with the Church, by giving to its pastors their due influence and superintendence in its concerns—by embracing in its instructions, the primitive and evangelical system of faith and practice which has ever characterized the Church in its sound state—and by being held together by the same bond of ministry, doctrine, and ordinances, which has always constituted the unity and purity of the mystical body of Christ. Thus our Society is, in fact, the *Church*, operating in this particular sphere. While this circumstance imposes upon all our proceedings the salutary and profitable influence of the principles by which ecclesiastical unity and purity are to be preserved; let us also reflect upon it as imparting to our efforts the character of the truly scriptural and primitive mode of dispensing religious charities, and as affording the humble hope of its sharing the fulfilment of the promise of Christ's presence and blessing to his Church, even unto the end of the world.

Grateful for the privilege of being intrusted with the concerns of an institution of so holy and excellent a character, and in the humble confidence that this promised blessing has not been entirely withheld, the Board of Managers proceed to lay before the Church their fifth annual report.

The schools at present in our union are the same as at the last anniversary, viz.

| | |
|---|---|
| St. John's Chapel, Male and Female Schools, containing | 482 scholars. |
| Zion Church, do. do. | 344 |
| St. Paul's Chapel, do. do. | 160 |
| St. Philip's Church, (coloured) do. | 103 |
| Grace Church Female School | 84 |
| Trinity Church do. | 70 |
| Trinity and Grace Churches, Male School | 58 |
| St. Mark's Church, Male and Female Schools | 58 |
| Total, | 1359 |

Of the above schools, ranked, it will be perceived, according to the number of scholars in each, we proceed to give a more particular account, drawn from their reports respectively, made to this Board.

In the Male School of *St. John's Chapel*, the Superintendents report that there are 248 scholars, of whom 169 has been the average number of regular attendants during the past year.

"The concerns of the school," the report states, "are conducted by two Superintendents, a Secretary, and 15 Teachers, who are all actively engaged, and whose zeal evinces their sense of the obligation that rests upon them.

"No applicant is entered on the register without being first visited by

the Superintendents, the rules of the school explained to the parents, and their co-operation insisted on in enforcing the regular attendance of their children.

"It is with peculiar gratification that the Superintendent adverts to the exemplary conduct of numbers of the boys since their entrance in the school. Many who were insubordinate and neglectful, are now conscientious and obedient. It will be pleasing to mention the case of a boy who recently lost his mother, (a widow) and who was discharged by certificate to be admitted in the Orphan Asylum. He was frequently visited and exhorted to cleave unto his Bible, and serve the Lord, who is the "Father of the fatherless." He manifested contrition for his sins, and promised to walk in the right way all the days of his life. Previous to his leaving us for the Asylum, he called on the Superintendent to thank him for the concern he had manifested in his behalf, and hoped he would pray for him. This is mentioned as one of many instances where gratitude may be called forth from those who have no other offering to give—by the operation of Christian benevolence.

"Care is taken to instruct the children in the Catechism and service of the Church, and to confine them to those parts of Scripture that are of a more practical and familiar nature. There have been distributed, since the opening of the school, 27 Bibles, 28 Testaments, 149 Prayer Books, with tracts and other pious works."

Of the Female School of the same chapel, the following extracts from the report of the Superintendent will convey a just idea.

"The last annual report of the female department of St. John's Sunday School exhibited 190 scholars, white and coloured, and it now consists of 234, of whom 160 are white, and 74 coloured—41 of the last number are adults. The school is divided into 14 classes, under the direction of 18 ladies, viz. Superintendent, Assistant Superintendent, and 16 Teachers.

"During the last five years there *have been admitted* into this department 540 white, and 110 coloured persons, making a total of 650.

"The improvement of the scholars, generally, is such as to merit commendation. Many of the elder girls seem piously disposed, and have profited much by the instructions given them. Two of them were confirmed on the 31st of March, 1822, and several others are anxious to prepare themselves for that holy rite. They have committed to memory large portions of Scripture, read a number of pious tracts, and appear to understand and reflect upon what they have read.

"The improvement of the coloured classes affords the highest satisfaction to their Teachers, and especially their attentive deportment during divine service. Sixteen, mostly adults, have been engaged since the last summer in committing to memory the Gospels—one young woman no less than 65 chapters, containing 2,784 verses—some others, from 25 to 30 chapters.

"Although the ladies have not been able hitherto to effect *all* they so earnestly desire, they will still persevere, trusting that, by the aid of divine grace, their humble efforts will ultimately succeed. The Superintendent cannot forbear expressing her high sense of the continued zeal and diligence of the ladies associated with her."

Of the schools of *Zion Church*, reports, from which extracts are here given, have been laid before the Board.

"The Superintendents of the Male department of Zion Church Sunday School, present the following report—

"At present engaged in the school are two Superintendents, and 16 Teachers, who have under their care and instruction 164 children, arranged in 13 classes; 12 white, and one of coloured: of these 119 are regular, and 45 irregular in their attendance. Since the last annual report, 10 Teachers have been admitted, and 141 scholars; 12 scholars have been honourably discharged and transferred to other schools, and a number, owing to removals and the inattention of their parents, cannot be found.

"In addition to the number of Teachers, there is a visiting committee of two members of the association, who

call upon the absentees twice every Sunday, and are actively engaged in increasing the number of scholars.

"The scholars are instructed in the alphabet, spelling, and reading. To those who read, tasks are given every Sunday from the Testament and Church Catechism. In July last, a library was formed for the use of the Teachers and scholars. A handsome case, capable of containing two or three thousand volumes, was built by individual contributions for the reception of books, and, through the munificence of the congregation and others, the library now contains about two hundred and fifty volumes of theological and historical works. The librarian, with a committee of three of the Teachers, meet occasionally, and inspect such books as have been presented to the library, in order that none but those of a religious and moral description may be placed upon its shelves.

"In the early part of our superintendence, the school was much embarrassed for the want of teachers. But, through the blessing of God, it is now in as flourishing a condition as its patrons could possibly desire or expect."

"The Superintendents of the Female School, in Zion Church, report, that the school, which was organized in January, 1819, has, under the blessing of Divine Providence, continued to prosper.

"Since the commencement, 580 scholars have been admitted, and many that entered the first year are still pressing forward to receive that instruction which maketh wise unto salvation. The number of scholars is 180; many of them do credit to themselves and their instructresses. There are 10 not exceeding nine years of age, who recite, on an average, 40 verses from the Testament in a week, and several others who committed to memory the short Catechism in the space of four weeks, and one that has been in the school about three years, has recited the Collects, Hymns, and a number of the Psalms contained in the Prayer Book, together with the four first, and a part of the fifth book of the New Testament, and the Catechism of our Church. She, a short time since, presented herself for baptism, and has since received the rite of confirmation, and we hope she will be a partaker of the holy communion.

"The school is divided into 13 classes, 11 white, and two of coloured scholars.

"The number that regularly attends is 135; they are in the care of two Superintendents and 13 Teachers."

Of the schools of *St. Paul's Chapel*, the following notices have been received:—

"It is with pleasure the Superintendent is enabled to lay before your Board the fifth annual report of the Male Sunday School attached to St. Paul's Chapel.

"The school at present consists of about 100 scholars, of this number from 40 to about 45 regularly attend. Through the exertions of the Board of Directors and Teachers, a very considerable addition is now making to the number of scholars. The local situation, however, together with the numerous schools in the same vicinity, render it rather disadvantageous for a large one; but, in every other respect, we believe, it may be ranked as not inferior to any in this union. The children manifest improvement in their conduct both during school hours and divine service. Much attention is paid in imparting to their youthful minds religious instruction and advice, which has in a degree been crowned with success. Quarterly examinations have been held by the Superintendent, at which time a very rapid improvement in many instances has been clearly evinced."

"The Secretary of the Female Sunday School attached to St. Paul's Chapel, respectfully submits the fifth annual report of the school.

"Since the last anniversary 135 scholars have been added to the school —116 white, and 19 coloured females. The number of scholars during the past year has fluctuated between 50 and 70.

"The Superintendent, in December last, to induce a greater attention on the part of the children, than perhaps otherwise might have been, offered premiums to those who would correctly repeat the texts.

"Fifteen little girls succeeded not only in naming the book, chapter, and verse, but in reciting the words. The eldest of these children is not 13 years, and the whole number of texts amount to 179.

"The average number of pupils for each month has been about 60.

"From the reports of the Teachers, there is every reason to conclude the school is in a flourishing condition. It is not deemed necessary to detail the particulars of each report—a few of the most prominent are submitted.

"Four little girls, under 12 years, have committed to memory, since the first of April last, all the short Catechism, the greater part of the lessons in the large one, most of the Hymns in the Prayer Book, and several chapters in the New Testament.

"Another child, under 11 years, entered in May last, and has not attended the whole time regularly. She has, however, been through the spelling book four times, once through the short Catechism, has committed 10 Hymns, and 12 pages in the Scripture Instruction.

"In the coloured school, a child nine years old, who has been but four months at school, has improved much beyond expectation. She, every Sunday, commits to memory seven or eight verses of the Psalms or Hymns, three or four pages of the Catechism, and a page of the Scripture Instruction. Another, of five years, reads and spells extremely well, and has committed a great part of the short Catechism to memory. This school consists of 37; 17 of whom are adults.

"Upon a review of the transactions of the last year, the increasing usefulness of the institution may be confidently inferred."

We have all sympathized with the congregation of *St. Philip's Church*, which is composed of coloured persons, on the loss, by fire, of their house of prayer. Being, however, accommodated with a suitable apartment for worship, they, also, directed their attention to the preservation of their Sunday School, and, as will appear by the following reports, successfully.

"*The Male* Sunday school of St. Philip's Church consists of 50 scholars; of which, about 29 attend regularly. The most of them can read in the Bible, and all who can read have been carefully instructed in the Catechism. Since the last anniversary, some who could not repeat the alphabet have improved so much as to be able to read the Scriptures; and though their rapid advance cannot be wholly attributed to the instruction of the Sunday school, yet it is certain that they have been much benefitted thereby. The destruction of the church, by fire, proved at first a very great inconvenience in depriving us of a place to teach in, but the attachment of the scholars to the school was such, that after a place was provided, they, with a very few exceptions, returned to it. The school is at present under the care of one Superintendent and four Teachers; and, it is hoped, that as soon as the church is rebuilt, it will be increased both in teachers and scholars. The work is at present somewhat heavy, but we feel encouraged to go on, trusting that he, in whose name we have undertaken it, will crown us with his blessing."

"The Female School of St. Philip's Church consists at present of 53 scholars, a Superintendent, and five Teachers—four of the scholars are adults. One of these adults has been baptized since she joined the school, and is now a communicant of the church. The children are catechized every Wednesday afternoon. They are generally orderly and attentive, and their improvement is such as affords us great satisfaction. Four of the children have died since our last report. Two of them, not nine years old, were baptized at their own request during their illness. We feel great cause of thankfulness to God, that notwithstanding the difficulties under which we have laboured, in consequence of the loss of our church, that our school is in a thriving condition. Could we be occasionally honoured with the presence of the visiting committee, we think it would be serviceable."

From the Female School of *Grace Church*, the following report has been received:—

"The Superintendent of Grace Church Female Sunday School reports, that the number of scholars now on the books amount to 101—57 of that number have been added since the last anniversary; and, in the course of the year, 17 have left the school from various causes—10 white children, two being boys, were sent to the male school, two coloured children, and five coloured women. Remaining, 84 scholars—40 white children, 20 coloured children, and 24 coloured women—many of whom attend constantly, but the greater part are irregular, and very indifferent as regards their improvement."

The following is the report of the Female School of *Trinity Church*:—

"The young ladies belonging to the school of Trinity Church report the state of the charge under their direction to be such as cannot fail in gratifying all who have the interest of religion and morality at heart. Although the school has declined in numbers, it has probably been owing to the loss of our indefatigable Superintendent of last year. The place was supplied for a short time, but, from unavoidable circumstances, we have been now four months without the fostering hand of a principal to guide us,* and at a time when, from the inclemency of the weather, and various causes, the pupils have been less regular, and required more attention than would have been necessary during a milder season.

"There are belonging to the school 70 scholars—43 of whom are coloured. They form eight classes; four of which read well in the Bible, have gone several times through the Catechism broken into short questions and answers, and have committed to memory different portions of Scripture allotted them by their respective Teachers. Four have left the school in consequence of being so well advanced as no longer to require the instruction of a Sunday school, and two of them were presented to the Bishop for confirmation. There are at present 10 Teachers engaged in this interesting occupation, who have been amply rewarded by the industry and attention of those under their charge. The scholars generally evince a strong desire of improvement, and, in two or three instances, (when, from peculiar circumstances, they were obliged to leave school) have expressed a deep feeling of gratitude particularly gratifying to the young persons who had opened to them the book of knowledge. It has been our object to instil into the minds of those committed to our care the holy truths of the Bible—the necessity and happiness of a religious life, both as regards their well-being here, and the hope of a glorious immortality. The scholars are generally well behaved and attentive. No acts of misconduct (unless from those who have been so short a time in the school as not to respect its laws) disturb the sanctity of the place. Those young children who are not advanced to reading are taught the Lord's Prayer and Belief, and repeat them in their proper places during service."

Of the Male School of *Trinity and Grace Churches*, the following account has been received:—

"The present number of scholars is about 58, of whom 47 are white, and 11 coloured. The average attendance from 25 to 30. There are five Teachers attached to as many classes, and one Superintendent. From this it will be seen that the average number of regularly attending scholars is considerably decreased since the last report. This may, in a great degree, be ascribed to the want of Teachers, under which the school has laboured during the past year. We would, therefore, take this means of requesting the assistance of some of the young men of Trinity Church; without it the school can never prosper. And we would fain ascribe our present need not to want of inclination and zeal, but to ignorance on their part that their services would be so acceptable. However, the Teachers trust, that although their sphere of action has been so limited, by the divine blessing, some of the good seed which they have laboured to sow will bring forth its pro-

* The Board are informed, that the Teachers of this school were less solicitous to choose a new Superintendent, from an expectation of the return of a former one to the city, and of her willingness again to accept the appointment.

per fruit, and that the next anniversary may find their school in a more flourishing state."

From *St. Mark's Church*, the following reports have been received:—

The Superintendent of the Male School of St. Mark's Church, reports, that, "since the re-opening of the school in December last, 41 boys have been admitted, 15 of whom, from various causes, have withdrawn. Of the remainder, from 16 to 20 attend very regularly, and I have the pleasure of adding, that their general behaviour is much better than formerly, and that they pay considerable attention to the service of the Church."

The Superintendent of the Female, School of St. Mark's Church, reports, that, "since the establishment of this school, 308 scholars have been admitted, and 36 since the last annual report: the number now on the register is 105, the regular attendants 32.

"We are cheered and encouraged to persevere in our "labour of love," by the rapid growth of many of our little flock in the knowledge of those things "which belong to their everlasting peace." The first class, among which is one child who did not know the alphabet when she came to the school, and another who could not spell in one syllable, have gone through the New Testament, with the Bible questions; the short, and most of the larger Catechism, and learned the whole of the Gospels of St. Matthew and Mark, and a part of St. Luke's, besides a great number of Psalms and Hymns. Serious impressions have been made upon the hearts of several of them; which we have every reason to hope, by the blessing of God, will be rendered effectual unto eternal salvation. The school is now divided into four classes, in consequence of the resignation of two of the Teachers, which, I am happy to say, has rather increased than damped the zeal and perseverance of the remaining four."

Such is the present state, and such has been, through the past year, the progress, of the several schools connected with our union. We doubt not that the recital has produced in the *minds of our fellow* members of the Church, feelings of pleasure and gratitude congenial with those experienced in rendering this report.

In the account of one of the largest and most flourishing schools in our union, the Superintendent laments the complaints which have been sometimes made of misbehaviour on the part of the scholars during divine service. It would be a miracle to secure perfect order in so large a body of children, many of whom have never had the advantage of salutary discipline, and never before been in a place of public worship. The Board cannot but think that unnecessary and improper complaints have been made on this subject. They cherish the fullest confidence in the anxiety and efforts of the Superintendents and Teachers to remove all just cause of complaint; and regret, therefore, to be obliged to attribute a disposition to find fault, to an insensibility to the great importance of Sunday school tuition. They would refer those who are either parents themselves, or have otherwise an opportunity of making observation, to the difficulty with which the children even of those in the higher walks of life, are often kept within the bounds of proper deportment during public worship; and then ask whether great allowance is not to be made when such a number of children who have had little or no previous pains taken to form their principles and conduct, are to be regulated. They would ask if the wonder is not, that so little disturbance is occasioned, and if the natural feeling on the subject is not admiration of the discipline and method by which so many hitherto untutored children are brought to behave so well? They would ask what alternative the complainants would require? The Board can conceive of none other than the abandonment altogether of Sunday school instruction. And is it in a Christian heart that the remotest tendency to such an idea can find a place? There is no good in this world without its attendant inconveniences. If we would not that the multitudes of children—and the greater multitudes through them—who enjoy the inestimable blessing of

Sunday school tuition, should be deprived of its sanctifying and saving efficacy, we must submit to the occasional inconvenience arising out of subjecting to the necessity of preserving attention and good order, those who never before have known what they were. And the Board repose such full confidence in the Superintendents, Teachers, and Directors of the several schools, as to give the assurance that no inconvenience of this kind shall be sustained, which their care and assiduity can prevent. They ask, therefore, that these faithful auxiliaries to the Church, in training up the children of the poor, may be spared the pain of having their efforts treated in a way so far removed from the gratitude and confidence which are their well merited portion.

The *extensive influence* of Sunday school instruction is a subject to which, on an occasion like the present, the attention of the members of the Church may well be called. The Board are happy to avail themselves of some excellent remarks on this head by the Superintendent of the Male School of St. John's Chapel.

"It is right that every cavil against the institution of Sunday schools should be met and answered, and that the zeal of those who are engaged in the same cause may be increased, by showing the influence which one school alone holds, over a needy and extended population. With this view the Superintendent has lately visited the parents of each boy in the school, to ascertain the number of persons who either directly or indirectly come under the influence of the institution; the particulars of which will be seen in the subjoined statement and view of the school.*

"It appears from actual survey, that there are 153 families under the influence of our school, which embrace a population of 883 souls. From the estimate that there are in this city about 9,000 children connected with Sunday schools; and taking the state of our school as data, we find, that there is a population of 27,760 persons influenced by these institutions. Now, the Sunday schools are peculiarly adapted to convey to them those lessons of morality and virtue, of which they stand most in need, and of which there is reason to fear they would ever have remained ignorant, but for this method of application. Many of them are precluded from attending the worship of the Church, and it should seem that they of all others, most need the guidance of the word, to preserve them from the random exposures that beset their daily walk. And if there be a power and a subduing influence in the great truths of the Bible, it must be a source of the highest gratulation among us, that the terms of acceptance with God are thus made known to these suffering children of penury and want.

"But it is delightful to know that there are many among this class of our brethren who are rich in the faith that is in Jesus, who are keeping an anxious eye to the future destiny of their children, and whose gratitude is excited by the interest we take in their welfare, and from among their lonely habitations there ascend the aspirations of praise and thanksgiving to God, for having in these latter days blessed them and their's with the inestimable institution of Sunday schools. And even amid the poverty that surrounds them, and the desolation of their worldly prospects, is the stated visit of the Teacher hailed with all the feeling of liveliest gratitude, and the little ones are seen to crowd around, and parents to feel the softening influence when telling them of the great things that God hath prepared for them that love him."

With this view of the extensive beneficial influence of Sunday school instruction, the Board cherish, and hope that their fellow members of the Church will feel with them, sentiments of highest respect and gratitude to

* This statement is a very interesting document which was laid before the Board. It contains a numerical classification of the scholars according to their ages; a notice of the average attendance every month since the last anniversary; a statement of the various occupations of the parents of the children, with the number under each head; and a notice of the number of families from which scholars come to the school, and the number of individuals in those families.

wards the Superintendents, Teachers, and Directors, to whose instrumentality, in their respective schools, a degree of this blessed effect is, under God, to be attributed. They look with particular satisfaction to those schools in which the hands of the Superintendents and Teachers are strengthened by the co-operation of Directors chosen from the congregations, who interest themselves in procuring scholars, enforcing the attendance of those already enrolled, and by their presence, superintendence, and example, insuring their correct and devout deportment during divine service. They earnestly hope that the good work may not be hindered through want of willingness to aid it in these several departments.

The Board feel it their duty to solicit for the Society a continuance of the pecuniary patronage which has enabled it to prosecute thus far, and to some considerable degree of benefit, its important objects. It must be obvious that in the instruction of more than 1300 pupils, a large supply of books is necessary. Although these are of a very cheap description, yet the requisite number is no small item of expense. This circumstance, added to the indispensable distribution of premiums, and various necessary accommodations for the several schools, urges the claim of this charity to a liberal portion of the appropriations made by the members of the Church to pious and benevolent objects. Our treasury is now exhausted; but we look with confidence for the means of farther prosecuting this best of charities, to contributions for which the several congregations in our union will soon be solicited.

The Board, in conclusion, offer the humble prayer, and hope that it may be the prayer of the whole portion of the Church which they represent, that the divine blessing may rest on our Society, and that it may be the honoured instrument in the hands of the great Author of our salvation, of bringing many sons unto glory.

Signed by order of the Board,
J. H. HOBART, President.

Attest,
THOMAS N. STANFORD, Sec'ry.

*New-York, Thursday before Easter, April 4, 1822.*

## *Poor Eliza.*

(From Notes to M'Comb's School of the Sabbath.)

BEFORE the removal of the Belfast Sunday School from Smithfield to Brown-street, and about the commencement of teaching in the former place, the author, in addition to many marks of providential kindness, experienced during his labours in that field of usefulness, admitted to his class a little girl, named Eliza H——. She was totally ignorant on admission, but by close application to her lessons, aided by a docile and tractable disposition, she soon overcame the drudgery of the first classes, and distinguished herself in a very superior manner at the different public examinations of the institution. On one of these occasions, she gained a Bible, as a premium for proficiency in reading and recitation of Scripture. This book became to her a treasure indeed—furnished her with an answer to every inquiry—guided her through early life—comforted her in sickness—and supported her in death. And although its precious truths were unknown in the habitation of her parents, she fondly hoped, that by her frequent reading to them, it would be yet received as the "messenger of glad tidings."

Poor Eliza lived not to have her hopes matured. Naturally of a delicate constitution, and subject to asthmatical affection, she sunk under a load of afflictions too weighty for her early sensibility. Her sister, a girl considerably her senior, who entered the school shortly after Eliza, but was expelled for improper conduct, about this time became an abandoned prostitute; and, what was still more lamentable, her parents, instead of discountenancing her vice, became partners in her guilt, and actually were in the habit of receiving the very wages of her iniquity.

This was too severe a shock for the virtuous mind of the sainted Eliza. She took to her bed, and a few days before her death desired to see me. I will never forget the affectionate look with which she welcomed my arrival; it repaid me, in a moment, for all the years of anxiety and toil which I had devoted to Sunday school education. Supported

on her bed by pillows, her emaciated arms bore up her Bible. "You are not companionless, my dear child," said I. —"No," she exclaimed—

"Precious Bible! what a treasure
Does the word of God afford!
All I want for life or pleasure,
Food and medicine, shield and sword.
Let the world account me poor,
Having this, I want no more."

She had scarcely repeated these lines, when she immediately expired. The happy death of Eliza, and the strange coincidence of the name, presents to my view the glowing picture drawn by the masterly hand of the pious James, when representing a faithful teacher entering on the scenes of immortality:

"My fancy has sometimes presented me with this picture of a faithful teacher's entrance to the state of her everlasting rest. The agony of dissolution is closed, the triumph of faith completed, and the conquering spirit hastens to her crown. Upon the confines of the heavenly world, a form divinely fair awaits her arrival. Rapt in astonishment at the dazzling glory of this celestial inhabitant, and as yet a stranger in the world of spirits, she inquires—Is this Gabriel, chief of all the heavenly hosts, and am I honoured with *his* aid to guide me to the throne of God? With a smile of ineffable delight, such as gives fresh beauty to an angel's countenance, the mystic form replies, 'Dost thou remember little Elizabeth, who was in yonder world a Sunday scholar in thy class? Dost thou recollect the child who wept as thou talkedst to her of sin, and directed her to the cross of the dying Redeemer? God smiled with approbation upon thy effort, and by his own Spirit sealed the impression upon her heart in characters never to be effaced. Providence removed her from beneath thy care, before the fruit of thy labour was visible. The seed, however, had taken root, and it was the business of another to water what thou didst sow. Cherished by the influence of heaven, the plant of religion flourished in her heart, and shed its fragrance upon her character. Piety, after guarding her from the snares of youth, cheered her amidst the accumulated trials of an afflicted life, supported her amidst the agonies of her last conflict, and elevated her to the mansions of immortality: and now behold before thee the glorified spirit of that poor child, who, under God, owes the eternal life on which she has lately entered, to thy faithful labours in the Sunday school; and who is now sent by our Redeemer to introduce thee to the world of glory, as thy first and least reward for guiding the once thoughtless, ignorant, wicked Elizabeth, to the world of grace. Hail, happy spirit! Hail, favoured of the Lord! Hail, deliverer of my soul! Hail, to the world of eternal glory!'"

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## *Abstract of the Proceedings of the Thirty-fifth Convention of the Diocess of New-York, held in Trinity Church, New-York, on the 16th, 17th, and 18th of October, 1821.*

[Continued from page 110.]

### *Report of the Committee on Mr. Sherred's Legacy.*

The Committee to whom it was referred to take such measures as they might deem expedient with respect to the legacy of the late Jacob Sherred, Esq. report to the Board of Managers, that, in consequence of the claims to the benefit of Mr. Sherred's bounty, understood to have been set up on the part of the theological institution established in Connecticut, under the authority of the General Convention, and of professional opinions appearing to have been procured by the trustees of that institution in reference to those claims, the Committee deemed it advisable to submit the will of Mr. Sherred, and a brief statement of the facts connected with it, to several distinguished counsel in this city.

This course was pursued; and the case stated, with opinions given on it, are herewith laid before the Board of Managers.

The Committee are not aware that any measures can now be advantageously taken on the part of the managers of this institution in relation to this subject. When the time allowed by law for the payment of demands of this nature shall have elapsed, it will be proper for them to make application to the executors, and upon the result of this application will depend the further measures which it may be expedient for them to pursue.

All which is respectfully submitted.

On behalf of the Committee,

T. L. OGDEN.

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### CASE,

*With Mr. Harison's Opinion on Mr. Sherred's Will.*

Mr. Jacob Sherred, late of the city of New-York, by his will, dated 28th January, 1820, bequeathed his residuary estate for the benefit

of a theological school. The entire clause containing this bequest is here given:—

The testator, after devising the house and lot in Broad-street, in which he resided, to his wife, devised all the residue of his real estate to his executors, upon trust, to sell the same, and the proceeds thereof to be considered part of and subject to the disposition therein after made of and concerning his personal estate.

After sundry bequests, testator then bequeaths as follows:—

"And as to all the rest, residue, and remainder of my personal estate and effects, not otherwise disposed of by this my will, I give and bequeath the same and every part thereof unto my said executors, their executors, administrators, and assigns, upon the trusts and for the intrusts and purposes herein after expressed and declared of and concerning the same; that is, upon trust that they do and shall place the same at interest upon real security, or invest the same in the purchase of six per cent. or other public stocks of the United States, or of the State of New-York, or the stock or stocks of banking or other incorporated companies, at their discretion; and that they do and shall, in like manner, from time to time, invest or place at interest, in like stocks or securities, the interest or dividends arising therefrom, so as to produce as great an accumulation of capital as reasonably may be in the nature of compound interest, until there shall be established, within the State of New-York, under the direction, or by the authority of the General Convention of the Protestant Episcopal Church in the United States of America, or of the Convention of the Protestant Episcopal Church in the State of New-York, a college, academy, school, or seminary, for the education of young men designed for holy orders in the Protestant Episcopal Church in the United States of America; and upon such college, academy, school, or seminary, being so established, then, upon the further trust, that they do and shall pay or transfer all such stocks and securities to the trustees, directors, or managers, for the time being, of such college, academy, school, or seminary, or their treasurer, or other officer thereto authorized, for the use and purposes of such college, academy, school, or seminary, and for which the receipt of any three or more of such trustees, directors, or managers, as my said executors shall, in their discretion, deem it expedient to require of such treasurer, or other officer thereto authorized, shall be a sufficient discharge to my said executors."

At the date of this will there was a theological school in the city of New-York, established under the authority of the General Convention of the Protestant Episcopal Church.

In May, 1820, this school was removed to New-Haven under the same authority.

In July, 1820, the subject of a diocesan school, to be established within the State of New-York, was brought before the Episcopalians of that State, in a pastoral letter of Bishop Hobart, and also, in October following, in an address delivered by him at the opening of the State Convention. See Journals, p. 16.

Upon this address, a committee was appointed to prepare, and report to the Convention, a plan for theological education in the diocess of New-York. See Journals, p. 23.

The committee reported accordingly, and a society was established by the Convention, and a constitution adopted for its government, which will be found in page 25 of the Journals.

The trustees of the society, as organized by the Convention, held their first meeting on the 24th of October, 1820, and appointed a committee to draft and report a system of bye-laws.

They met again on the 27th of October, when a set of bye-laws was reported and adopted, and a Board of Managers was appointed, in pursuance of the 4th article of the constitution.

The Board of Managers met on the 28th of October, and committees of finance and education, and a library committee, were severally appointed.

On the 8th of February, 1821, the Managers, in pursuance of the 4th bye-law, passed a resolution, locating the interior school at Geneva, and also adopted a plan of study to be pursued in the seminary to be established in the city of New-York.

At a subsequent meeting, held on the 26th of April, alterations were made in the arrangements of the professorships, various regulations were adopted in relation to both schools, and professors were nominated in each.

On the 4th of May the nominations previously made were confirmed.

On the 18th of May, instruction was commenced in the city of New-York upon the plan adopted by the Board of Managers, and instruction has also been commenced at Geneva.

The opinion of counsel is requested on the following Questions.

1. Is the theological institution, now established in the State of New-York, in the manner above stated, such a college, academy, school, or seminary, as answers the description of the *cestui que* trusts contained in Mr. Sherred's will?

2. If this should be doubtful, can any defect in its establishment or organization be cured by any further act or proceedings of the Convention of the Protestant Episcopal Church in the State of New-York?

3. If a seminary for theological education shall first, after Mr Sherred's death, be established in the State of New-York, within the purview of his will, and under the authority of the State Convention, can the rights of that seminary be divested or defeated by the subsequent establishment of a seminary for similar purposes under the authority of the General Convention of the Protestant Episcopal Church?

*Answer.*—My attention having been directed to the above questions, as arising upon Mr. Sherred's will, I have given to them the most serious consideration; and my opinion, although confined to those questions, will, I think, comprehend every necessary information relating to any conflicting claims that may arise with respect to Mr. Sherred's benevolent intentions, between the institution above described, which is established in the State of New-York, and any other that might hereafter be established by a General Convention. I have taken up those questions in the order in which they have been proposed, and upon them am of opinion—

1st. That the theological institution existing

in the State of New-York, and established as above mentioned, is such a seminary for the education of young men designed for holy orders in the Protestant Episcopal Church in the United States of America, as is designated by Mr. Sherred's will; and such institution having been established under the direction, and by the authority of the Convention of the Church in the State of New-York, the trustees or managers thereof are, in my judgment, the persons described and intended by the will, to take what the testator left, or intended, for the benefit of such an institution; there being no institution of the kind established within the State of New-York under the authority of the General Convention, and the one first above mentioned having been established in the interim between the date of the will and Mr. Sherred's decease. It will be seen that I have confined my opinion strictly to the above question, avoiding wholly the consideration of any case that might have arisen, if there had been two schools in existence within the State of New-York when Mr. Sherred died; the one under the authority of the General, and the other of the State Convention; or if there had been none under the authority of either, and two had been instituted simultaneously, or nearly so, by the different authorities above mentioned.

2dly. I am so well satisfied in respect to the first question, that I shall only say, in answer to the second, that, in my opinion, there is no need of, nor can be any use in calling a State Convention, to cure any defect in the establishment or organization of the existing institution; nor do I see that there are any material defects in that institution that can affect any question under Mr. Sherred's will.

3dly. I am so fully of opinion, that no future establishment of a seminary, such as is described in Mr. Sherred's will, by or under the authority of the General Convention, can divest or defeat any rights of the already existing institution in the State of New-York. The assembling of a General Convention for such purpose, and with such views, must, therefore, be at least an unnecessary and fruitless, if not a mischievous measure. If it cannot contribute to the acquisition of any portion of Mr. Sherred's property for an academy, school, college, or seminary, to be established by the General Convention, (of which I am perfectly convinced,) there can be no reason for incurring the expense, fatigues, and risk of an extraordinary Convention.

RICHARD HARISON.

*New-York, 25th June*, 1821.

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*Mr. Wells's Opinion on Mr. Sherred's Will.*

I have read the case stated for the opinion of counsel on the clause in Mr. Sherred's will bequeathing "his residuary estate for the benefit of a theological school," and the different documents and proceedings referred to; and having carefully reflected on the questions subjoined to the case, proceed to state my opinion thereon.

Whether the theological school which, at the date of Mr. Sherred's will, was established in the city of New-York by the General Convention of the Protestant Episcopal Church, would not have taken as the residuary legatee under that will, if [illegible] in New-York at the time of his decease, it is not necessary now to enquire, inasmuch, as having been previously removed to New-Haven, it is clear that it thereby lost whatever right it might otherwise have had to the testator's bounty. There was no institution, therefore, at the time of Mr. Sherred's death, established by the General Convention, that was capable of taking under his will. If this had been the case also with regard to the State Convention, both would have stood on the same footing, and the institution contemplated by Mr. Sherred's will would have remained to be established, and thus might have been opened a contest between the two Conventions, which could first entitle itself to the residuary legacy. Fortunately, however, for the honour and peace of the Church, it is confidently believed, there is no room for such a contest; because, at the time of Mr. Sherred's death, there was established by the Convention of this State a theological institution capable of taking, and therefore entitled to the residuary legacy.

The General Convention removed their seminary from New-York to New-Haven in May, 1820, and the first Convention of this State which afterwards met, in October following, established a society for "the promotion of theological education, by the establishment of professorships, and by furnishing aid to candidates for holy orders." This society, established under the direction and by the authority of the Protestant Episcopal Convention of this State, was completely organized, had founded schools for theological education, and prescribed the course of study in one of them, at the time of Mr. Sherred's death. Since that time the system previously contemplated has become complete, by the appointment of professors, and by actually commencing in the New-York school the plan of education already prescribed, and continuing it in a due course of execution. Now, if the bequest had been confined to an institution of the kind mentioned in Mr. Sherred's will, established by the Convention of this State alone, without any reference to the General Convention, it is presumed no doubt could be entertained of the capacity of the one established, organized, and in actual operation, as above stated, to take under the will. How then can the circumstance of coupling the General with the State Convention, and putting the establishment of the contemplated institution in the alternative, make any difference? The testator meant to provide for a theological institution within this State, to be established under the authority either of the General or State Convention.

The General Convention, to be sure, is named first, as it was natural and respectful that it should be; but that circumstance gave no preference or right of election to that body over the State Convention. The bequest is merely in the alternative as regards the two Conventions; but the moment either had exercised their power, and created the institution the testator contemplated, it was entitled to the funds he had set apart for its use. This is further manifest from the explicit direction which the testator gives, that "*upon* such college, academy, school, or seminary being *so established*," the legacy shall be paid to the persons intrusted with its management. The word *so* refers to the mode of establishing, intend-

dently pointed out, that is, by the General or State Convention, whichever should first act. The General Convention has not acted at all, and can only do so by being convened for that purpose. The State Convention had, however, even at the time of Mr. Sherred's death, and especially, by the subsequent proceedings under their authority, has acted fully on the subject. They had established by their directions, and under their authority, an institution of the kind contemplated by the testator, at the time of his death, and have since put it into practical operation. In my opinion, therefore, the theological institution that has been "so established," does in every respect "answer the description of the *cestui que* trusts in Mr. Sherred's will, and is entitled to the residuary legacy contained in it."

2. As I do not perceive any defect in the establishment or organization of the theological institution established under the directions and authority of the Convention of this State, I cannot point out any that require to "be cured."

3. If the theological institution established in this State be capable of taking under Mr. Sherred's will, as I have already expressed my opinion that it is, the right to the legacy has become vested, and it would not be in the power of the General Convention, by establishing within this State a similar institution, to divest or defeat the previously vested rights under the State Convention. When, too, it is considered, that the Convention of this State had not only determined on a theological institution of its own, but had actually established and organized one, and that measures had been taken to insure its successful operation, before Mr. Sherred's death, and without the least knowledge or intimation of the liberal provision in his will on that subject, it is not to be supposed that any attempt would be made by the General Convention to deprive the State institution of a bounty which has thus come in aid of a plan previously formed, and since carried into complete operation.

JOHN WELLS.

*New-York, July 23d*, 1821.

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### *Messrs. Emmet and Hoffman's Opinions on Mr. Sherred's Will.*

I have attentively considered the case prepared for the opinion of counsel, relative to the residuary bequest in Mr. Sherred's will. If the accompanying circular marked A did not lead me to suppose that "the Trustees of the General Theological Seminary" had obtained opinions favourable to their pretensions from some distinguished jurists in the United States, I should not have thought it necessary for me to do more than to express a very short, but explicit opinion in favour of the right of the Protestant Episcopal Theological School established under the authority of the State Convention to that legacy. Although the reasoning given in that circular, as emanating from those gentlemen, has not produced any doubts in my mind, yet a respect for their character and standing induces me to preface my own opinion with some observations on the reasoning attributed to them.

*No preference in favour of the General Convention can, I think*, be reasonably inferred from its being first named. One or other of those two bodies must necessarily occupy the first place in the sentence. The precedence is an habitual courtesy to all superiors, and here given to the superior body in the scale of the Church government. It has arisen from the ordinary *modus et norma loquendi*, and not from any preference in the testator's mind as to the subject of his bequest. Indeed, such a circumstance has always been regarded as too slight a foundation for any inference. If he intended a preference, it is natural to suppose that he would have expressed it, as there would have been no difficulty in his doing so. Indeed, I think he has done so, and that the motives of his preference are manifest. It is not in favour of one over the other body, but in favour of the establishment's being made in this State, and speedily made. He has shown his intention to be, that whichever of those bodies should first meet his views in that respect, should, on that account, *and that only*, be preferred. Although it may be the duty of the General Convention, as the superior body, to prescribe the course of education, and the qualification of candidates for holy orders *by general rules*, and as *general measures of Church government*, yet that affords no reason to suppose that they possessed the greatest share of his confidence for carrying those rules into effect, in any particular and practical institution. If he had intended such a preference, he might well have adopted the form of bequest substituted in that circular for his actual language, viz. "A seminary to be established within the State of New-York, by the authority and under the direction of the General Convention, and that in default of that Convention to establish and assume the direction of such a seminary, that it should go to a seminary there to be established by the authority and under the direction of the Convention of the State of New-York"—or, as at the date of his will, the General Convention had taken steps for establishing such a school, and great differences of opinion existed about removing it out of this State, if he had contemplated such a preference, he would have especially named that institution, and given his bounty to it in the first instance, if it should be continued in this State; but if not, then to any such institution that might be established here by the State Convention. It seems to follow, then, that as he has done neither of those things, although either might easily have been done, the presumption is extremely strong that he had no such preference, at least in favour of the General Convention. In truth, there was not, and could not be, any motive, except caprice, for any such preference. Either Convention was amply competent, and perhaps each equally competent, to establish and superintend the charity. When both were fully and equally capable of carrying his project of a mere seminary into effect, I see no reason for saying that a donation to the superior body, (which, by the bye, is removed one degree farther than the inferior body from superintendence over the place in which it was his primary wish to have it established,) is more likely to be in accordance with the views and considerations which commonly influence donors, than one to the inferior body. His objects were the location of the school in this State, and its speedy establishment. As he contemplated that a great good would from

thence result to religion, I think it extremely probable that he did mean "to hold out his bequest as an invitation for the two Conventions to run a race" *in doing that good to religion*, "and to enter into a contest for the priority" *of being eminently serviceable to the Church* —a priority which, when once ascertained as a fact, would prevent all further controversies on the subject, or at least render them unavailing.

It seems to me by no means a well founded observation, "that the testator was in no hurry to establish a seminary, since he speaks not only of an accumulation of interest, while the property continues in the hands of the executors; but also of an accumulation in the rate of compound interest, which implies its continuance in their hands at least two years after it is vested in the manner required by the testator." If any inference can be fairly drawn from the clause of the will there alluded to, it is this—When the will was made and dated, there was no institution in existence that was the object of his bounty—therefore, the theological school, towards the establishment of which the General Convention had taken measures, was not the object of his bounty, and he knowingly put it aside, without any mark or indication of preference; probably because its removal from this State was contemplated and spoken of. *His hurry* to establish such a seminary is sufficiently evident from his giving the preference to that which should be first established; but as the time of its establishment was in no respect under his controul—as that was to be the act of others to whom he could not dictate, he gave directions for taking care of and improving the fund, while *they* should remain inactive.

The observations I have already made will enable me to be very brief in reply to the proposed questions. I am of opinion, from the facts of the case, that the theological institution now established in the State of New-York, under the authority of the State Convention, fully answers the description of the *cestui que* trusts contained in Mr. Sherred's will. He was undoubtedly aware that the institution to which he destined so large a property could not be perfect before it would become entitled to the bequest. His object was, by giving it those additional funds, to contribute materially to its improvement. I perceive no deficiency in the institution but the want of distinct professors for each department, and that cannot be such a defect in its establishment or organization, as might prevent the vesting of the legacy. No defect, therefore, presents itself to my mind as capable of affecting this question, that could be cured by any further proceedings of the State Convention, the Trustees, or Managers.

If I am right in the opinions already expressed, the legacy has fully and entirely vested in that seminary, and cannot be taken from it, at least so long as it continues faithfully to perform its functions, and is located in this State. That legacy, under the terms of the will, is to be appropriated only to an institution to be established by *one* of those Conventions—it would not be conformable to the will to divide it among *two* institutions, one to be established by each Convention—and I therefore think that if the General Convention should hereafter establish another seminary within this State for the same purposes, it cannot divest or defeat the rights already absolutely acquired by the existing institution—nor partake of the residuary bequest in Mr. Sherred's will.

THOMAS ADDIS EMMET.

*New-York, July 31st*, 1821.

I have fully considered the case on which the foregoing opinion is given, and I entirely concur with it, and with the reasons of Mr. Emmet. I can only add, that if the General Convention have the *prior* right to establish the theological seminary, for which the bounty of the testator was intended, they necessarily have the power to postpone the completion of the object of the testator. There is no period of time prescribed during which they must make their election; and if the right to establish one is primarily given to and vested in them by the will of Mr. Sherred, I do not perceive why they may not postpone the exercise of this power, so as, in a great measure, to defeat the religious views and intentions of the testator. If the testator had intended a preference to the General Convention, or, in other words, that they were first to elect, I think he would have expressed himself differently. He would have manifested such preference by fixing a certain time, within which the General Convention should decide; and, on failure so to do, then would have provided for a seminary to be established by the State Convention. But, as the will is, nothing, in my judgment, can be more evident, than that the testator intended no preference. As soon as a theological seminary is established by *either* Convention in the State of New-York, the bequest instantly attaches, and its benefits instantly become vested rights in such seminary.

JOSIAH OGDEN HOFFMAN,

*October 8th*, 1821.

*Mr. Ogden's Opinion on Mr. Sherred's Will.*

I have perused and fully considered the annexed case, and the questions arising under it.

As there was, at the date of Mr. Sherred's will, a theological school in the city of New-York, established under the authority of the General Convention of the Protestant Episcopal Church, if the testator had intended his bequest to be to that seminary, he undoubtedly would have made the bequest to it, and not have given and bequeathed the same in trust, to accumulate upon interest "until there shall be established, within the State of New-York, under the direction or by the authority of the General Convention of the Protestant Episcopal Church in the United States of America, or of the Convention of the Protestant Episcopal Church in the State of New-York, a college, academy," &c.

The bequest is not for an institution already established, but for one hereafter to be established.

The testator, no doubt, foresaw what has since happened, that the seminary or school then established by the authority of the General Convention was only temporarily established in the State of New-York, and might thereafter be removed from it. The object of his bounty was an institution permanently to be established in this State, and which could not be removed from it. He, therefore, in effect, provides by his will, that if the school established by the authority of the General Convention should be removed from the State, and one should here-

after be established by the authority of the Convention of the State, it should be entitled to the benefit of his bequest.

Upon the first question, I think the theological institution now established in the State of New-York does answer the description of the *cestui que* trusts contained in Mr. Sherred's will.

It is an institution established under the direction and by the authority of the Convention of the Protestant Episcopal Church in the State of New-York—it is permanently established within the State of New-York, and for the education of young men designed for holy orders in the Protestant Episcopal Church in the United States.

It therefore answers to every part of the description of the *cestui que* trusts contained in Mr. Sherred's will.

2. I am not aware that there is any defect in its organization, which requires any further act of the Convention of the State to remedy it.

3. As the institution established in the State of New-York, by the authority of its Convention, is the *cestui que* trust described in Mr. Sherred's will, the right to the bequest is vested in them; and being once vested, no act of the General Convention can divest it.

If the right to the benefit of this bequest be vested at all in the institution in this State, it is because it is established here by the proper authority; and to suffer it to be taken away by any act which the General Convention can do, would not only be giving them a power of taking away what the testator had given, and thus violating his manifest intention; but it would be an extraordinary power which would enable them to destroy vested rights.

If the right is vested in the institution of this State for a moment, it is permanently so vested.

DAVID B. OGDEN.

*New-York, August 1st*, 1821.

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All which is respectfully submitted to the Convention by the Board of Trustees.

*New-York, October 15th*, 1821.

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The above report of the Trustees of the Education Society, and so much of the Bishop's address as related to the same subject, were referred to a Committee, who made the following report:—

The Committee to whom was referred the annual report of the Trustees of the Protestant Episcopal Theological Education Society, together with that part of the Bishop's address which relates to a theological seminary in this diocess, report to the Convention, that having considered the important subjects referred to them, they are of opinion, and respectfully recommend, in reference to the report of the Trustees of the Society, that it be accepted, and that their proceedings in the establishment of a seminary in this diocess for theological education, and in the location and organization of two schools for this purpose, as detailed in the said report, be approved and confirmed.

On the subject of any arrangement for a consolidation of the seminary thus established under the authority of the Convention of this State, with one to be permanently established in this diocess, under the authority of the General Convention, in case that body should deem this measure to be expedient, the Committee are of opinion, that an arrangement of this nature would be desirable, and ought to be carried into effect, if it can be done upon fair and correct principles, so as to preserve all the essential provisions and regulations of our diocesan seminary, and to secure a just influence in the government and controul of the general institution to each diocess within which contributions may be obtained towards its funds.

If it were practicable to foresee, it would be unnecessary now to discuss all the details connected with an arrangement for the objects contemplated; but the Committee are of opinion, that the Convention, under this general expression of its views, may, with perfect security, authorize the Bishop of the diocess, and their clerical and lay deputies to the General Convention, to settle those details; it being, however, clearly understood, that any plan of consolidation which may be concluded on, shall be subject to the approbation of the Trustees of the Protestant Episcopal Theological Education Society.

In conformity with these views the Committee submit, for the adoption of the Convention, the annexed resolutions.

All which is respectfully submitted.

On behalf of the Committee,

T. L. OGDEN.

*18th October*, 1821.

*Resolved*, That the annual report of the Trustees of the Protestant Episcopal Theological Education Society in the State of New-York, made yesterday to this Convention, in pursuance of the ninth article of the Constitution of the said society, be accepted.

*Resolved*, That the proceedings of the said society, in the establishment, under the authority of the Convention of the Protestant Episcopal Church in this State, of the seminary for theological education in this diocess, and in the organization of two schools for this purpose, one in the city of New-York, and the other at Geneva, as detailed in the said report, be, and they are hereby approved and confirmed by this Convention.

*Resolved*, That this Convention will concur in any proper plan for consolidating the said seminary with any seminary, for the like purpose, which the General Convention may, in its wisdom, see fit to establish, and permanently fix, within this diocess, all the essential provisions and regulations of the seminary now established, under the authority of the Convention of this State, being preserved, and a just influence in the management and controul of the general institution being secured to each diocess within which contributions may be obtained, or donations made towards its funds. Provided that the terms of such consolidation be approved by the Bishop of this diocess, and the clerical and lay deputies from the Convention of the Church in this State, to the approaching special General Convention of the Protestant Episcopal Church in the United States; and that those terms be submitted to, and also approved by the Trustees of the Protestant Episcopal Theological Education Society in the State of New-York, or the Board of Managers acting under their authority.

Whereupon, on motion, *resolved*, that the report of the Committee be accepted, and that the resolutions therein recommended, be adopted by the Convention.

*(To be continued.)*

*For the Christian Journal.*

## *An Introductory Lecture to a Course of Religious Instruction for young Persons, and those of mature Years: Delivered in St. Paul's Chapel, on Saturday, the 20th of April, 1822. By John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the State of New-York, and Rector of Trinity Church, in the City of New-York.*

The course of religious instruction for young persons and others of the congregations, has been laid before you.* It is my design, in the present introductory lecture, still further to explain and enforce it, in the hope that when it is thoroughly understood, and its advantages exhibited, it will meet with general attention. We should never forget, that amidst the multiplied objects which in this world occupy the powers of our minds and solicit our passions—there is one object paramount to the highest—the care of the soul. And in reference to the care of the soul, the cultivation of divine knowledge is a duty of the first magnitude. What, my brethren, will profit us, all the wisdom, the wealth, the honours, or the pleasures of the world, if we lose our souls?

It is my design, in the present lecture, with brevity and with plainness,

I. To point out what are the constituents of a full course of religious instruction.

II. To consider whether the course which is proposed does not embrace them.

III. To obviate the objections which may occur to it. And,

IV. Lastly. To urge your attention to it.

I. Our first inquiry is, What are the constituents of a full course of religious instruction?

They are embraced in the following particulars.

1. The evidences of the truth of Christianity.
2. An explanation of the contents of the sacred volume, and a systematic digest of its doctrines and duties.
3. The nature of the Christian Church in general,
4. And the institutions of our own Church.

A full course of religious instruction for young persons and others must embrace—

1. A succinct view of the evidences of Christianity.

Happily, this system bears in itself evidences of its divine origin—in the exhibition which it affords of the character of the divine Being so perfectly agreeable to all the dictates of reason—and particularly in the adaptation of all its truths and precepts to the circumstances of man's condition, and to the principles and feelings of his nature; developing the means by which his guilty conscience may be appeased, his corrupt passions subdued, his understanding, his will, and his affections enlightened, rectified, and purified; and his whole soul elevated with the hopes of the glories of that immortal existence, where all his powers are to be perfected, and all his joys for ever consummated.

Still, did Christianity rest its claims to a divine origin solely on the excellence of the truths which it contains, it might be questioned whether some of these truths were not the production of uninspired reason: and with regard to others, transcending the powers of the human mind so far as to baffle all her powers to comprehend them, her doubts and difficulties can only be removed by the most unequivocal evidence, that they have for their author that divine Being who, as the Creator and the Lawgiver of his intelligent creatures, claims their unreserved submission and obedience. It is reasonable, therefore, to expect evidence of the divine origin of Christianity distinct from the excellence of the system itself. And this evidence is afforded in the *miraculous* works which, arresting and changing the course of nature, prove that the teachers of Christianity were commissioned by the Almighty Author of nature; and in the *prophecies* connected with this system, the fulfilment of which in distant events establishes beyond doubt, that these predictions must have proceeded from

* See Christian Journal for March, page 91.

that infinite mind before which are laid open the past, the present, and the future. Not merely then with the excellence of the Christian system affording to the honest and unprejudiced mind high and presumptive evidence of its divine origin, but with the nature of that evidence of miracles and prophecy which, bearing irresistible marks of the exertion of supernatural power, demonstrate that God hath spoken, must we be acquainted, in order to give a reason for the hope that is in us, and thus to silence the cavils of scepticism with which we may be assailed; and that our faith may stand not in the wisdom of man, but in the power of God. The nature, then, of the evidences of Christianity, it must be obvious, ought to be one of the particulars embraced in a course of religious instruction.

2. As this divine system is contained in the Bible—this sacred volume, the divine origin of which is thus established, with a systematic digest of its contents, should be an object of attention.

All those passages of Scripture should be explained and enforced, which exhibit the miracles that were wrought, and the prophecies that were fulfilled in attestation of the truth of Christianity; and which set forth its doctrines that are to be believed, and its duties that are to be practised. And this explanation of the sacred writings should have particularly in view a systematic digest of the truths and duties which they inculcate—a connected exhibition of the incarnation, the life, the death, the resurrection, and ascension of Jesus Christ—of his divine character and mediatorial offices—of the nature of the salvation which he proclaimed, and of the conditions by which we become interested in it. These indeed were, in some degree, among the first objects of catechetical learning. But in that full course of religious instruction which is designed for those of riper years—these inspired events and truths, with the passages of sacred writ that set them forth, should be exhibited in detail, and explained and enforced. For in no other way can we be thoroughly furnished in divine knowledge, *and arrive at full maturity* in the wisdom which makes wise unto eternal life.

You observe that I have connected an explanation of the passages of Scripture with a systematic digest of its truths. And the connexion is all important. It has pleased our Almighty Creator and Sovereign to leave much in grace as in nature, to human industry and attention. The Bible is not the production of one individual, delivering a well-arranged system. Its inspired authors, through the long tract of ages, indited its hallowed pages; and this circumstance, with the total disregard to systematic arrangement which distinguishes the sacred volume, proves that the lucid, consistent, and harmonious code of doctrine and morals which may be deduced from its distinct and various parts, cannot be the work of human imposture, but must be traced to that divine mind which planned, in its eternal counsels, the scheme of man's salvation. It is the business of human diligence to collect and arrange the code of divine truth from the dispersed passages of the sacred volume; and presenting it as a whole, to command for it the admiring assent of the mind, to render its truths and duties easy of apprehension, and powerfully to impress them on the understanding and the heart. The most useful study of the Bible, then, in reference to religious instruction, is that which is connected with a systematic digest of its contents.

3. But there is a characteristic of the plan of salvation worthy, in a course of religious instruction, of distinct attention—I mean the conveyance of its blessings through the ordinances of a divinely constituted society, the Church of Christ. The nature of this Church, then, should be a subject of particular consideration.

Even in his state of innocence there was to man a visible mean and symbol of the divine favour—the tree of life in the midst of the garden. And after his fall sacrifices were instituted to be the mean and pledge of pardon; and this rite, added to others of spiritual import, were made to convey and confirm to Israel the covenant favour of the Lord their God; until, in the fulness of

time, both believing Jews and Gentiles became *one* in Christ, the hope of Israel, and the desire of all nations; and were united in one fold, his mystical body, the Church, which we are told he "purchased with his blood." In this Church, as its Head, he applies and conveys to its faithful members, through its ministrations and ordinances, the merits of his blood, and the efficacy of his Holy Spirit. "He loved the Church, and gave himself for it." And the emphatic declarations—"Christ is the Head of the Church—the Saviour of the body"—"The Lord added to the Church such as should be saved"—establish the important truth, that the Church is the channel of God's covenanted mercies to a fallen world. The Almighty, but just and merciful Sovereign, who has thus connected salvation with the mystical body of his blessed Son, may, and we trust, will dispense with his requisitions in all cases where honest and pious sincerity has fallen into involuntary error. But to rely on this gracious indulgence as an excuse for indolence, or as a plea for the wilful neglect of any divine institution, would be a criminal presumption, which would incur, as it would merit, the awful displeasure of the Sovereign of the universe. The inquiry, then, into the nature of that visible society, which is the ordinary mean and pledge of the blessings of salvation to believers, is at all times important. But it is peculiarly necessary under the circumstances of the present day, when popular language and popular institutions tend to sanction the lax notion, that the method, which God himself has prescribed for our salvation, of union with his Church, is not among the fundamental and essential doctrines of his word.

A course of religious instruction, to be complete, must advance one step further.

4. This Catholic or universal Church of Christ, subsisting in distinct nations and places, is necessarily divided into particular branches—and the evidence that each branch is a sound member of the universal Church, must be found in its possessing all the essentials of doctrine, of the ministry, of the sacraments, and of worship. The claims, then, of our own Church to membership with the universal Church, and the nature and propriety of all its usages and institutions, should be subjects of serious attention. When acquainted with these particulars, our attachment to it will be an enlightened and firm attachment—we shall be qualified to be its defenders and its advocates—and above all, we shall be excited and prepared to apply its apostolic and primitive institutions to our advancement in holiness, and to the final salvation of our souls.

II. We are now led to the second inquiry proposed, viz. Whether the plan on which we are now to enter, embraces the constituents which have been stated of a full course of religious instruction.

This plan embraces the system of *lecturing*, and of *examination*. And the subject of both is the Companion for the Festivals and Fasts of the Church. The lectures will be every week on a select portion of this book, or on the texts of Scripture quoted in it. And in the subsequent week, the classes of young persons and others will be examined on this portion. Questions, with which they have been previously furnished in print, will be asked them by one of the Clergy—the answers to which they are to read from the book. The lecturing will, it is thought, convey useful religious information; but this information will be more particularly impressed on the mind by that careful perusal and study of the Companion, &c. which will be necessary in order to enable them readily to find the answers to the questions which may be asked.

But does the book itself comprise all the constituents of a full course of relious instruction which have been pointed out?

It is necessary to premise, that the Companion for the Festivals and Fasts is principally the work of a Layman of the Church of England, Robert Nelson. It was the object of the American Editor, to condense the style and matter of the original work, without, however, omitting any thing that could be deemed immediately useful or im-

portant; and considerable change has been made in the arrangement, the style, and the matter. But his principal office was that of a compiler. The original work contains such a mass of judicious information on religious topics, and displays so eminently primitive principles and piety, that it has passed through above thirty editions in England—has uniformly been, and still continues the guide and companion of the devout members of that Church in their religious inquiries and in their devotions—and has obtained for its distinguished author the title of the "excellent Nelson." These circumstances will authorize me to speak with confidence of its merits.

It was stated that a course of religious instruction should exhibit a view of the evidences of the Christian religion. In the Companion for the Festivals and Fasts, this view is contained in a preliminary treatise, in which are briefly discussed the evidences of the divine origin of Christianity, from prophecies, from miracles, from its intrinsic excellence, and from existing institutions commemorative of its miraculous facts.

This work contains also a reference to all the passages of Scripture which establish Christian doctrine and duty. And where they are not explained in that work, they will be elucidated in the lectures; so that in passing through the volume, all the essential parts of the Bible will be illustrated and explained. A systematic digest of the doctrines and duties of the Gospel is contained in this work. Thus, the truths that relate to the first and second coming of our Lord, and to the certainty and the manner of the final judgment, are exhibited in the chapter on the Sundays in Advent—the subject of the incarnation, in the chapter on the festival of the Annunciation—of the birth of our Lord, of the excellence of his character, of his doctrine, of his precepts, and of his example, in the chapter on the festival of the Nativity—of the nature of his sufferings, and the doctrine of atonement, in the chapter on Good-Friday—of the proofs and of the effects of his resurrection, and particularly of our own resurrection, in the chapter on Easter-Sunday—of his ascension and exaltation in the chapter on the festival of the Ascension—of the nature of the gifts and operations of the Holy Spirit, in the chapter on the festival of Whit-Sunday—and the important subject of the doctrine of the Trinity is discussed in the chapter on Trinity-Sunday. Repentance and faith, the Christian virtues and duties, and the Christian character and hopes, with the nature of the Christian sacraments, are stated and explained in various parts of the work. The Christian Church, its nature, its ministry, and its powers, and its unity, which are important subjects of religious instruction, are explained in a preliminary dissertation. And as completing the course of religious instruction, this exhibition of Christian doctrine and duty is connected with the institutions of our own Church; all which, and in particular the Liturgy, are explained and vindicated, their reasonableness and excellence pointed out and enforced.

It would seem, then, that this volume, in connexion with the lectures and examination upon it in the manner proposed, will afford to young persons and others a full course of religious instruction, embracing all the necessary constituents of religious knowledge. And, therefore, we would suppose, that all those who are solicitous with respect to their eternal salvation, and who regard their advancement in Christian truth as of the highest moment, will not hesitate to avail themselves of a plan which promises this inestimable advantage.

III. From its being, however, imperfectly understood, or from other causes, some doubts and objections to it may arise, which it will be proper to endeavour to remove and obviate.

By some it may be considered as too easy and simple.

In the book which it is proposed to study, controversial and systematic theology is not indeed pursued to that extent which would be necessary to constitute a well furnished divine—but there is sufficient religious information to constitute an enlightened Christian; and this is the peculiar object of religious instruction. There is no exercise

of the memory in recitations without the book. But the passages of Scripture referred to and explained, and the remarks on Christian doctrine and duty, in order to be understood, will call for no inconsiderable exercise of the judgment and attention. When we induce a person so to read, examine, and study a book containing important information, as to understand it, and to impress its contents on his mind, we think we have accomplished an important object. According to the plan proposed, the Companion for the Festivals and Fasts must be so read and studied. Religious knowledge must be the consequence. And where this effect is produced, the more easy and simple the mode, the greater its recommendation.

The mode proposed may be considered by others as embarrassing.

They conceive it would be painful to subject themselves to examinations, and publicly to answer questions. But by the arrangements which may be made by the different classes, these examinations will be conducted only in the presence of those who may associate together for the purpose. Were questions, with which they were not previously acquainted, asked, or answers expected memoriter even to questions previously furnished, this mode might occasion embarrassment to susceptible minds. But no answers from memory are required; no questions will be asked which are not previously furnished. The answers to these questions may, after a perusal of the portion of the Companion that contains them, and a little attention, be readily found. And surely a very little resolution will be necessary to read them from the book. The texts of Scripture which are referred to, or quoted, will have been explained in the previous lecture; and though the Clergy will be ready to repeat these explanations if required, no questions will be asked on these texts of those who attend.

And surely it will not be said, that an attention to this course of instruction will occupy too much time.

The service and the lecture will probably never much exceed an hour and a half. The examination will be accomplished probably in little more than half an hour. And the portions for examination will be so selected, as that two or three hours reading and attention in the course of the week will enable each person to understand them, and readily to find the answers to the questions which may be asked. This course of instruction, then, will require four or five hours in the course of the week to be occupied with religious reading and exercises. When so many days in the week are appropriated to worldly pursuits and enjoyments, and to the attainment of secular knowledge, is there an individual, who reflects that he has an immortal spirit, which it is his duty to furnish and to nurture with divine truth, and thus to prepare for its final destiny, who will refuse to devote to this momentous object the very short portion of time which has been mentioned? And will not all endeavour so to regulate their worldly business, as to spare from it the two or three hours on one day in the week which an attention to the lecture and the examination will require?

IV. The single consideration, then, on which I would urge this subject, is the importance of religious knowledge to the salvation of the soul.

You must know the truths of salvation before you can receive them, and its duties before you can practise them. And in proportion as you understand these truths and duties in their nature, their proofs, and in all their exalted tendencies and effects, will you feel their importance, and be excited to carry them with their renovating power into your hearts and lives. I might say that it is dishonourable to Christians to be ignorant of the evidences and of the doctrines and duties of that religion which they profess, and which they value as the best gift of God to man. I might urge that it is disgraceful for Churchmen to be unable to answer the inquiries which honest investigation may suggest concerning their Church, or to explain and defend its institutions when misunderstood, misrepresented, or assailed. But there is another consideration paramount to these, important as they are. Religious knowledge is necessary

to make you wise unto salvation. The means of attaining that knowledge are now proffered to you. May you refuse them with impunity? May parents and guardians, without fault, neglect to urge their children and others to avail themselves of them? My brethren, there is no advantage which we enjoy, nor no trust reposed with us, for which we must not render an account. Remember, then, there will be a scrutiny at the last day, whether you have availed yourselves of the means of religious improvement which were placed within your power.

*Notice.*

The congregations of Trinity Church, and of St. Paul's and St. John's Chapels, are informed, that the lectures will be continued in St. Paul's Chapel every Saturday afternoon, at four o'clock. The subject of the next lecture will be some of the passages of Scripture referred to in the first third part of the preliminary instructions on the evidences of the Christian religion in the Companion for the Festivals and Fasts of the Church. On the following Saturday, the 4th of May, the classes of young persons and others will be examined on this portion in the manner which has been stated. For this purpose the Rector, or one of the Assistant Ministers, will attend in Trinity Church, and St. Paul's, and in St. John's Chapels, at twelve o'clock. One class will attend in each of these churches at twelve o'clock; another at one o'clock; and, if necessary, another at two o'clock, so that in succession there may be nine classes separately examined in the three churches. For the accommodation of those who cannot attend in the day, there will be examinations separately held in the evenings of Saturday. While there will be a readiness on the part of the clergy to attend separately as many classes as may be formed; and with this view to extend, if necessary, the hours of examination, it is desirable that those who avail themselves of this course of instruction, should arrange themselves in as few classes as they can with convenience. It is requested also that the classification be made with as little delay as possible, and that the clergy be furnished with the names of those who are to compose the respective classes, in order that the hours on every Saturday at which they are to attend may be assigned. Each class will mention in what church they are desirous of attending for examination; and those who cannot attend in the day time, will also signify that circumstance. Those who do not connect themselves with any class, and will give in their names to the clergy, will have arrangements made for them.

*Episcopal Acts.*

At a special Ordination, held at St. Michael's Church, Charleston, on Wednesday, the 20th of February, (Ash-Wednesday,) 1822, by the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church of South-Carolina, the Rev. Rodolphus Dickinson, Rector of St. Paul's Church, Pendleton, and St. James's, Greenville, was admitted to the holy order of Priests. Morning service was performed by the Rev. John Jacob Tschudy, Rector of St. John's, Berkeley, and the sermon preached by the Rev. Joseph M. Gilbert, Rector of the church on Edisto-Island.

At a special Ordination, held at the same place, on Wednesday, March 27th, by the Right Rev. Bishop Bowen, Mr. Edward Phillips, of Charleston, was admitted to the holy order of Deacons. Morning service was performed by the Rev. Dr. Gadsden, Rector of St. Philip's Church, and the sermon preached by the Rev. Dr. Dalcho, Assistant Minister of St. Michael's.

On Sunday, the 24th of March, 1822, the Right Rev. Bishop Griswold, of the Eastern Diocess, administered the apostolic rite of confirmation at St. Paul's Church, Boston, in the afternoon, to twenty-one persons; and at Christ Church, in the evening, to eight.

*Convention of New-York.*

We understand that the Secretary of the Convention of the Diocess of New-York has, by direction of the Bishop, sent a circular to the clergy and parishes of the same, informing them that as, through inadvertence, the vote on the resolution altering the constitution by changing the time of meeting of the Convention from October to May, was taken in the last Convention in the aggregate, and not by orders, as required by the constitution; and as the Bishop had submitted the case to his council of advice, (the Standing Committee,) and they had unanimously declared their opinion that a meeting under the supposed alteration would be unconstitutional, and advised the Bishop to give information accordingly to the clergy and parishes; and as the said opinion and advice appeared to the Bishop just and proper, the next Convention of the Diocess will be held, not in May, but on the third Tuesday (the 15th) of October next.

*Anniversary of the Protestant Episcopal Sunday School Society.*

The fifth anniversary of the New-York Protestant Episcopal Sunday School Society, comprising the schools of Trinity Church, of St. Paul's and St. John's Chapels, of Grace, Zion, St. Mark's, and St. Philip's Churches, was celebrated in St. Paul's Chapel, on Monday, April 18th, 1822, at four o'clock P. M.

This was a most interesting celebration. Upwards of 1300 male and female children belonging to these schools were assembled, and, with their respective Superintendents and Teachers, occupied the ground floor of the chapel. A large congregation of the friends of the institution filled the galleries, which had been appropriated for their accommodation. Evening Prayer was conducted by the Rev. George Weller, of Maryland, and an appropriate address delivered by the Rev. George Upfold, M. D. Rector of St. Luke's Church, New-York. The scholars then united with the congregation in singing the 23d Psalm. The interesting and impressive services were closed with some appropriate collects, and the benediction, by the Right Rev. Bishop Hobart, the President of the Society.

The appearance and deportment of the children on this occasion were highly gratifying,

and gave satisfactory evidence of the excellent system of discipline and government which is maintained in these schools.

We beg leave to direct the attention of our readers to the interesting report of the Board of Managers, which will be found in the present number of our Journal.

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At a meeting of the Board of Managers of the Protestant Episcopal Sunday School Society, held in Trinity Church, on the evening of the 20th of April, 1822, the following resolution was adopted, and the Secretary requested to communicate the same to the different Superintendents and Teachers of the schools of this Society.

"*Resolved*, That the thanks of the Society be presented to the Superintendents and Teachers, male and female, of the schools of this union, for their zealous and faithful services during the past year."

The following gentlemen, with the Right Rev. Bishop Hobart, who is, *ex-officio*, the President, are the officers of the Society, chosen at the same meeting, for the ensuing year:—

Henry Rogers, 1st Vice-President; Richard Platt, 2d Vice-President; John Watts, jun. M. D. 3d Vice-President; William B. Clarkson, Treasurer; Thomas N. Stanford, Secretary.

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### *Utica Female Missionary Association.*

*Utica, March 19th, 1822.*

A meeting of the females of the congregation of Trinity Church, Utica, was held at the church this afternoon, pursuant to previous notice, for the purpose of forming a missionary association auxiliary to the New-York Protestant Episcopal Missionary Society.

The rector of the church being present, took the chair, and stated in an address the object of the meeting. The following constitution was then adopted:—

*Constitution of the Female Missionary Association of Trinity Church, Utica.*

*Art.* 1.—This association shall be known by the name of the Female Missionary Association of Trinity Church, Utica, and shall be auxiliary to the New-York Protestant Episcopal Missionary Society.

*Art.* 2.—The object of this association shall be to collect funds for the support of missions; which funds, as soon as collected, shall be paid over to the treasurer of the society before mentioned.

*Art.* 3.—Any person, by paying the sum of fifty cents annually, may become a member of this association; and, by paying five dollars at a time, a member for life; which life subscriptions shall be placed in the permanent fund of the New-York Protestant Episcopal Missionary Society.

*Art.* 4.—The affairs of this association shall be conducted by a first, second, and third directress, secretary, treasurer, and twelve managers, who shall be chosen by ballot at the anniversary meeting.

*Art.* 5.—The board of managers shall meet at least once in four months, at which time five shall constitute a quorum for the transaction of business; they shall have power to fill their own vacancies, and to call special meetings of the association. Special meetings of the board may be called by any one of the directresses at the request of any two of its members.

*Art.* 6.—The anniversary meeting shall be held at Trinity Church, Utica, on the first Monday in May, when the annual report of the board of managers shall be presented, a copy of which shall be transmitted by the secretary to the corresponding secretary of the parent society.

*Art.* 7.—No alteration shall be made to this constitution except by the concurrence of two thirds of the members present at any meeting of the association.

The following persons were chosen to manage the affairs of the association for the present year:—

*Directresses.*—Mrs. James Cochrane, Mrs. Sarah B. Sanger, Mrs. Mary Devereux.

*Managers.*—Mrs. Hunt, Mrs. Kip, Mrs. Lynch, Mrs. Bours, Mrs. J. Hackett, Mrs. S. Stafford, Mrs. Wells, Mrs. Hamlin, Mrs. Tryon; Miss M. Green, Miss Post, Miss Fellows. Treasurer, Mrs. Anthon; secretary, Miss Corré.

A subscription list was then opened, and the sum of $34 subscribed by those present.

On motion, *resolved*, that an account of the formation of this association, together with the rector's address, the constitution, and names of the officers, be published in some of the weekly papers of this village, and also in the Christian Journal.

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### *Missionary Meeting at Boston.*

On Monday evening, the 4th of February, 1822, a meeting of the friends of the Church, of both sexes, was held at the Marlborough Hotel, in this town, for the purpose of taking measures to enable the Massachusetts Episcopal Missionary Society to go promptly into vigorous operation. The meeting was called at the request of that society, and, although the weather was somewhat unfavourable, it was well attended. After some discussion of the subject, votes were passed expressive of the importance of the object in the opinion of those present. It was also voted that a subscription be opened to obtain funds for the society, and to request each church in the state to form an auxiliary society; and likewise to invite the churches in Maine to unite with us. Committees were appointed to carry these votes into effect. On the 11th of March, an adjourned meeting was held at the same place, when the subject was further discussed. At each meeting, papers were circulated, and a little more than $400 annually were subscribed. Further subscriptions have since been obtained by the committee, the amount of which we are not able at present to state.—*Gospel Advocate.*

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### *A Merited Tribute of Respect.*

Among the portraits lately presented to Columbia College, we have noticed with pleasure one of the late venerable Dr. Bowden. The station he so long held and worthily filled in that institution, entitled his memory to this tribute of respect, which must be doubled in value to his friends, by emanating from the attachment of his former pupils.

The feelings which dictated this offering are concisely expressed in the following inscription, engraved on a brass tablet attached to the frame of the picture:—

"In Preceptoris Humanissimi Memoriam et Almæ Matris Honorem, ponendum curaverunt,

| | |
|---|---|
| Gulian C. Verplanck, | Jacobus Lenox, |
| Benj. T. Onderdonk, | Ricardus Ray, |
| Henricus J. Anderson, | Benjamin Moore, |
| Samuel Verplanck, | Martinus Willet, jun. |
| Johannes W. Francis, | Samuel G. Raymond, |
| Gulielmus Moore, jun. | Georgius Jones, |
| Thomas L. Wells, | Gulielmus H. Minturn, |
| Gulielmus Betts, | Gulielmus H. Heyer, |
| Gulielmus Berrian, | Jacobus S. Rumsey, |
| Edmundus N. Rogers, | Johannes M'Vickar."|

In this notice it would be injustice not to mention the name and merits of the young artist by whom it was executed; the same who painted the portrait of the late Dr. Bard for the Medical College.

Thomas M'Cleland is one of our native artists, in the truest sense of the term, not only "home born," but "self instructed." His talent has displayed itself at an early age, and under many disadvantages, and aided by that patronage which genius will ever gain when united with industry and character, now bids fair to rival the most successful of his countrymen, in that department of the fine arts in which alone we can claim an equality with our transatlantic brethren.—*New-York Evening Post, April 4th*, 1822.

*Corner Stone of Christ Church.*

In our number for April, p. 128, we gave an account of the laying of the corner stone of the new building for Christ Church, in Anthony-street, in this city. The following is the inscription on the same:—

CHRIST CHURCH,

Built in Ann-street, A. D. 1793,
The Rev. Joseph Pilmore, Rector;
Rebuilt, A. D. 1822,
The Rev. Thomas Lyell, A. M. Rector.

Israel Horsfield, } Wardens.
William Weyman, }

Thomas S. Townsend,
David Rogers,
Richard Townsend,
Edward Hitchcock,
Elijah Guion,
George Brown,
Oliver H. Taylor,
William W. Chardavoyne, } Vestrymen.

Burrows & Dutch, and J. Depew—Builders.

Laid by the Right Rev. John Henry Hobart, D. D. Bishop of the Diocess.

Within a cavity at the foot of the stone were deposited a Bible and Prayer Book, presented by the Auxiliary New-York Bible and Common Prayer Book Society, Bishop Hobart's address concerning the Protestant Episcopal Theological Seminary, fifth annual report of the American Bible Society, with several other pamphlets, as also several manuscript writings, including the address of the rector, delivered on the occasion of laying the stone.

*Obituary Notice.*

Rev. GEORGE H. WOODRUFF.

Died, on the 25th of March, 1822, at Carlisle, Pennsylvania, in the 25th year of his age, the Rev. George H. Woodruff, minister of the *Protestant Episcopal* Church in that place.

*Mr. Woodruff* was a native of Trenton, New-Jersey, where he had spent the greatest portion of his life. He had taken charge of the church at Carlisle in the spring of the last year. Yet short as the period of his labours was, in that place, his amiable deportment, his refinement of manners, his talents as a preacher, and his fervent piety, had deeply rooted him in the affections of his people. They will long continue to lament the afflictive dispensation of Providence which removed from them a beloved pastor, and deprived the Church of a minister, whose heart was in her service to an extent beyond the physical strength which nature had bestowed upon him. But young as he was, in respect of years, when his earthly course was terminated, he was evidently ripe for heaven. Diffident and retiring in his manners to a remarkable degree, he seemed scarcely formed to withstand the rude tempests incident to an earthly pilgrimage. And such was the natural modesty of his deportment and conversation, that his intimate friends alone could become acquainted with his real worth. In him was exhibited a rare instance of ardent piety in early youth. From the very dawnings of reason, he was peculiarly alive to the feelings of devotion. The fear of displeasing God, and a desire to secure his approbation, appeared to form his earliest and strongest principles of moral action. Even in childhood, his greatest delight was to gather around him the members of the domestic circle, for performing offices of devotion, and reading works of piety.

After the usual academical and theological courses, he was admitted to the holy order of Deacons in the spring of 1819, by the Right Rev. Bishop Croes, of New-Jersey. His bodily constitution being somewhat feeble, he engaged for the summer months of that year to act as a missionary to the vacant churches of the diocess in which he was ordained. During the more inclement season, he resided in his father's family, near Trenton, and officiated gratuitously in various places as his health permitted. A part of the next year also was spent in a similar manner; and nearly two months of the time gratuitously devoted to the Church in Trenton, while the rector was absent, as an agent for the theological seminary of the Protestant Episcopal Church. In the course of the last year, he accepted an invitation to take charge of the church in Carlisle, where he remained, faithfully discharging the duties of his profession, and greatly beloved by the people of his charge; until it pleased his heavenly Master to translate him to his Church above.

Such is a brief sketch of the history of one whose early departure from the earth has drawn forth the tears of numerous and affectionate friends. He was the eldest son of his parents, who both survive to mourn their loss; their loss of a son, the first occasion of mourning for whom, was furnished by his death—And though this circumstance strengthened the cords of their affection for him, yet it leaves them a rich consolation; for they mourn, *not as those without hope.*

☞ Bishop Brownell's notice of the Family Prayer Book—the Plan of a Free Church—Conversations on Baptismal Regeneration—and sundry other articles prepared for this number of the Christian Journal, are unavoidably laid over to our next.

THE

# CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

No. 6.] JUNE, 1822. [Vol. VI.

*For the Christian Journal.*

### *Conversations of a Minister with a Parishioner, on Baptismal Regeneration.*

#### Conversation III.

*Parishioner.* You gave your consent, Sir, to another conversation, on the important subject which has been under discussion with us; it being understood, in this stage of the progress, to be confined to the sense of Scripture. Will the present time be convenient to you?

*Minister.* It will; and I begin with expressing my astonishment, that so extensive a sense as your's should be given to the word "regeneration," when it is to be found but in two places in the Bible; one of which, is confessedly irrelative either to your doctrine or to mine; while the other is associated with water baptism. I allude to Matthew xix. 28, which looks forward to the renewing of material nature; and to Titus iii. 5, which, I believe, all commentators connect with baptism, in one shape or in another. For what else can be "the washing," or, as it should be translated, "the laver of regeneration," there spoken of? I will however notice, that the derivation is the same with the expression "born again," which appears in two passages—John iii. 3, and 1 Pet. i. 23. In regard to both of these places, I caution you against supposing, that I put out of view the spiritual principle recognized. The former of the places will come under more especial notice.

*Parishioner.* If I remember rightly, the expression "born of God," is used frequently in the Epistles of St. John.

*Minister.* It occurs no less than six times, but there is material difference between this language and the other. "Regeneration" and "born again," are so used as to intimate the beginning of a new state of existence. The "born of God," as the places shew, are they, who without any reference to the time of birth, are in the state designed to be recognized. St. John addressed persons, who must be supposed to have been baptized: but it was not to his purpose, to take notice of the effect of baptism at the time of its being performed.

*Parishioner.* Does not the same Apostle express his meaning under the varied expression "begotten of God?"

*Minister.* He does in one place—1 John v. 18; to which there applies the remark made concerning "born of God." St. Peter also (1 Pet. i. 3,) uses a phrase similar to that now named by you in a way which should caution us of the danger of founding doctrine on metaphor. It is where the Apostle says—"who hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead." How curious a theory might ingenuity ground on this passage, by excluding the agency of the Divine Spirit from the work of regeneration; and by ascribing it wholly to the operation of the truth of the resurrection of the Redeemer! But the meaning of the Apostle is evidently no more, than that it is a necessary mean of the recovery from the loss of immortality in Adam. St. Paul tells the Corinthians, that he had "begotten them through the Gospel," and he speaks of his having "begotten Onesimus in his bonds." Metaphor is a strong way of expressing an interesting truth, which must look to some other source of evidence for elucidation. Regeneration was never introduced into any confession of faith, as a distinct head of doctrine, until less than two centuries ago. I do not mention the terms being seldom found in Scripture, to give a low idea of its importance; but to show, that it must be an expressing in meta-

phor of what is much oftener met with, and less liable to be misconceived of in other words.

*Parishioner.* What are the truths to which you refer?

*Minister.* They are the duties of repentance and faith. I cannot believe, that when our Saviour began to preach his own Gospel, he held back from his hearers any truth essential to salvation: and yet it sufficed him to say—"the kingdom of God is at hand, repent ye and believe the Gospel." In like manner, it is said of his disciples—"they went out, and preached that men should repent." So St. Peter, after the Crucifixion, addressing the Jewish multitude concerning their participation in that enormity, made the call—"repent and be baptized, every one of you, for the remission of sins." And St. Paul delivers the substance of his own preaching, when he defines it to be—"testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Much more might be produced to the same effect; and I cannot conceive of any truth of the Christian religion, not falling under one of these heads: it being understood, that repentance, according to the original, extends to a change of mind, or inward cast of character. As this applies differently to adults and to infants, was considered in a former interview.

*Parishioner.* This is a position, in which I cannot but concur. And yet the same duties may be put in varied points of view; and metaphor may be introduced with that intent: for instance, in John iii. 1, and following. The circumstances of the case there occurring, called forth the clothing, very much helping to a right interpretation of the duties of which you have spoken.

*Minister.* I concur in your position, as readily as you did in mine. You refer to the interview of our Saviour with Nicodemus. It is a passage, which has an especial claim to discussion, in the present department of the subject. There are some circumstances in it, which are entirely passed over, or slightly touched, on the other side, although helping much to an explanation of the transaction. I wish to know, whether they have engaged your attention. For instance, why does our Lord censure Nicodemus for not apprehending the metaphor of the new birth, intimating, that being a master in Israel, he ought not to have been a stranger to this point. It does not occur in any book of the Old Testament.

*Parishioner.* The precise metaphor does not occur, but this is no disproof of the occurrence of the spiritual meaning.

*Minister.* Were that all, Nicodemus was under no obligation to understand the sentiment in this novel dress. Again, why does the great Teacher acknowledge, that they were earthly things of which he spake? Surely, this does not apply to the spiritual property of the new birth.

*Parishioner.* I suppose, the matter meant is the earthly similitude of natural birth.

*Minister.* That was well enough understood by Nicodemus, when he said, "How can a man be born when he is old?" Further, why is there mention of being born of water, as well as of the Spirit?

*Parishioner.* Doubtless, because the blessed influences of the one may be typified by the cleansing virtue of the other. It means by the Holy Ghost, as it were by water; in like manner as John had announced a Saviour, who should baptize with the Holy Ghost and with fire.

*Minister.* It would have been a strange way of expressing the sentiment; being an inversion of the natural order of the two subjects to be compared. The meaning of the Baptist may be explained by the descent of the Holy Ghost at Pentecost, in the appearance of "cloven tongues, like as of fire." Or, the other place will bear the translation—"as of fire:" that being agreeable to the sense which the conjunctive particle bears in the original; and this I believe to be the true interpretation, although differing from our translation. The criticism will not apply to the passage before us; water being the first named, as the most prominent to sense, although to be ac-

companied by a spiritual operation of infinitely more importance. Before the application of my remarks, I will remind you of a prior incident. It is the message of the sanhedrim to the Baptist—"why baptizest thou, if thou be not that Christ, neither Elias, neither that Prophet?" This seems to imply, that had he professed to be the giver of the new dispensation then expected, there would have been no inconsistency in his initiating of his converts by the rite of baptism. And yet, we hear of nothing to this effect under the Mosaic economy.

*Parishioner.* I perceive that you design to apply all this to the narrative in the beginning of the third chapter of the Gospel of St. John.

*Minister.* That is my object; but I must state a fact, which will account for the questions unexpectedly proposed to you. There has been already a plea of a right of explanation from historic fact. It has been transmitted to us, that the Jewish Church, of its own authority, for there is nothing to the effect in the law of Moses, had introduced baptism to accompany circumcision, in the admission of heathen families or individuals to the privileges of Judaism. The persons so initiated were said to be new-born, on account of the new relations into which they entered, and the new obligations which they assumed. A reference to these things, is what Nicodemus might reasonably have been expected to have understood, as a master in Israel. They are called "earthly things;" because, however edifying, their authority was of man. The adjunct of the element of water in the former custom, shews the same to have been included in the newly instituted rite. And the general propriety of the metaphor rests on the same ground in the Christian as in the Jewish Church; although, in the latter, there was the superaddition of divine institution, and the pledge of the Holy Spirit to accompany it. With these recollections, we shall find it easy to understand the narrative.

*Parishioner.* Is what you have stated concerning the Jewish provision, and the language to which it gave occasion, a universally acknowledged fact?

*Minister.* I cannot say, that the acknowledgment of it has been universal; nor can it be, without the surrendry of some opinions, at the roots of which it directly strikes. But I can say, with great sincerity, that the evidence of it is as distinct as what we usually rely on, in bringing history to the interpretation of Scripture. There are Jewish and heathen testimonies directly to the point. If it be disallowed, it will follow that the Jews, within two or three centuries after the beginning of the Christian era, copied the Christians in the administration of this rite; which is utterly incredible. That at the period now alluded to, and in the succeeding ages, it was practised by the Jews, is conceded; and, if I mistake not, it is continued to the present day.

*Parishioner.* I beg you to proceed in your application of it to the passage.

*Minister.* It is evident, that Nicodemus came to Jesus under conviction of his divine mission, formed on the rational ground of his miraculous works. He came "by night," to avoid the reproach of an open confession: and that this was intended to be intimated, appears from what is afterwards recorded of the same Nicodemus, when he boldly advocated the cause of Christ, in the measures leading to his crucifixion. Here was a great change of character; but it is not introduced without the remark, that he was the same who formerly came by night.

This representation brings into view the outward and visible sign, and the inward and spiritual grace in baptism. In the 22d verse of the same chapter, as was noticed in one of our interviews, Jesus and his disciples are found in the act of baptizing, and it is not noticed as an act then begun. Now I apprehend, that Nicodemus is admonished of the duty of an acknowledgment of the Messiah before the world, in the rite instituted by him for that end; but not without the accompaniment of an entire change of inward character, from the faulty disposition manifested by the nocturnal visit. Agreeably with this, I do not find any place in which regeneration, or the being born again, is introduced without its signifying of

the beginning, and not the progress of the Christian state. What can be more express, than the passage of Titus already noticed, concerning the washing of regeneration? So, in 1 Cor. vi. 11, when we read—"ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God," we find all these particulars reckoned as co-incident: especially, as a better translation would have made it—"ye have been washed, ye have been sanctified, ye have been justified," &c. In like manner in Ephes. v. 25, 26, we have—"Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the word." I am aware of the use made of this last expression: but although I have no desire to lessen the importance of the word, that is, of the Gospel in this holy rite; yet I am persuaded, that a more definite idea is produced, by connecting the last term with the sanctification. This would be agreeable to a more strict rendering of the middle clause; which, instead of "and cleanse," would then be "having cleansed." The same idea is sustained by St. Paul, where he speaks of being "buried" (with Christ) "by baptism into death"—that is, to sin: which makes the invisible grace co-incident with the outward sign.

The case of St. Paul is worthy of especial notice. Notwithstanding the miraculous evidence vouchsafed to him of divine favour, he was required by Ananias to "arise and wash away his sins, calling on the name of the Lord:" which could have had no other object, than the consistency of the divine economy, so as not to put asunder what divine institution had joined together. To suppose that the formerly persecuting Saul was not in a state of acceptance in the eye of God, would be inconsistent with the circumstances mentioned—especially his ready acceptance of his commission, in the words—"Lord, what wilt thou have me to do?" and the consequent command—"Go into the city, and it shall be told thee what thou must do." So that the *absence of the* remission of sins, or of *regeneration, must* be understood as combining with that more important part of the subject, the standing to which he was to be admitted in the eye of the Church.

This is confirmed by the light in which the subject was held in the primitive Church. The sign in baptism was considered as dispensed with by necessity; which is often applied by the early writers to the case of martyrdom taking place immediately on conversion; and this they called the sufferers being baptized in his blood. But they never speak of his having undergone regeneration, however possessed of the spiritual privilege of such a process.

*Parishioner.* There is a passage which I think you will find it difficult to reconcile with your theory. It is 1 Peter iii. 2, where baptism is defined to be, "not the putting away the filth of the flesh, but the answer of a good conscience towards God."

*Minister.* We do not hold that baptism consists in "the putting away of the filth of the flesh:" which can be no more than the outward sign. As to the affirmative part of the definition of St. Peter; if you infer from it any thing against infantine regeneration, because infants cannot give answers or stipulations, the place will make at least as much in favour of the deniers of infant baptism. But against both their opinion and your's, the position should be limited to the objects on which it has a bearing: as, when St. Paul defines "the true circumcision" to be "that of the heart, in the spirit," it would be irrelevant to object that this is not applicable to infants, except prospectively. It was said figuratively; and was intended of those only who were fit subjects of that spiritual circumcision.

*Parishioner.* You seem to have forgotten, that under the word "conversion," there is conveyed the same sense as that of regeneration.

*Minister.* I have not forgotten, that some consider these words as synonymous, but conceive it to be an error.

*Parishioner.* You are probably aware, that our clergy are thought to lay too little stress on conversion, in their discourses.

*Minister.* Is it alleged, that we do not often insist on the necessity of the change of the heart of the sinner from sin to God?

*Parishioner.* The charge does not go to that extent.

*Minister.* When we speak of the duty of repentance, and if it be correctly stated by us, is it not in effect to preach conversion?

*Parishioner.* Certainly it is.

*Minister.* Our fault consists, then, not in neglect of the doctrine, but in not using the word sufficiently often. Have you attended to the frequency of the use of it in the New Testament?

*Parishioner.* My curiosity has not led me to this.

*Minister.* It occurs but once, and that is in Acts xv. 3; which records, that Paul and Barnabas, on their journey from Antioch to Jerusalem, announced "the conversion of the Gentiles." Do you think that this amounts to your idea of regeneration, or that it is discountenance of mine?

*Parishioner.* It would be folly to affirm either of these; the place meaning no more than the renouncing of idolatry, and the making of a profession of Christianity. But although the substantive should be found in that place only, there rest on my mind other places in which the adjective and the verb "converted," "convert" and "converteth," appear.

*Minister.* There are such places; but when you read in the Epistle of St. James—"if any err from the truth, and one convert him, let him know, that he who converteth a sinner from the error of his ways, hath saved a soul from death;" do you conceive that it has any relation to the beginning of spiritual life in regeneration, whether it be with or without baptism?

*Parishioner.* Evidently, no. It expresses a fall from grace, and recovery to it.

*Minister.* When St. Peter, in Acts iii. 19, calls to the murderers of his Divine Master—"repent and be converted," has it any more relation to the present subject than what was quoted from St. James?

*Parishioner.* I think it has not.

*Minister.* Our Lord said to Peter—"when thou art converted, strengthen thy brethren." Is not sin in act the ground of the command?

*Parishioner.* That only is the ground; because it follows on the prediction of the apostacy of Peter.

*Minister.* There is a passage in the 6th chapter of the Prophecy of Isaiah, (verse 10) announcing a judicial blindness of the Jews; which should prove a bar to their being converted. The prophecy is repeated and applied three times in the New Testament. I call those places combined one instance of the use of the word. You will allow this to be foreign to our purpose.

*Parishioner.* The places may reasonably be so considered.

*Minister.* When our Saviour, in the 3d verse of the 18th chapter of the Gospel of St. Matthew, in reproof of the ambition, the worldly mindedness, and the bickerings of his disciples, said—"except ye be converted, and become as little children, ye shall in no case enter into the kingdom of heaven;" whatever ingenuity you may display in preventing the application of this place in favour of my doctrine, you will not pretend that it makes against me.

*Parishioner.* Never.

*Minister.* If these questions should seem captious, I entreat your patience, and, if necessary, your pardon. But the places now named, are all in which the word, with its varieties, are found. Why then should so much stress be laid on the continual use of this particular word? There is a reason, lying deeper than as phraseology is concerned. It is imagined, that every individual must undergo and be conscious of conversion from a state of sin to a state of grace. This is what we deny; and is the point on which it would be more consistent to assail us, than to make us offenders for not continually harping on a word, so rarely met in Scripture. We conceive, that under the term "repentance," we preach every thing comprehended in "conversion." And yet, we are not backward to apply this word to the proper subjects of it, and to caution them that it should be of the heart as well as of the life.

*Parishioner.* Does it not follow, from your statements, that if a young person, baptized in infancy, and blessed with a religious education, should lead a life of mere external decorum, it will suffice?

*Minister.* No: but if such a person, agreeably to the injunction of St. Paul, should have been "brought up in the nurture and admonition of the Lord," there is no unfitness in the conceiving of continuance in a state of grace begun in baptism. The injunction would not have been given, if it had not been possible to be acted under from infancy.

*Parishioner.* Did you ever know such a person leading a life amounting to a compliance with all the requisitions of the Gospel?

*Minister.* Did ever you know an adult convert of whom you can affirm this, no allowance to be made for sins of infirmity and surprize? For instance, the rising of anger above the exact limit prescribed to it by Christian perfection; or the passing of censure on a neighbour incautiously, and contrary to the strictest demands of the charity which "thinketh no evil."

*Parishioner* I never knew such a man or woman.

*Minister* Then I claim for my regenerate infant, the same allowance as for your regenerate adult. And you must give me leave to say, that I have known better Christians of the former description, than any who have fallen under my observation of the latter. But, before we finish the subject of conversion, let me ask you how you account for it, that we read of so many saints in Scripture, without notice of the precise periods of conversion? To confine our view to names in a single chapter, the 11th of the Epistle to the Hebrews: why, of all those worthies, is there not an account of the conversion of any one of them?

*Parishioner.* You will not lay much stress on silence, as to this point.

*Minister.* I can easily conceive, that there may have been occasion to speak of a sinner become a saint, and no need of recording the fact of his conversion. But that a long list of *saints should be* enumerated in this chapter; and not only so, that for our imitation, they should be described as having through "faith inherited the promises;" and yet, that in the corresponding accounts of their lives in the Old Testament, no notice should be taken of the precise period when any one of them was converted; if such a circumstance be essential to his religious character; is what appears to me not possible in sacred biography. You well know, how different from this is the biography of every writer to whose theory you are inclined.

*Parishioner.* To refer to what passed a few minutes ago; it still presses on my mind, that your opinion encourages contentment with decorous conduct, and the observance of the forms of piety. Indeed, I recollect a case, in which baptismal regeneration, believed in as coming from the person's pastor, was pleaded as an excuse from subsequent conversion, when it appeared to me to be much needed.

*Minister.* I do not doubt the fact; and I ascribe it to the representations made on the other side, combining with that perversity of human nature, which avails itself of any subterfuge from duty. A preacher of baptismal regeneration may declare explicitly, that the benefit is forfeited by such a state and life as you describe. But the hearer, having it dinned in his ears that any thing better is dispensed with by the doctrine in question, if disposed to levity or to indifference, takes from each side the parts of its theory suited to his state of mind; and so, fabricates for himself a theory not according with either. No such consequence could have happened, had there prevailed in the Church the views of baptism universally inculcated during the early centuries, and as universally at the period of the Reformation. It would not now take place, were the deniers of the doctrine to refrain from blasting it as destitute of spirituality, and what they call vital godliness; meaning under that expression something superadded to what is called godliness in the Scriptures; thus producing the melancholy effect which you have adverted to.

*Parishioner.* These thoughts are new to me, and shall be seriously con-

sidered. At present, I shall only remark, that when we entered on this our third conversation, it was with the idea on my part, that from too great zeal for the sign in baptism, you would lay too little stress on the thing signified; but I perceive, that you insist strongly on the latter. I have heard as much from you in the pulpit: and although I was gratified by this, it seemed to me not to harmonize with your theory of regeneration. I now perceive, that there is more to be said than I had imagined, for combining the sign and the thing signified. I shall give the subject further consideration, and at present, shall take my leave.

*Minister.* I pray God, that the conversation may prove edifying to us both. But after having been occupied by your objections, I solicit another interview, for the purpose of stating what I conceive to be the consequences of your opinion; but which, perhaps, have escaped your notice.

*Parishioner.* I shall avail myself of the proposed interview.

*(To be continued.)*

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## *Abstract of the Proceedings of the Bishops, Clergy, and Laity, of the Protestant Episcopal Church in the United States of America, in a Special General Convention, held in St. Peter's Church, in the City of Philadelphia, from October 30th to November 3d, inclusive, A. D.* 1821.

(Continued from page 115, and concluded.)

The presiding Bishop made the following report:—

The House of Clerical and Lay Deputies of the last General Convention, having requested of the House of Bishops "to take measures for making known any errors or omissions in the octavo edition of the Book of Common Prayer, published by Hugh Gaine, in 1793, which was established by the 43d Canon as the standard book, so that they may be avoided or supplied in future editions; and that they be also respectfully requested to correct and supply any errors or omissions in the calendar and tables prefixed thereto, and to extend the table of the days on which Easter will fall for two cycles of the moon from the year of our Lord 1823; [erroneously in the printed journal 1813;"]

And the House of Bishops having requested the presiding Bishop, with such persons as he may think proper to associate with him, to take order on the said subject;

The presiding Bishop respectfully reports to the House of Bishops as follows:—

1st. He has carefully prepared, and appends to this report, a table for finding Easter, extended through two cycles of the moon, from 1824 to 1861, inclusive.

2d. In the third paragraph of the first of the tables for finding the holidays to "1799," he has inserted 1899, omitting "and also the number 1." Consequently the fourth paragraph has been omitted.

3d. In "the table of fasts," he has changed "the season of Lent" to "the forty days of Lent." The corrected error was not begun in Gaine's book, but may be found in that published by Hall & Sellers, in 1790, under the direction of a Committee of the Convention of 1789. In the proposed book, published by them, it was agreeable to the English editions. The error must have been an oversight of the Committee, and makes an inconsistency of the table of fasts with that of feasts; the latter comprehending the Sundays in Lent, agreeably to the practice of the Christian Church in all ages.

4th. It was stated to the reporter by a member of the late, and of the present Convention, (William Meredith, Esq.) that in all our Prayer Books, there was the omission of a note found in the English books, underneath the months of March and April, in the calendar, intended to show the use of the golden numbers, in a column attached to the said months only. On investigating the subject, we found that the note was wanting in the Prayer Books, edited before the adoption of the Gregorian style, in 1751, but was found in all the succeeding editions consulted. From these circumstances it seems probable, that in making out the calendar for the American Church, there was taken a book prior to the said date. The column, with the golden numbers, may have been called for at the crisis of the change of style; but, as it is insufficient for the finding of Easter, from its not showing how the golden numbers are to be found; and as this, with the whole process for the finding of the said festival, is provided for by a table appropriated to that object, it was thought proper to omit the column, and the figures included in it.

5th. In ascertaining errors in Mr. Hugh Gaine's book of 1793, your reporter has been kindly assisted by Mr. William Hall, who printed the proposed book in 1785-6. He has furnished the list of errors appended to this report, besides noting various places, in which the sense may suffer from the want of stops, or from their being injudiciously placed.

6th. In addition to sundry errors in editions proposed to be made according to H. Gaine's book, some of the editions have framed the tables of contents, according to their respective judgments, and not according to the standard, which ends with "The Psalter, or Psalms of David," not including the metre Psalms. It must be evident, that the comprehending of any document under the same cover with the Book of Common Prayer, does not constitute it a part thereof, although set forth under the same authority. As much misunderstanding and inconvenience may arise from the misnomers stated, the matter is noticed, with the hope of its being a caution against the like mistake in future.

7th. In consequence of information received of several editions now proceeding from presses, it has been thought proper to communicate to

the printers what the reporter has done, under the authority given to him to take order.

He concludes with submitting to the House the propriety of establishing a standard book, to supersede that of H. Gaine, of which the known copies are very few. In the event of such a measure, he proposes to the House, that an edition be taken from the stereotype plates belonging to the Common Prayer Book Society of Pennsylvania. A Committee to be appointed by both Houses, to act during the recess, for the accomplishing of this object.

WILLIAM WHITE,
*Presiding Bishop.*

On the subject of the above communication, the following joint resolution was adopted:—

*Resolved*, by the House of Clerical and Lay Deputies, the House of Bishops concurring, that a joint Committee, of one or more Bishops, to be appointed by the House of Bishops, and of three members of the House of Clerical and Lay Deputies, to be appointed by the House last mentioned, be authorized, during the recess of the General Convention, to superintend the printing of an edition of the Book of Common Prayer, correcting and supplying therein any errors and omissions in the edition heretofore established as the standard book, and introducing a table of the days on which Easter will fall for 38 years, being the time of two cycles of the moon, as reported by the presiding Bishop to this Convention; and that in the choice of an edition for this purpose, the said Committee, for the sake of greater accuracy, give a preference to one to be printed from stereotype plates, and authenticate the same by their certificate.

The following joint Committee was accordingly appointed:—

The Right Rev. William White, D. D. Wm. Meredith, Esq. the Rev. Frederick Beasley, D. D. and the Rev. Bird Wilson, D. D.

The following report was made to the House of Bishops by the presiding Bishop:—

The presiding Bishop reports to the House of Bishops, in reference to the Society for Foreign and Domestic Missions, instituted at the last General Convention, that owing, as he supposes, to the state in which the business of that body was concluded, neither were the intended managers constitutionally chosen, nor had any Bishop a right to a seat or a vote at their board; although, doubtless, the contrary was supposed to have been provided for by the Convention generally.

The intended managers perceived these defects, and have not carried the design into effect. They have reported their proceedings to the House of Clerical and Lay Deputies; and the presiding Bishop judges it to be sufficient to refer this House to their report.

The following report of the Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, was made:—

*To the House of Clerical and Lay Deputies of the General Convention of the Protestant Episcopal Church in the United States of America,*

The Managers of the Missionary Society

*Respectfully report,*

That soon after the adjournment of the last *General Convention*, they proceeded to organize themselves as a board for the transaction of business. At this time it was discovered, with regret, that although the constitution, intended for the government of the Missionary Society, provided, that the presiding Bishop of the Church should be its president, and the other Bishops vice-presidents, in the order of seniority, yet no provision had been made by which the Bishops were authorized either to sit or vote with the board of managers. This circumstance could only be regarded as an oversight, unintended on the part of the House of Clerical and Lay Deputies, and overlooked by the House of Bishops, when the constitution was before them, and received their approbation. The embarrassment of the managers in relation to this subject was much relieved when it was ascertained, that the presiding Bishop viewed the subject in the same light, and that he was willing to sit with the board, and preside at its meetings.

Among the first acts of the managers, after they began to execute the highly responsible trust reposed in them, was to announce the formation of the Society to those institutions in England, belonging to our own Church, which are employed in different ways in promoting the interest of the Redeemer's kingdom. Letters were written to the secretaries of the three following societies—"The Society for Propagating the Gospel in Foreign Parts;" "The Society for Promoting Christian Knowledge;" and "The Church Missionary Society." Answers have been received from the Rev. Anthony Hamilton, secretary of the Society for Propagating the Gospel in Foreign Parts, and from the Rev. Josiah Pratt, secretary of the Church Missionary Society. Both of the reverend gentlemen, in behalf of the societies which they represent, express great satisfaction in the establishment of a Society for missionary purposes in the American branch of the Episcopal Church. Accompanying the letter of the Rev. Mr. Hamilton, the six last reports of the Society, of which he is the secretary, were received. And at different times, several packages have come to hand from the Church Missionary Society, containing their reports, missionary registers, and other publications, calculated to give information upon the subject of missions. In one of these parcels were contained several complete sets of the reports of the Society, and of the Missionary Register, from the commencement of its publication, intended for the use of the Bishops of the United States—which have been forwarded to them accordingly. It will, no doubt, be gratifying to the Convention, as it was to the managers, to learn, that the last mentioned Society, as an evidence of its good wishes for our success, has voted an appropriation of two hundred pounds sterling, (supposing the Society here to be in operation) which awaits the order of those who may be authorized to receive it. As these letters may be interesting to the Convention, they are herewith submitted.

At an early period, the managers appointed a Committee to devise a plan, by which the designs of the Convention might most effectually be attained. After due deliberation upon the subject, it was thought advisable to prepare an address to the members of the Church, informing them of the measures which had been adopted; urging, by suitable considerations, the important duty of sending the Gospel to

the destitute, and requesting their co-operation, by the formation of auxiliary societies and associations. Such an address was prepared, and printed in one or two periodical publications, when it was discovered that, by reason of an informality in the mode of our appointment, we had been acting without authority. The informality referred to will be perceived upon referring to the Journal of the last Convention.

When this circumstance was known, the managers were at a loss to determine whether they should continue to act under an informal appointment, or suspend all further proceedings. To pursue the one course might subject them to censure; to adopt the other, seemed like abandoning an object in which, they believed, the members of the Church felt much interested. At this time letters were written to the Right Rev. the Bishops, requesting their opinion upon the subject. Answers were received from all except the Bishop of New-York. Some of them were decidedly in favour of our proceeding, while a majority thought it inexpedient; this decided the matter, and all thought of continuing to act as a board, under the authority of the Convention, was given up.

Under the circumstances above described, the managers would probably have stayed all further proceedings, had not an idea been suggested, which appeared to promise a happier result. It was thought, that if the members of the board would consent to form themselves into an association, and could obtain the sanction of the Bishops, they might at least make some preparation for their more efficient action at a future day. Letters were accordingly written to the absent members of the board, all of whom, except Judge Washington, readily consented to the proposition, and he requested, that if the unanimous consent of the board of managers was deemed essential, that his might be considered as given. Nothing now seemed wanting but the approbation of the Right Rev. the Bishops to the proposed plan. They were written to with a view of obtaining it, but in this the managers were not successful From this time the board have not met, until within a few days, when they were called together to prepare this their report, all of which is respectfully submitted to the House of Clerical and Lay Deputies, in Convention assembled.

JOHN READ, *President.*
R. S. SMITH, *Secretary.*

*Philadelphia, October* 30, 1821.

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*To the Rev. George Boyd.*

*Church Missionary House,*
*London, Sept.* 21, 1820.

Dear Sir,

I feel much satisfaction in acknowledging your letter of the 9th ultimo, and a copy of the Journal of the General Convention of the American Church.

"Our Committee cordially rejoice in the formation of the Protestant Episcopal Society in the United States for Domestic and Foreign Missions." They accept with pleasure your invitation to carry on a correspondence and interchange of publications with you. Feeling as we do the extent and arduousness of the work in which we are engaged, to extend the blessings of the Gospel to a world that lieth in error and in sin, we hail with gratitude every auxiliary which comes forward to take part in it. It is, however, with peculiar feelings of satisfaction, that we witness the Protestant Episcopal Church in the United States embodying itself into a Society, for the purpose of concentrating its strength and rendering its exertions more efficient in this holy cause. Though we wish well to the labours of other bodies of Christians, to extend the Redeemer's kingdom, yet, as Episcopalians, we especially rejoice in the prospect of seeing the churches gathered from among the heathen, settled on those foundations which, we are persuaded, are at once more scriptural and better suited to promote the best interests of mankind.

In testimony of our disposition to impart to your Society all the missionary information in our power, we are preparing a package of our publications for your use. One parcel is addressed to each of the Bishops, which the committee request their acceptance of; and the remainder we place at the disposal of the managers of the Society, to be made use of in such manner as they deem most subservient to its interests.

Copies of a work containing a summary view of the Society for the Propagation of the Gospel in Foreign Parts, are also sent; as it supplies most conclusive and eloquent arguments in behalf of missions, from authorities which members of an Episcopal Church will be likely to respect. It was compiled by me chiefly from documents in the library of our own Society; and we are glad of the opportunity of putting forth a work which might serve the Society in its collections throughout the kingdom, and at the same time to testify our respect and regard to the elder body among us.

We have received the Episcopal Magazine of the United States from January to April, inclusive, and shall be thankful for the numbers in continuation.

A single pamphlet forwarded through the post-office, so done up that the parcel is open at the ends, will not be subjected to the full postage. I mention this circumstance, as we have been subject to very heavy charges at the post-office, in consequence of our friends in America not being aware of it.

I remain, dear Sir, with much respect,
ever faithfully yours,
JOSIAH PRATT.

P. S. I should have stated above, that any number of the "quarterly papers" may be obtained of Mr. Seeley, No. 169 Fleet-street, should you wish for more than we have forwarded to you. I would just add, that when your Society comes into active operation, you will, probably, find it advantageous yourselves to prepare and put forth such a paper.

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Rev. Sir,

I am instructed by the Society for the Propagation of the Gospel in Foreign Parts, to acknowledge the receipt of your letter, announcing the foundation of the Protestant Episcopal Missionary Society in the United States. The board are anxious to express their earnest wishes for the success of your Society in their laudable endeavours; and to invite further communications as opportunities may present themselves. They beg you to accept, for the use of the Protestant Episcopal Missionary So-

ciety of the United States, copies of their six last reports, with an assurance of the satisfaction they have derived from your important communication. I am, Rev. Sir,

Your obedient servant,
ANTHONY HAMILTON,
*Secretary of the Society, P. G. F.*

No. 42 Castle-street, Leicester Square.
*November 23d*, 1820.

*To the Rev. George Boyd.*

*Church Missionary House,*
*London, July 10th*, 1821.

Dear Sir,

Bishop Griswold having suggested to me in a letter, under date of the 16th November last, but which did not reach me till the 12th ultimo, that the Protestant Episcopal Missionary Society in the United States for Foreign and Domestic Missions, is desirous to avail itself of the offer, conveyed in a letter of mine to the Bishop, under date of July 31st, 1817, to afford pecuniary aid to such an institution on its formation, the Bishop's letter was laid before our Committee yesterday, and they came to a unanimous resolution to grant two hundred pounds sterling to the institution for its effective establishment.

You will, therefore, have the kindness to inform the directors of the Society, that the sum awaits their appropriation, at such period and in such manner as they may deem expedient.

I have much pleasure in making this communication, and in assuring you of the cordial satisfaction felt by our Committee in thus co-operating with their Episcopal brethren in the United States, in promoting the extension of the Redeemer's kingdom among the heathen.

We hope you receive our registers and other publications regularly. They are forwarded monthly to your address, through Messrs. Morrall and Watson, Liverpool.

We shall at all times be glad to hear of the plans and operations of your Society.

I remain, dear Sir, faithfully yours,
JOSIAH PRATT.

The following directors and secretaries of the Missionary Society were duly appointed—Pennsylvania, the Rev. Jackson Kemper, the Rev. James Montgomery, the Rev. Benjamin Allen, Messrs. Richard North, Richard Dale, Thomas Hale, John Claxton, Charles Wheeler, Israel Kinsman, Hugh de Haven, jun. James Nixon.—Delaware, the Rev. Richard D. Hall.—Maryland, the Rev. William E. Wyatt, D. D. the Rev. John P. K. Henshaw.—Virginia, the Rev. William H. Wilmer, D. D. the Rev. William Meade.—North-Carolina, the Rev. Gregory T. Bedell.—South-Carolina, the Rev. Christian Hanckell, Lewis L. Gibbes.—New-Jersey, the Rev. Abiel Carter.—New-York, the Rev. James Milnor, D.D. the Rev. Benjamin T. Onderdonk.—Rhode-Island, the Rev. Salmon Wheaton.—Massachusetts, the Rev. Thomas Carlile. Secretaries, the Rev. George Boyd, Samuel J. Robbins.

The following resolution was passed:—

*Resolved*, That the next Convention shall meet on the day, and at the place appointed, at the hour of 10 A. M. in order to attend the services usually performed at the opening *of the Convention*.

*The Convention* was closed with prayer, and an address from the presiding Bishop, as detailed, page 382 of our last volume.

*Opinion of the House of Bishops given as their meeting in the above Convention.*

*Concerning the last Rubric in the Communion Service.*

The House of Bishops being informed of what they consider as a great misunderstanding in various places of the rubric at the end of the communion service, think it their duty to declare their sense of the same, and to communicate it to the House of Clerical and Lay Deputies.

In the Common Prayer Book of the Church of England, the words in the parenthesis are—"if there be no communion." In the review of 1789, it was put—"if there be no sermon or communion"—and this has been interpreted to mean, that if there be a sermon, what has been called the ante-communion service is to be omitted. Against this construction the Bishops object as follows:—

1st. The construction rests on inference, deduced in contrariety to the positive direction—"Then shall follow the sermon." Had an exception been intended, it would doubtless have been expressed positively, as in other rubrics. Further, the rubric in question prescribes, that "when there is a communion, the minister shall return to the Lord's Table;" which presumes him to have been there before in the ante-communion service, unless in the permitted alternative of some other place.

2d. The argument on the other side proves too much, and therefore nothing. It is said of those who urge it, that they conceive themselves bound to use the whole service on a communion day; whereas it should be dispensed with on the same principle on which it is supposed to be superseded by the sermon. On the other hand, if there being either a sermon or the communion should be thought to warrant the omission, can it be, that the Convention designed to leave in the book the ante-communion service, with all the Collects, the Gospels, and the Epistles attached to them, to be little more than dead letter; never to be used, except on the few occasions, when the said service is unconnected with either of the said provisions? For, it is not required to be used, either with the morning or with the evening prayer.

3d. There is a rubric, prescribing the place in the service, at which notice shall be given of holidays, &c. Can it be supposed that a provision of this sort was intended to be done away, not professedly, but indirectly? and that even there should be no provision for notifying the communion?

4th. It is understood, that the morning prayer, and the administration of the communion, were designed to be distinct services, to be used at different times of the day. Probably, at the time of the Reformation, the practice was generally conformable to the provision; and it is said to prevail at present in some places in England. Now, although there is probably no Church in the United States of which the same can be affirmed, yet, why raise a bar against so reasonable and so godly a practice? an effort for which, would reduce the whole to the sermon, except when the communion were to be administered, and then there would be the latter part of the service only.

5th. The construction casts a blemish on the observance of every festival of our Church. To speak in particular of Easter Sunday, Whitsunday, and Christmas Day, can it be supposed, that the Convention intended to abrogate the reading of the portions of Scripture, the most pertinent of any in the Bible? or that the members of the body were so careless, as not to perceive the effect of the word introduced by them into the parenthesis? Neither of these was the case; although they had not the sagacity to foresee the use which would be made of their superaddition; a use, which may be applied hereafter to the abandoning of the observance of those festivals. For why should the Church retain them after dispensing with whatever is attached to them in the respective services? The remark applies equally to the two days of fasting or abstinence—Good-Friday and Ash-Wednesday. It is here supposed, that on the former, there are the service and sermons in all our churches furnished with the ministry. But, according to the opposite opinion, the sermon dispenses with the recital of the consummation of our Saviour's sufferings, and, not only on Good-Friday, but on every day of Passion Week, if there be sermons. Could this have been intended?

6th. There is the magnitude of the change thus made in the Liturgy, without the subjecting of the resulting consequences to the consideration of any General Convention; for this is here affirmed, without the apprehension of contradiction from any of the surviving members. The most obvious of the consequences, and such as could not have escaped the notice of the least attentive, were, the dispensing with the reading of the Ten Commandments; the weekly return of which may well be thought to have a beneficial effect on morals; and the deranging of a selection of passages of Scripture, always supposed to have been made with great judgment, and suited to the different seasons of the year. They were of like use in the Church before the prevalence of the corruptions of the Papacy; have withstood, in some measure, its systematic hostility to a general knowledge of Scriptures; and, probably, have prevented a greater enormity of unevangelical error, than what we now find: for although the selections were in Latin, they were at least instructive to the many who understood the language, at a time when, even among that description of people, the possession of a Bible was rare. To the present day they are held in high esteem, not only by our parent Church, but by the Lutheran Churches of Sweden, of Denmark, of sundry German principalities, and of this country. In some of the European states, the subject of the sermon is expected to be taken from the Epistle, or from the Gospel for the Sunday. There seems no reasonable objection, in any future review of the Liturgy, to the making of some abbreviation, suited to the joining of services designed to be distinct; but there may be doubted the expediency of making so great an inroad as that projected on the service now in question.

7th. The ante-communion service continued to be used as before by the clergy who were present in the Convention, in which it is now imagined to have been dispensed with. It is confidently believed, that there was not an exception of an individual; although, on the other side, the major number must be supposed to have been desirous of the innovation. In the interpretation of a law, immediate practice under it has been held to be a good expositor; especially when, as in the present case, a contrary sense has not been heard for a long course of years.

The question may occur—why did the Convention introduce the words, "sermon or," into the parenthesis? It was to reconcile the other rubric referred to with frequent and allowable practice. The said rubric says—"then shall follow the sermon." Perhaps, when the service was compiled, there was a sermon on every saint's day, as well as on every principal festival. In modern usage it has been otherwise; which made it convenient to provide for the minister's proceeding to the blessing. The parenthesis means, that although there be no sermon, or although there be no communion, the minister shall act as directed by the rubric.

The Bishops, therefore, deem it their duty to express the decided opinion, that the rubrics of the communion service, as well as other general considerations, enjoin the use of that part which precedes the sermon, on all occasions of sermon or communion, as well as on those festivals and fasts when neither sermon nor communion occurs.

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*Canon passed at the above Convention.*

*Providing for a new, more complete, and correct standard of the Book of Common Prayer.*

The edition of the Book of Common Prayer to be chosen by the Committee appointed by this Convention, and authenticated by their certificate, shall, after the publication thereof, be taken and received as the standard, with which all new editions are thereafter to be compared, for the purpose of correction, agreeably to the xliii Canon—and so much of the said Canon as establishes another standard of the Book of Common Prayer, shall thereafter be and remain repealed.

Done in General Convention, in the city of Philadelphia, in the year of our Lord 1821.

*By order of the House of Bishops,*
WILLIAM WHITE,
*Presiding Bishop.*

*Attested,*
William Augustus Muhlenberg, *Secretary.*

*By order of the House of Clerical and Lay Deputies,*
WILLIAM H. WILMER, *President.*

*Attested,*
Ashbel Baldwin, *Secretary.*

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## *Abstract of the Proceedings of the Thirty-fifth Convention of the Diocess of New-York, held in Trinity Church, New-York, on the 16th, 17th, and 18th of October, 1821.*

(Continued from page 152, and concluded.)

The parochial reports, made to the Bishop, and entered on the Journal, agreeably to the Canons, together with the reports of the Missionaries in the diocess, furnish the following aggregate:—

Baptisms (adults 176, infants 900, not speci-

fied 485) 1561—Marriages 362—Burials 1182—Communicants 5511.

Of the above, 5 adults and 45 children, of those baptized, and between 40 and 50 of the communicants, are stated to be Indians.

The following sums were reported as having been collected:—

| | |
|---|---|
| For the Episcopal Fund, | $645 42 |
| For the Missionary Fund, | 1292 48 |

The Bishop, as president thereof, made to the Convention the following

*Report of the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York.*

The Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, report—

That the following Missionaries are employed:—The Rev. Deodatus Babcock, at Buffalo, Erie county, and parts adjacent; the Rev. Leveret Bush, at Oxford, Chenango county, and parts adjacent; the Rev. Samuel Fuller, in Albany and Greene counties; the Rev. Ezekiel G. Gear, at Binghampton, Broome county, and parts adjacent; the Rev. Stephen Jewett, in Washington county; the Rev. Daniel Nash, in Otsego county and parts adjacent; the Rev. George H. Norton, in Seneca and Ontario counties; the Rev. Amos Pardee, at Manlius, Onondaga county, and parts adjacent; the Rev. Marcus A. Perry, Deacon, at Unadilla, Otsego county, and parts adjacent; the Rev. Joshua M. Rogers, at Turin, Lewis county, and parts adjacent; the Rev. Charles Seabury, at Setauket and Islip, Long-Island; the Rev. James Thompson, in Greene and Delaware counties; the Rev. Milton Wilcox, Deacon, at Onondaga, Onondaga county, and parts adjacent.

The salaries of these Missionaries are $150 per annum, except those of the Rev. Mr. Nash, and the Rev. Mr. Fuller, who receive a less sum, in consideration of gratuities which they receive from another quarter. Eleazar Williams acts as catechist and lay reader with the Oneida Indians. Mr. Gerrit H. Van Wagenen, who, since the death of his venerable father, has, for several years, faithfully served the Committee as their treasurer, having, in consequence of his removal from the city, resigned, last summer, that office, the duties of it have since been discharged by his son, Hubert Van Wagenen. Their respective accounts will be laid before you. It appears from them that the receipts during the past year were $2859 86 cents, and the expenses $2416 38 cents; leaving a balance in favour of the fund of $443 48 cents. But this will soon be exhausted by the demands of the Missionaries upon it for their salaries. And the Committee are apprehensive, that, without extraordinary supplies, they may be compelled to reduce the salaries of their present Missionaries. And they deeply lament that they are unable to extend missionary aid to the numerous places which demand it. They gratefully acknowledge the liberal donations of various Auxiliary Missionary Societies, and particularly of the Protestant Episcopal Missionary Society in the State of New-York. By the pious and indefatigable exertions and contributions of the members of this Society, the funds of the Committee have annually received, on an average, an accession of $900. The annexed abstract of the reports of the Missionaries will inform the Convention of the nature of their labours.

Signed on behalf of the Committee,

JOHN HENRY HOBART, *Bishop of the Prot. Epis. Church in the State of New-York, and Chairman of the Committee.*

*Abstract of the Reports of Missionaries.*

The Rev. Samuel Fuller, Missionary in Albany and Greene counties, reports to the Bishop as follows:—

Soon after my return from Convention, last year, proposals were made for my officiating at Rensselaerville the greater part of the time the ensuing year. It was thought that the situation of the church in this place rendered such a measure highly important.

When the church was built, principally at the expense of a few individuals, and under many discouraging circumstances, it was the expectation of the society to be furnished with the services of a clergyman the greater part of the time. But, owing to various circumstances, which it is not now necessary to mention, it has been supplied, until within the last year, but a little more than half the time. With well-established Episcopalians, this circumstance could not have materially affected the prosperity of the society. But, it is to be remembered, that it was composed of people who, until within a few years, were wholly unacquainted with the service of the Church; and a number of them, although they appeared to harbour no hostility to the Church, and joined in using the service, yet would not be unwilling to unite with a society of another denomination, provided there was a prospect of such society's becoming more numerous and more permanent than the Church.

In this part of the country many societies of Christians are very fluctuating. It is a serious difficulty with them to provide means to support their preachers. These societies have no funds, and their preachers are supported principally by subscription; and it is difficult to find people sufficiently *united* in sentiment to raise a sum adequate to the support of a preacher of any one denomination.

Taking these considerations into view, it was the wish of the Episcopalians that the church might be opened *every Sunday*, or nearly so.

Being myself anxious for the prosperity of that society, which, under the Divine Head of the Church, I was instrumental of forming, and in some measure of preserving, I consented to devote the greater part of my services to this church for one year, provided the measure should not be disapproved by yourself; and, I am happy to state, that the success of this arrangement has, in a good degree, answered the expectations of the friends of the measure. The congregation has been respectable, and the worship has been conducted with order and propriety. It is due to them to say, that, in no country church that I have visited, have I seen the worship conducted with more decency and order.

Owing, in part, to an unsettled state of religious opinion, as it respects some individuals who usually attend the church, there have been few baptisms, and few additions to the communion. But, should the society assume that stability which would present a reasonable prospect of its continuance and increase, there is

reason to believe that some, who are now wavering, will come forward and receive baptism for themselves and for their children, and will unite with the church in communion at the Lord's Table.

I have supplied the church in Rensselaerville, during the last year, the whole time except four Sundays, in which I officiated in Greenville. One of these was at the funeral of the much respected Major Augustin Prevost. On this occasion the Rev. Mr. Thompson performed the service, and I preached a sermon to a crowded congregation of friends and mourners, who came together to pay their last respects to the remains of their friend and benefactor, and Christian brother. In Greenville, also, I have administered the communion once, and performed service, and preached twice on week days.

I exchanged services one Sunday with the Rev. Mr. Thompson, and officiated for him at Windham; and performed a third service at Lexington, and preached to Episcopalians and others in the meeting-house of the Congregational Society in that place.

At Rensselaerville, besides Sundays, I have performed service, and preached on a number of other days, as my health and other circumstances would permit.

I have preached the Missionary and Episcopal sermons, and collections have been made for the benefit of those funds.

I have baptized one adult and two children; performed four marriages, and preached at five funerals.

Two persons have been added to the communion.

Since the church was organized in this place, two communicants have died, and two have moved out of the place. The present number is twenty-eight.

*Collections in Rensselaerville.*

| | | |
|---|---|---|
| Episcopal Fund, | $4 | 0 |
| Missionary Fund, | 6 | 0 |

The Rev. Stephen Jewett, Missionary in Washington county, reports to the Bishop as follows:—

During the past year, the church in Hampton has suffered severely by the death and by the removal of several of her members on whom she most depended. At our last vestry meeting, by agreement between the vestry and myself, my salary, as raised by the parish, ceased, and it became optional with me to suspend my labours entirely, or to officiate occasionally as might be convenient to myself. The latter has been done. The sick have been visited, and the dead buried agreeably to the rites of the Church. Sundays (except two or three spent at Hampton on funeral occasions) have been chiefly devoted to Granville.

At this place the affairs of the Church continue to wear an encouraging aspect—their numbers gradually increase—their zeal is unabated, and harmony and peace prevail. Would my health admit of a longer residence in these parts, the parish of Trinity Church, Granville, would, by the help of neighbouring friends, give me as liberal a support as I have for several years past received from both parishes. I trust the situation of this truly deserving infant parish will claim due attention, and that a zealous and prudent missionary will speedily be sent her. At the expiration of this year I resign my missionary charge in these parts.

During the past year there have been, in Christ Church, Hampton, baptisms (infants) 4—burials 10. In Trinity Church, Granville, there have been baptisms (adults 3) 10—funerals 2—marriage 1. Added to the communion in Hampton 2—died and removed 14. Added to the communion in Granville 11. In this latter church there have occurred no deaths or removals to diminish the number of communicants.

The Rev. Joshua M. Rogers, Missionary at Turin, Lewis county, and parts adjacent, reports to the Bishop as follows:—

Since my last report, I have occasionally preached at Holland Patent, Oneida county, to a respectable congregation, which has been recently organized, and on which too much praise cannot be bestowed. Two persons, and they in very moderate circumstances, have, by their perseverance, succeeded in getting a church enclosed, and, I trust, in the course of another season, it will be completed. The remainder of my time has been passed at Turin, and I have the satisfaction to see an increase to the church, notwithstanding the tide of prejudice runs strongly against it. In the month of September, 25 persons came forward to receive the rite of confirmation, 20 of whom had been brought up and educated in principles directly opposite to the good old way; *i. e.* "Ecclesia est in Episcopo." Communicants about 30—baptisms 17—marriages 2—funerals 3.

The Rev. Daniel Nash, Missionary in Otsego county and parts adjacent, reports to the Bishop as follows:

Not until late in the spring of the year was I able to attend to my missionary duties; and, since then, the services performed have not equalled those of former years. For about seven months I was able to preach only once on each Sunday; since then, I have divided the time principally between St. John's, Otsego, Burlington, and Paris. One Sunday I attended at Cooperstown, one at Cherry-Valley, and two at Richfield. In the beginning of the summer I visited Oneida, in company with Mr. now Doctor Orderson, of the English Church; and with him administered the Holy Eucharist to 40 or 50 of the Oneida nation, and baptized five adults, and about 40 children, the greater part of which were baptized by him. I afterward visited that Church and baptized nine children. In addition to these, I have baptized two children at Paris; two at Verona; one adult and seven children at Cherry-Valley; three children at Burlington, and one adult and eight children at St. John's.

That holy Being who rules all things knows whether I shall be able, any further, to prosecute my missionary labours—the almost constant pain in my breast renders it extremely unpleasant to speak in public; but, as far as God enables me to go, by his grace assisting, I shall endeavour to be faithful.

The Rev. Charles Seabury, Missionary at Setauket and Islip, Suffolk county, reports to the Bishop as follows:—

It is with considerable pleasure I address you at this time, as I can assure you of the increasing prosperity of the churches under my care,

Although this be not as rapid as might be wished, yet a more than common attention to the duties of religion has certainly appeared through the last season, both at Setauket and Islip, but especially at the former, where, through the last summer, divine service has been much more punctually attended than formerly.

*Setauket.*—Marriages 5—burials 4—baptisms 2.

*Islip.*—My remote situation from church prevents much parochial duty except preaching.

The Rev. James Thompson, Missionary in Greene and Delaware counties, reports to the Bishop as follows;—

Since my last report, I have performed divine service 17 Sundays in Windham; 10 at Cairo; 11 at South-Durham; 1 at Rensselaerville, in exchange with the Rev. Mr. Fuller; 1 at Greenville, and four times on week days; 1 at Derby; and 7 at Oak-hill village, in Durham, where the Rev. Mr. Fuller preached some years, and organized a church by the name of St. Paul's. I commenced preaching in this society on the 28th of December last, on Wednesdays, and have continued the same almost every Wednesday to this time. During this time, the attention of sinners has been called up to realize more the importance of religion than at any former period; four adults have been baptized, and many feel heavy laden with the burden of their sins, and are inquiring what they shall do to be saved. A Sunday school has been kept here, consisting of from 40 to 80 scholars, by Mr. Watson, a member of our church, who is preparing to become a candidate for orders. I have also preached on a week day several times in Windham, amongst the mountains, to parts of this congregation which are scattered at a distance from the church. This congregation consists of about 35 families, and is much depressed by reason of the debt incurred in building their church, the change of times, and misfortunes of others. They pay but a trifle for the support of the ministry; yet the poor have the Gospel preached unto them. About 45 communicants belong to this church. I have baptized four adults and two children, married five couple, and attended three funerals. In some of those places where I preach, there is a want of zeal and love for the Church of Christ; in others, there is a want of knowledge; in general, there is a good attendance on public worship, but the word of God does not seem to touch their hearts, and make them inquire in earnest. The churches in Delaware county have been supplied by the Rev. Mr. Clarke, so that I have not visited them. I made collection for the Missionary Fund.

The Rev. Marcus A. Perry, Deacon, Missionary in Otsego county and parts adjacent, reports to the Bishop as follows:—

In the discharge of missionary duties, my services have been principally confined to the church of Unadilla. When called to the pastoral care of this church, I found some local disadvantages under which she laboured; but trust, through God's grace, that they are in a great measure removed.

There appears much unanimity now existing among the people, and an anxious desire "that *Jerusalem might be as a city at unity with itself.*" On the whole, the church is in a flourishing state. I have officiated in this church twice every Lord's Day, excepting a few which have been devoted to missionary purposes. Among the duties which have devolved upon me, one no less interesting than important has been my anxious concern—the duty of training up the young "in the nurture and admonition of the Lord." To this intent I have catechised the young people and children repeatedly in the church on the Lord's Day. In addition to this, on the 13th day of May, I succeeded in organizing a Sunday school, which I have regularly attended every Sunday afternoon, when at home. Seventy-four scholars are members of this school. Your missionary has the pleasing satisfaction of reporting, that he has met with much success and encouragement, both from parents and their children, in his exertions. Parents manifest an anxious desire, and frequently attend at the school, in order to hear the recitations, and to assist me in instructing; while a spirit of seriousness and piety has been awakened in the minds of the young. The excellent Liturgy of our Church has been explained, and her distinguishing principles have been inculcated, not only in public, but from house to house. Baptisms (adults 2, infants 3) 5—burials 3.

Besides officiating at this church, I have preached five times, on different days of the week, in a school house in the upper part of my parish. I have also officiated in the following places:—One Sunday, and twice on week days, at Franklin. In this place there is a number of interesting Episcopal families. One Sunday at Windsor, to a numerous congregation. At Coventry one Sunday, and twice on week days. Here I catechised the young people and children, and inculcated to parents the interesting and important duty of training them up in the nurture and admonition of the Lord. One Sunday at Paris. One Sunday, and two afternoon lectures, at Sangerfield, where are a few Episcopalians. Once at Rome, and once at Sidney. Your missionary will take the liberty of further reporting, that, some time previous to his call to missionary labours, he officiated one Sunday, and twice on week days, at Sherburne, where are a few families of Episcopalians, and once at New-Lebanon. In these places a spirit of inquiry has been excited, and considerable interest manifested in favour of our ancient Apostolic Church. At New-Lebanon, baptized two young persons and one infant. During my ministerial labours at Windsor, I baptized three infants, and buried four persons. And at Union, in Broome county, I married one couple. Baptisms (adults 4, infants 7) 11—marriage 1—burials 7.

The Rev. Ezekiel G. Gear, Missionary in Onondaga county and parts adjacent, reports to the Bishop as follows:—

After my return home from the Convention last year, I continued my missionary labours in Onondaga, and Tully, and other places, until the first Sunday after Christmas, when, receiving an invitation from the vestry of the church in this place, I paid them a visit, and arrangements were made for my removal and settlement among them. It was with peculiar feelings of regret that I was forced to leave those congregations where, I trust, I was, in some humble measure, instrumental in building up

the Church in the most holy faith. I arrived here, with my family, on the 18th of January. My attention has since been principally confined to this congregation, which, I am happy to inform you, has gradually increased in numbers, notwithstanding it has to contend with a strong opposition from the dissenters. I have visited Windsor, where I found a respectable congregation attached to the principles and worship of the Church, with all the zeal and "simplicity of godliness" of the primitive Christians, and it is my intention to visit them as often as circumstances will admit. I have likewise occasionally performed divine service at the village of Greene, in Chenango county, and in the town of Union, in which places there are a number of families attached to the Church. I have exchanged one Sunday with the Rev. Mr. Bush, of Oxford, who officiated for me in this place. A few weeks since I made a tour to the north, as far as Onondaga and Tully, and spent a Sunday in each of those places; and it is with pleasure that I would bear testimony to the exertions and usefulness of the Rev. Mr. Wilcox, who has succeeded me in those congregations. Baptisms, during the last year, (adults 3, infants 10) 13—marriages 2—funerals 10.

The Rev. George H. Norton, Missionary in Ontario and Seneca counties, reports to the Bishop as follows:—

In making out a report of missionary services for the past year, while I have to regret that the result of my labours falls greatly short of what had been anticipated, it gives me pleasure to state, that, in the several places where I have officiated, there has been manifested an increased attachment to the doctrines, discipline, and worship of our Church, and an earnest wish expressed for a continuance of her services. On Sundays I have preached at Waterloo, Seneca county, at Vienna, Clifton Springs, and Palmyra, Ontario county, and at Catharine's-Town, Tioga county, and on week days have lectured at various places within the bounds of my circuit. In the different churches of which I have had the charge, the Lord's Supper has been administered to about 66 persons, and the ordinance of baptism to 20 children and two adults. I have also performed four marriages, and attended 16 funerals.

The more I travel over the missionary ground in the western section of this extensive diocess, the better am I persuaded that the most important benefits will result to the Church, if a competent number of labourers can be furnished for that portion of God's vineyard.

The Rev. Leveret Bush, Missionary in Chenango county and parts adjacent, reports to the Bishop as follows:—

Since my last report, my labours in the field assigned me as missionary have not been attended with that success which I could have wished. I have the happiness, however, to state, that the congregations to which I have officiated, though no important change has taken place in their condition, have been gradually increasing in numbers, and in attachment to the peculiar doctrines and worship of the Church, and, I believe, in some instances, in evangelical piety and godliness.

I have performed divine service in Oxford every Sunday, with the exception of two, and occasionally I have delivered lectures on Friday. In Windsor I have officiated, on different days of the week, six times, and administered the communion once; in Coventry seven times, and administered the Communion; and, in Guilford, three times, where there is a prospect, though there are no Episcopalians at present, of establishing a church. In addition to these services, I, last month, visited, for the first time, a congregation of Episcopalians in Lebanon, and performed divine service. This congregation is composed of Episcopalians from that place, Sherburne, Hamilton, and adjacent towns, and will, no doubt, with occasional missionary aid, be soon adequate to the erection of a church.

The present number of communicants, in St. Paul's Church, Oxford, is 49. Baptisms, in Oxford, infants 9—marriages 2—death 1. Baptism, in Coventry, 1. In Windsor, baptisms 6.

The Rev. Deodatus Babcock, Missionary at Buffalo, Erie county, and parts adjacent, reports to the Bishop as follows:—

With the exception of the Sundays hereinafter mentioned, I have, during the past year, performed service, on Sundays, regularly at Buffalo and Black-rock—three fourths of the time at the former, and one fourth at the latter, besides giving lectures on Wednesdays during Lent.

The congregation at Buffalo has considerably increased since the completion of the church; and, notwithstanding the many difficulties with which a missionary has to contend in this section of the country, I believe my labours have been attended with an ordinary degree of success. Our Sunday school is constantly attended, and promises to be useful.

I have performed service two Sundays at Batavia; two at Richmond, Ontario county; one at Nunda, Allegany county; one at Hamburgh, Erie county; and once at Lewiston, Niagara county.

I have baptized four adults and 20 children. Number of communicants in the church at Buffalo 20—added six.

The Rev. Amos Pardee, Missionary at Manlius, Onondaga county, and parts adjacent, reports to the Bishop as follows:—

Since my last report, my services on the Lord's Day have been chiefly confined to the village of Manlius and Jamesville; but three Sundays I have spent at Lenox, and on one have exchanged with the Rev. Mr. Wilcox, of Onondaga, and have preached on funeral occasions at Onondaga, the Rapids, and Chittenengo.

At Jamesville I have, since December last, officiated every fourth Sunday; and, on more than half the remaining Sundays, have there held a third service; and on other days have there, as well as in the village of Manlius, often visited the people of the congregation from house to house. Where, a short time since, only one Episcopal family resided, there a respectable congregation has now been collected, and a number of persons of the first respectability, of information, of wealth, and of influence, have, from principle, attached themselves to the Church; many Prayer Books are there seen in use; the responses are made with much propriety and solemnity, and the congregation of worshippers are not only increasing in numbers, but also are apparently growing in grace and in the knowledge of God.

In the church in Manlius village I have officiated on three fourths of the Sundays during the past year, on Thanksgiving Day, Christmas, and Good-Friday, and on funeral occasions; and, during the summer past, have often called up the children and youth for instruction in the catechisms.

The Church in this place has had many difficulties to encounter; but a number of additions have been made to the Church, and the latter part of the present year has, in a religious point of view, exhibited better prospects than have been since I have been in this place. A steady perseverance only can prove successful. The number of communicants has increased to 74. The baptisms have been four adults, and the whole number 18. The burials have been seven.

At Lenox parish, in addition to the three Sundays already mentioned, on one Sunday after two services in Manlius, I there held a third, preached, and administered the Lord's Supper, and a number of times have preached there on week days.

The Church meet on every Lord's Day, read prayers and approved sermons; and a pious young layman, who has been there until lately, has taught the children the Church Catechism, the Explanation and Enlargement, and has taught the youth the Catechism on Confirmation, which has been attended with good effects and some additions have been made to the communion.

Having arranged their pecuniary concerns, and always having had the disposition, they now find themselves able to afford some support, as formerly, to a minister.

The report of the Committee for Propagating the Gospel in the State of New-York was accepted by the Convention.

There was submitted to the Convention the following

*Report of the Trustees of the Episcopal Fund.*

The Trustees of the Fund for the support of the Episcopate in the diocess of New-York, respectfully report to the Annual Convention of the Protestant Episcopal Church, that the Fund now amounts to the sum of twenty-three thousand seven hundred and fifty-six dollars and twenty cents; viz. in sundry bonds and mortgages, being the same held at the last meeting of the Convention $17,548 4

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|---|---|---|
| Six per cent. Stock United States, Loan of 1813 | 1,800 | 0 |
| Six per cent. Stock State of New-York, Loan of 1817 | 950 | 0 |
| Bond of the Rector, Wardens, and Vestrymen of Trinity Church, dated Nov. 17th, 1820 | 2,000 | 0 |
| Interest outstanding on bonds and mortgages | 642 | 1 |
| Cash deposited in the Phenix Bank | 1,140 | 91 |
| Cash in hand | 175 | 24 |
| | $23,756 | 20 |

The Trustees subjoin a list of the bonds and mortgages belonging to the Fund; they also herewith submit their account current, and are prepared to exhibit the bonds and mortgages, and certificates of stock in which the investments are made.

THOMAS S. TOWNSEND,
GERRIT H. VAN WAGENEN,
EDWARD R. JONES.

*New-York, October 17th,* 1821.

Together with the above report, were exhibited the account current of the treasurer of the board, and a list of the bonds on which the money of the fund is loaned.

The report and the accompanying documents were accepted and approved by the Convention.

A vacancy having occurred in the Trustees of the Episcopal Fund, by the decease of Mr. Joshua Jones, it was supplied by the appointment of Mr. Henry M'Farlan.

The following gentlemen were elected Delegates to the General Convention:—

The Rev. David Butler, the Rev. Thomas Lyell, the Rev. Benjamin T. Onderdonk, the Rev. Orin Clark, the Honourable Philip S. Van Rensselaer, Richard Harison, Esq. the Honourable Morris S. Miller, John Wells, Esq.

The following gentlemen were elected the Standing Committee of the Diocess:—

The Rev. William Harris, D. D. the Rev. Thomas Lyell, the Rev. William Berrian, the Rev. Henry U. Onderdonk, M. D. Richard Harison, Esq. William Ogden, Esq. Colonel Nicholas Fish, Henry Rogers, Esq.

The following gentlemen were elected members of the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, of which the Bishop is, *ex officio*, chairman:—

The Rev. Thomas Lyell, the Rev. Henry J. Feltus, the Rev. John M'Vickar, Dr. John Onderdonk, Thomas L. Ogden, Esq. Hubert Van Wagenen.

On motion, it was *resolved*, that it be, and it hereby is recommended, that the address of the Bishop of this diocess, delivered at the annual Convention, be read by every clergyman to his congregation, and, in congregations where there is no clergyman, by their lay readers, if there be any.

The amendment of the first article of the constitution, by substituting the words, *second Tuesday in May*, for the words, "third Tuesday in October," approved by the last Convention, was confirmed by this, and the article altered accordingly.*

*Canons passed in this Convention,* 1821.

CANON I.

*Concerning the Missionary Fund.*

Any congregation of this diocess shall be considered as duly complying with the first Canon of 1796, although there shall not take place in the said congregation the sermon and collection prescribed by the said Canon, provided there be raised, annually, in the said congregation, a contribution to the Missionary Fund of this diocess, by means of an association formed for that purpose by the members thereof, or of subscriptions or donations otherwise raised among them. But it shall, nevertheless, be the duty of every minister, to preach a sermon, and have a collection made, according to the said Canon, if the amount of contribution raised in the other modes above specified should, in his judgment, render it proper.

The amount of all contributions by any congregation, in aid of the missions of this Church,

* On the subject of this alteration, and for the reason of its not being carried into effect, see an article headed "*Convention of New-York,*" page 158 of our last number. *Ed. C. J.*

shall be reported to the next succeeding stated Convention, and entered on its Journal.

The Canon of 1813, entitled, "*For the Increase of the Missionary Fund,*" is hereby repealed

## CANON II.

### *Concerning the Episcopal Fund.*

There shall be, annually, in every church and chapel in this diocess, a sermon preached on the rights and duties which are peculiarly Episcopal, in which the minister shall lay before his congregation the dignity and usefulness of the office of a Bishop, and the necessity of supporting it by their voluntary contributions; which sermon shall be followed by a collection, in aid of the Episcopal Fund raised in this diocess, agreeably to the second Canon of 1796; the amount of which collection shall be reported to the next succeeding stated Convention of the diocess, and entered on the Journal of the same.

The management and care of the Episcopal Fund shall be intrusted to the five trustees appointed agreeably to a resolution of the Convention of this diocess of 1818. All money belonging to the said Fund shall be loaned upon security of real estate, or invested in stock of the United States, or of the State of New-York, or of the City of New-York, at their discretion; and all securities and investments shall be taken or made in the names of the said trustees, or the survivors of them, expressly in trust as part of the said Fund. A statement of the said Fund, and of the securities of the same, shall be exhibited at every stated meeting of the Convention, signed by the said trustees, or a majority of them. These trustees shall hold their office during the pleasure of the Convention, which shall, from time to time, supply all vacancies.

The Fund thus raised and managed shall be permitted to accumulate, without diminution, until its annual profits become adequate to the support of a Bishop; and then, by mutual consent of the Bishop of this diocess for the time being, and the Convention, the Bishop shall hold no parochial cure, but shall devote himself entirely to the duties which pertain to the Episcopal office.

The second Canon of 1796, entitled "*Directing a Sermon to be preached, and a Collection made for the Episcopal Fund,*" is hereby repealed.

## CANON III.

### *Providing for a Diocesan Fund.*

Whereas it is indispensable to provide a Fund for defraying the necessary expenses of the Convention, and particularly the expenses of those of the clergy who may have to travel a considerable distance to the place of the meeting of Convention; it is hereby earnestly recommended to every congregation in this diocess, to pay to the secretary of the Convention thereof, on or before the day of the annual meeting of Convention, a contribution of not less than one and a half per cent. on the amount of the respective salaries of their clergymen. One half of the amount thus contributed, if necessary, shall be appropriated, under the direction of the Convention, exclusively towards defraying the necessary expenses of clergymen attending the Convention from a distance; and the remainder shall be appropriated to defraying the contingent expenses of the Convention. Provided, nevertheless, that no clergyman shall be entitled to any provision for travelling expenses, whose parish shall not comply with the provisions of this Canon.

Done in Convention of the Diocess of New-York, in Trinity Church, in the City of New-York, in the month of October, A. D. 1821.

JOHN HENRY HOBART, Bishop of the Protestant Episcopal Church in the State of New-York, *President.*

*Attested,*
Benjamin T. Onderdonk, *Secretary.*

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The Standing Committee have attached to the Journal of the above Convention the following notice:—

The Standing Committee, finding that the several Canons respecting admission to Holy Orders are not sufficiently understood, deem it proper to publish the following summary of them:—

I. *Concerning the admission of Candidates.*

1. "Every person who wishes to become a candidate for orders, shall give notice of his intention to the Bishop." And, (*Canon VII.*)

2. Before he can be admitted as such by the Bishop, he must "produce to him a certificate from the Standing Committee;" in order to obtain which he must, if not personally known to the Committee, lay before them the following testimonial:—

"*To the Standing Committee of the Diocess of New-York.*

"*We believe that A. B. hath lived piously, soberly, and honestly; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church; and, further, in our opinion, he possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God, and the edifying of the Church.*" (*Canon VII.*)

[*Date.*]

The Canon does not state by whom this testimonial to the Committee shall be signed; but they will prefer the signatures of the minister and vestry of the parish where the applicant resides; and they will expect the signatures of at least one minister, and three respectable laymen of the Protestant Episcopal Church.

3. He must also "lay before the Standing Committee a satisfactory diploma, or certificate, from the instructors of some approved literary institution, or a certificate from two presbyters, appointed by the Bishop to examine him, of his possessing such academical learning as will enable him to enter advantageously on a course of theology." (*Canon VIII. of* 1820.)

II. *Concerning admission to Holy Orders.*

1. A candidate, before he can be ordained Deacon, must "exhibit to the Bishop a testimonial of the Standing Committee;" in order to which he must lay before the Committee the following testimonial:—

"*To the Standing Committee of the Diocess of New-York.*

"*We do hereby testify to the piety, good morals, and orderly conduct, for three years last past, of A. B. and that he hath not, as far as we know and believe, written, taught,*

*or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church." (Canon XII.)*

[*Date.*]

2. A Deacon, before he can be ordained Priest, must "exhibit to the Bishop a testimonial of the Standing Committee;" and in order to obtain this, he must lay before the Committee, the evidence of the fact, and the time, of his ordination as Deacon, and with it, a testimonial in the form above recited; except that the words "*for three years last past*" must be altered to "*since his ordination as Deacon.*" The above testimonial, whether of a candidate to be ordained Deacon, or of a Deacon to be ordained Priest, must be signed by "the minister, (if there be one,) and by [a majority of] the vestry of the parish where the applicant resides;" they having such evidence as they deem satisfactory, personal knowledge not being essential. *(Canon XII.)* But,

3. The applicant, whether for Deacons' or for Priests' orders, "shall also lay before the Standing Committee testimonials to the same effect with the above, signed by at least one respectable clergyman of the Protestant Episcopal Church in the United States, *from his personal knowledge* of the candidate for at least one year." *(Canon XII.)*

N. B. The above regulations apply to ordinary cases. When peculiar circumstances exist, a farther reference to the Canons will show the course to be pursued.

Communications to the Standing Committee may be addressed to the Secretary, the "Rev. *Henry U. Onderdonk,* to be left at No. 50 Vesey-street, New-York."

The list of clergy of the diocess contains the names of the Bishop, 65 Presbyters, and 15 Deacons, besides that of a Presbyter of Vermont, who officiates one third of his time in this diocess. It is also stated that Mr. Eleazar Williams, a young man of Indian extraction, a candidate for holy orders, is licensed by the Bishop as a lay-reader and catechist, to officiate in the Mohawk language, in St. Peter's Church, Oneida Castle, Oneida county, the congregation of which is composed of Indians; and employed by the Committee for Propagating the Gospel in the State of New-York in those capacities, and likewise as a schoolmaster among the Indians.

The number of congregations in the diocess is 124.

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[The following address of Bishop Bowen, drawn up in compliance with a request of the Convention of the Protestant Episcopal Church of South-Carolina, is appended to the Journal of the Proceedings of that Convention held in February last. We did not intend to publish it until it could be inserted in its proper place in the abstract of those proceedings, which will appear in our next number. The importance however of the address itself, the irresistible manner in which the claims of the seminary are urged, and the calls now about to be made on Episcopalians in aid of the institution, have induced us to depart from our original intention, and to give it a place in the present number.]

## *Address on behalf of the Protestant Episcopal Theological Seminary, to the Members of the Protestant Episcopal Church in South-Carolina.*

BRETHREN,

A RESOLUTION of the late Convention of our Church, in this state, embraced, as you will have found in the report of a Committee of that body, specially appointed to consider and report on the subject, has made it my duty to address you in behalf of the seminary instituted by the General Convention for the education of young men to the ministry. This institution, as you have already learned, has, by a late happy arrangement, made with great unanimity by a special meeting of the General Convention, been removed from New-Haven to the city of New-York, where a liberal bequest of the late Jacob Sherred, Esq. of that city, together with funds which had been created by the Convention of the diocess of New-York for a seminary of its own, will be appropriated to its support, and where, consequently, we trust, it has now obtained a permanent local habitation.

The generous benefaction which the affectionate zeal of Mr. Sherred for the Church has occasioned, opens a new source of encouragement to the hopes and efforts of the friends of the important interest in behalf of which it has been made, and authorizes the strong presumption, that it will now flourish and prosper with the *glory of the Lord* conspicuously inscribed upon it. Hitherto, no small *discouragement* has been inseparable from the difficulty of inducing such a concert of operations, and such unity of opinion and feeling, with respect to various matters connected with the erection of a general seminary of theological education, as would ensure a useful efficacy to any individual contribution to its funds. This is now happily removed. The provision of Mr. Sherred is a sure foundation, on which it remains for the members of the Church at large to erect their own superstructure, and on which, whatever is placed, will rest, with all the security of good that in human enterprizes and undertakings can be reasonably expected. The call of the Church, therefore, on its members, the general reasonableness and propriety of which could never have been questioned, is now enforced by every circumstance necessary to the satisfaction of those to whom it is addressed. The seminary with the means now possessed must exist. It must impart, in some degree, at least, the benefits of a regular, systematic, ministerial education. Still, its resources must be inadequate to the good which every member of the Church must desire, that of extending those benefits through all her borders, and from the centre to the

remotest circle of her influence, without that assistance from the Church at large, which in every instance in which it is rendered, may now confidently be expected to be efficacious towards the important end contemplated. It is for such assistance, therefore, that an appeal is now made to the love of God and man, in the mind of every member of the Protestant Episcopal Church in this state. It is an appeal which cannot, we trust, be made in vain. It must awaken considerations in every mind to which it is brought, that will forbid it to be indifferent to its success.

Brethren, behold the Church, *in whose bosom your fathers fell asleep, and were gathered to their fathers*, the Church in which you enjoy the happy privileges of *members of Christ, children of God, and inheritors of the kingdom of heaven*; behold the Church, for whose true interest and honour you cannot but cherish the most animated concern; behold it in danger, in some not distant day perhaps, of distraction in its councils, diversity in its doctrines, schism in its government, for want of such community of sound education among its ministers as will lead them to act, and teach, and minister in all things which become them on sound common principles, and with common feelings worthy of their office. To the unity of this household of faith, so honourable in its character, so beautiful in its system, so worthy of that Divine Head and Lord, with the garment of whose righteousness it is clothed, to the unity of this one body, *of which you being many are members*, which of you can be indifferent, without dishonour to your calling, and the consciousness of the displeasure of him, in whose honour and glory you know and feel, that all your religious sensibilities should centre!

It is also a consideration which the appeal now made must call into influence in its favour, that a more effectual and a more generally attainable education for the ministry of our Church is indispensable, in order that its honour may not suffer, and its influence be lost, amidst the general advancement and prosperity of the various other interests of life and of society, crowning them with splendour and distinction. The name and character of our country have progressively gained upon the honour of the proudest nations of the other hemisphere; and the tribute, however reluctantly, has been rendered to the successful zeal with which the arts of elegance, as well as convenience, and all that is useful and honourable in science, have been prosecuted in this comparatively new scene of action to the human powers. Has the character of the Christian ministry in the Church (of which, humble as may be its condition, we are proud to assert our membership) maintained its correspondent rank, and secured its proportionate increase of honour? is a question which we know not that we can confidently solve in the affirmative. May not the apprehension be entertained, that in this respect the circumstances which arose, on the dissolution of the national relations which constituted our Church part of that of the parent country, have long operated a gradually deteriorating effect? Has not, therefore, the time fully come which calls for an effort of no ordinary kind, that we may reflect the light of a character back to that Church which may cause her, if *not to glory*, at least not to *be ashamed* in the remembrance that *we come out from her*? You will not hesitate to admit, my Brethren, that without other means and opportunities of ministerial education than we now possess, (notwithstanding here and there a splendid instance of excellence, in spite of all our disadvantages, extorting admiration and honour) it is in vain for us to hope for this. And is it not equally vain that we should hope to escape without them the dishonour that must be reflected on our Church, from a ministry too little furnished for their Master's work, and too little qualified to get honour upon his cause by their assertion of his truth against its gainsayers, or their defence of his Church against such as oppugn its faith, and reproach its institutions?

As yet, perhaps, we feel not this evil: for, as yet, I know not that we are required to admit any insufficiency, other than is common to human infirmity, in the general body of our ministry, to the duties which attach to it, or any defect of character which can subject it to contempt. On the contrary, we cannot but see great cause of thankfulness to him who is *Head over all things to his Church*, that he has caused the desire to take *upon them this office and ministry*, to possess the hearts of men so generally willing to urge their way through all the difficulties and obstacles which lie in the path of preparation for its work, and so able to surmount them with honour to themselves, and credit to their calling. But, is it possible for us, at the same time, not to perceive the danger of this evil with which existing circumstances so seriously threaten us? The number of our ministers, you are abundantly aware, is insufficient for the work which Providence seems to have prepared for them. While each, therefore, in every station, has a portion of this work allotted to him, equal, and much more than equal to his individual time and strength, who shall be found to render the attention to those, seeking to be qualified for this work, which will effectually aid them to become able and apt for it, according to the increasing demands and expectations of a community continually advancing

with an almost unexampled rapidity, at once in religious knowledge, and in all literature, science, and refinement?

But I feel, Brethren, that I need not insist on the obvious considerations which justify the demand on the love of Christ and his Church, in the minds of his people within our communion, in behalf of which I address you. Let me only further remind you, that it is not in reason to be expected, that half the number of labourers requisite for the field which Providence here has opened, and is continually opening, can be procured without an institution such as that which is contemplated. Gratuitous education for the ministry, and a gratuitous maintenance during the season of such education, is among the objects for which it is desired, by its means, as far as possible to provide; that thus encouragement may be extended to many, willing to dedicate themselves to the work of Christ, in the service of the sanctuary, for want of which they may be compelled into other occupations, and lost irretrievably to this.

With such considerations, then, (on which I have been fearful to enlarge) to enforce its claim, may I not have rightly said, as I have said, that the object contemplated cannot address itself in vain to the people of our communion? Can they be insensible to the benefits to be expected from its accomplishment, so unspeakably desirable and important? Can they, however widely scattered and separated, be indifferent to the common interest and welfare of that one body which, ministering to every part its supply of life and power, demands of every part alike, its faithful ministration to the necessities of the whole? Can they be insensible to the honour of the Church, of which they are members, as consisting so essentially in the character of those in it who minister and serve the altar? Can they be unwilling that here there should *be burning and shining lights*, in whose light all may rejoice and confide to guide and cheer them in the path of immortality? Can they refuse to minister to God's glory, of the *ability which God giveth*, and share with one another the honour of setting forth that glory in the character and labours of a ministry "*rightly instructed into the kingdom of heaven*"—thoroughly furnished for their work, and so qualified to assert and maintain *the truth as it is in Jesus*, as to teach the wisest and the greatest among whom it is their lot to serve their Master, to reverence his name, and seek the salvation that is in him? Can they be so unmindful of the interests of the young, as to feel no anxiety, that they should have a character of Christian ministry before them, calculated, as they advance into maturity, to inspire them with *the reverence necessary* to win or constrain their sober and considerate regard to the things of God and heaven? Or, can it be possible for any mind to overlook the obvious danger of contempt and neglect, on their part, of all that is sacred and eternal, justified by a reference to too little instructed teachers and ministers of such things?

Brethren, on a subject which so readily bespeaks its own interest in the hearts of the friends of Christ and his cause, I have said more, perhaps, than was necessary. Let me crave your indulgence, for seeming to importune your attention, to that from which you would not be thought willing to withhold it. It is manifestly, too manifestly to need to be proved, a great interest of Christianity, and of the Church founded in its doctrine, that means should be provided here, such as in all other churches and religious communities are provided, for the more complete and systematic instruction of those who dedicate themselves to Christ as his ministering servants. *Who would* not rejoice in putting it forward to the utmost of his power? *Who can* seriously contemplate it, and not perceive in it one of those occasions of contributing, *while it is in the power of his hand to do so*, to the promotion of the Divine glory and human happiness, which, worthily improved, must leave its beatifying influence in our bosoms, against that day of our necessity, when we shall turn dissatisfied from every thing, the thought of which cannot cheer and animate our spirits in their preparation for eternal scenes?

*In behalf and by desire of the Convention.*

NATHANIEL BOWEN.

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*The Address of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, to the Members of the said Church.*

*Brethren,*

We respectfully state to you, that we have entered on the trust committed to us by the late General Convention, and now solicit your benefactions for the carrying of their design into effect.

We refer, for a developement of the views of the Convention, to the constitution of the society, to be appended to this report; from which it will appear, that there are the two objects of Domestic and Foreign Missions.

Had no other than the former been attempted, there would have been a wide range for the display of zeal and of endeavour. It is probably known to those who will be the readers of this address, that there was a time, within the memory of many living, when, in consequence of the troubles of the Revolutionary War, concurring with the want of the means of continuing the ministry among ourselves, the far greater number of our congregations were destitute of pastors; and, indeed, in a state approaching to annihilation. Although, under

the blessing of God, there has been a gradual revival of the administration of the ordinances; yet, to this day, in the Atlantic states, there are numerous districts, in which a considerable proportion of the people is Episcopal, while yet an Episcopal ministry is unknown among them; owing partly to the circumstance, that the number of the ordained is unequal to the demand; but principally to their being a scattered people, not likely to be benefitted by any other than a missionary ministry; until, by excitement thus made, and by consequent increase, the inhabitants shall be competent to the supporting of a ministry of their own. This has been found, in many instances, to be the effect of the occasional visits of a zealous missionary.

It adds immensely to the necessity of the present call on your beneficence, that while the active members of our church have been occupied in repairing the decayed ways and renewing the dilapidated buildings of our Zion, new prospects have been opening on them westward, in immense territories, in which the Church is to be reared, if at all, from its foundations. It has been distressing to the hearts of those prominent in our ecclesiastical concerns, that for some years past they have received continual and earnest requests for ministerial supplies, which there were no means of meeting. Some aid has been afforded. It has been very small; but the thankfulness with which it was received, the excitement consequent on it among those destitute members of our communion, and its efficiency beyond proportion to what was bestowed, present pleasing presages of what may be expected from the combined energies of our Church throughout the Union, prudently directed, and sustained by the liberality of its members generally.

We stand in a relation to our brethren in the new states, not unlike to that in which, before the Revolution, the Episcopal population in the Atlantic provinces stood to their parent Church in England. What was then the conduct of that Church towards the forefathers of those who are now invited to imitate them in their beneficence? It was, that she extended her fostering care to her sons in their migration to the then uncultivated wilderness of the new world; and that she organized a society, in which the prelates took the lead, being sustained by the most distinguished of the clergy and of the laity over the whole realm. Although their aids were discontinued with the acknowledgment of the independence of this country—a limitation to which they were restricted by the conditions of their charter; yet, the good achieved by them is felt in its consequences to the present day. To provinces planted by members of the established Church they extended no aid; nor was there occasion for any, there being provision made in them by legislative assessments. But in the provinces in which the Episcopal portion of the population was thin, and other forms of profession prevalent, we should at this time be destitute of the means of worshipping God agreeably to the dictates of our consciences, or, rather, there would have been long since lost all the traces of the peculiar institutions of our Apostolic Church, had it not been for the fostering care of the said venerable body, and for the expense to which the members of our communion in the parent land voluntarily subjected themselves. The time is come, when gratitude and honour, in concurrence with zeal for what we conceive to be the truths of Scripture, urge us to repay the benefit; not to the bestowers of it, who neither claim nor stand in need of a return; but by the supply of the spiritual wants of those who have migrated from our soil, as our forefathers migrated from the land of their nativity; and who would doubtless have been objects of the beneficence of the Church which is our common parent, but for the severance which has taken place in the course of Divine Providence.

In sending forth the present address, we derive great encouragement from the recently begun exertions of another society, created with a view to education for the ministry. Heretofore, the want of pecuniary means was not the only hindrance to the sending of Missionaries to our distant brethren. There was another in the scarcity of ministers; and, under this privation, our only resource was that of which we have an example in the holy Author of our religion—"the praying of the Lord of the harvest, that he would send forth labourers into his harvest." Within these few years, there was projected a plan which, besides advantage to the Church generally, was contemplated as likely to supply the want now deplored. This expectation was strengthened by the satisfaction expressed by our members generally, on account of the projected seminary. Nevertheless, and although there have been good beginnings of a theological education under able professors, some embarrassment arose from a diversity of views for the realizing of the expectation of the public; and this is no more than was natural, because of the partialities resulting from local and accidental circumstances, among members of a communion over so wide an extent of country. The degree of harmony in which this diversity became absorbed during the late General Convention, is a promising presage of the future prosperity of the newly organized seminary, under the name of "The General Theological Seminary of the Protestant Episcopal Church in the United States of America." Among its benefits we anticipate, as not the least, its supplying of ministers to states which had not risen into existence when this Church was organized; the immensely increased population of which has added proportionally to the strength and respectability of our civil Union; and ought, therefore, to be looked to for an extension of the doctrines, of the worship, and of the discipline of the Protestant Episcopal Church, within the same bounds.

While we represent in this important point of view the wants of the members of our own Church, we do not overlook the other branch of our trust; from which it may be gathered, that the Convention contemplated the giving of a beginning to efforts simultaneous with those of other denominations of Christians, for the extending of the light of the Gospel to the benighted heathen. There is no fact more remarkable on the face of the Bible, than that the Gospel is to be preached to all nations: this having been announced by the Saviour in person, and by his Apostles after his crucifixion. Judging from what we know of the course of Providence, operating through the intervention of second causes, we are led to conclude, that these predictions will be fulfilled by human endeavours, under the government of Divine Grace.

Here opens on us a subject, which exerts us,

contemplated without grief, on account of the inefficiency of measures formerly pursued for the extending of the kingdom of the Redeemer; and especially their contrariety to the beneficent spirit which it breathes. The sword and the cross have been displayed in unnatural alliance, in wars professedly made for the subjecting of nations to the sceptre of the Prince of Peace. The effect has been, either the generating of enmity against a religion attempted to be obtruded by violence; or, the establishing of the same religion in name, but disfigured by corruptions subversive of the spirit of its institutions. It was not thus that the faith in Christ had been propagated, when, within a few years after the Apostles, its apologists appealed to the known fact, that, independently on human policy or force, it had reached the utmost limits of the then known world.

Without the din of war for the extension of the Christian cause, there have been settlements made in the neighbourhoods of heathen nations, apparently opening avenues for the entrance of the truths of the Gospel; while, the object being gain and the increase of commerce, there has been inefficiency as to the other object, which became a matter of little or of no concern with the settlers.

Even when a mass of people, of whom a considerable proportion were consistent Christians, have been seated in like vicinities of the heathen, their position to one another has been such, that the latter have known little of the other, besides the vices, and especially the frauds of those who bore the name, and to whom, from circumstances connected with the arrangement of civil life, their intercourses were confined. This is especially discernible in our own country; in the relation in which, from the infancy of our settlements, we have stood to the Indian tribes on our frontier. For, although efforts have been made, and not altogether without effect, as well by the Church of England as by other denominations, for the evangelizing of these tribes, yet the good has been greatly overbalanced by the mass of vice generated by our commercial communications, which our public councils have not hitherto been able to regulate or to restrain.

Of late years, under very different circumstances, and generally in a very different spirit from the above, there have been put forth endeavours for the conveying of the Gospel to heathen nations. It has been by presenting the books of Scripture in their different languages; and by sending to them Missionaries, whose views are detached from all the concerns, alike of temporal sovereignties, and of spiritual domination interfering with civil duties; and who cannot have any other object, than that of making their converts the subjects of "a kingdom not of this world." Who can calculate the effects of this new plan for the evangelizing of the world? And who can tell, whether it may not be the expedient in the counsels of Divine Wisdom, for the fulfilment of the promise to the Messiah, of "giving him the heathen for his inheritance, and the utmost parts of the earth for his possession?" or of hastening the time, when, in the language of the New Testament, "the fulness of the Gentiles shall have come in."

But why should this be reckoned altogether a problem, when there has already begun and *progressed a series of* events, pointing to the consummation so desirable? Already, the peaceful preaching of the Gospel has made inroads on the superstitions of Bramah and of Budda in Asia. Already, in Africa, many of her sable children are assembled under pastors, who break to them the bread of life. And, already, the uniting of religion and civilization has made the beginning of a rescue of the inhabitants of our western wilderness, from the atrocities of their savage state; and of opening their eyes to a due esteem of the arts and the enjoyments of civilized life; under no circumstances, however, without a proportionate esteem for those truths, those precepts, and those promises which can be learned only from the Bible.

It is a remarkable fact, tending to sustain the sentiments which have been delivered, that there has lately appeared, in various countries, a zeal for missionary labours, beyond any thing of the same spirit since the age of the first preaching of the Gospel. Many and great are the dangers to be encountered, and many and great are the privations to be submitted to, in the prosecution of such designs; and yet the ardour, far from being damped by discouragement of this sort, is on the increase. In the beginning, there may have been no unreasonable apprehensions, that the fire would expire after a transient blaze; but many years have attested not only the sincerity, but the perseverance of the men, who had thus devoted themselves to the going out into the highways and hedges of pagan idolatry, at the cost of encountering any hardships, and of being for ever separate in this world from the endearing intercourses of kindred and early attachments. Is there not in this what may not improbably be an indication of the approach of the time, when there shall be a verifying of the promise —"from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles?"

Let it not be imagined, that however deep our conviction of its being the duty of professing Christians, to contribute to the spreading of the light of the Gospel over the world, in proportion as opportunity may be presented and means enable, we contemplate this object in a severance from the moral cultivation of mankind. We know what is said, with truth, of the contrariety between faith and practice, in a great proportion of professed Christians. And we know what is said, without truth, of the competency of the light of Nature, to direct men to the duties which they owe to one another, and to the most essential of those which they owe immediately to God. Under the former head, the appeal may be made to a comparison of Christian states, the lowest in the moral scale, with those of heathenism in the highest; and under the latter, to the bloody rites of pagan worship prevalent at the present day. In particular, human sacrifices offered to pretended gods, are mournful monuments how little can be achieved by human reason, for the offering to God of the honour due to his great name; further than as that faculty has been enlightened by revelation, either traditionary from the origin of our race, or by communications, from time to time, under the influence of inspiration. And, if an appeal should be made from the condition of barbarism, to that of the reign of philosophy and improvements in civil life, it will not detract from the argument, but

strengthen it; since no degree of cultivation has had the least control over the most degrading of the forms of idol worship, or over the general corruption of manners, by which, under all circumstances, it has been attended.

From many instances which might be mentioned of the opposite characters of these different states of society, we select, as one of the most prominent, the different estimation in which the female character is respectively held under them. It is a fact too glaring to be denied, that in no country, either in ancient times or in the modern, where the sound of the Gospel is not heard, is woman placed in a grade, which renders her a rational companion, or possessed of rights secured to her by equal law. In this single circumstance, there is a cause which has a material operation on all the concerns of mankind, civil and domestic; and in forming the personal characters of all the individuals of a community, in their progress from infancy to manhood. It is, in a great measure, the line of discrimination between civilized society and barbarism. For the latter may exist, in various degrees, with the cultivation of science and of the arts; so that, where the honourable species of equality here referred to is unknown or disregarded, it must be to the injury of all the charities of social life.

For these reasons, we assign its due importance to the secondary branch of the constitution of the society, while we consider the other as its more immediate object. For in comparing the claims of the great fields of labour within the bounds of our federal compact, and of those exterior to it, there was felt the conviction of the preponderance of the former, because of the more immediate relation in which they stand to us, and because of the greater efficiency which is likely to be the result of community of language and manners; the greater ease of perpetuating the knowledge of revealed truth, where, although on the decline, it is not absolutely lost, than where it is to be begun; and the less expense in the sending and the maintaining of Missionaries in the former case, than in the latter. Nevertheless, as it appears that the good providence of God is opening new prospects of the bringing of heathen people within the pale of the Church of Christ; and, as pious persons, among ourselves, have declared their ardent wishes in favour of an opening of this channel for their liberality, the Convention have complied with so pious a motion; at the same time, judging it a dictate of religious prudence, to leave to every subscriber to choose, if he should entertain a choice, between the two purposes defined. Accordingly, this is provided for by the second article of the constitution.

It may contribute to the purpose of this address, to refer to the advantageous change made in the constitution at the late Convention. In the first effort for the organizing of the society, there was the danger of its wearing of the complexion of a local institution, which would have materially affected its support and its operations. It was not easy to avoid this imperfection, because of the necessity of there being a local agency ready to act, and easily convoked on concerns requiring immediate attention. By improvements lately made, the evil is thought to be guarded against. We refer to the 3d, 5th, 6th, and 8th articles of the constitution; which provide, that the cast of character of the measures shall be given at an annual meeting, expected to be attended by a respectable number of members not resident at the seat of the meetings of the directors; that there shall be a triennial meeting, coincident with every stated meeting of the Convention, who may give a still more decided cast to the proceedings; that the appointment of Missionaries, and the formation of auxiliary societies, shall be at the said annual meetings; and that the constituted authorities of the several dioceses shall have the control over any Missionaries who may be sent within their respective bounds, and over any sums of money which may be granted to them.

We conclude, in the spirit of the conclusion of the constitution, by inviting all the members of our Church to put up the prayer there suggested, for the blessing of God on the concern committed to our trust; not doubting that the effect of such a prayer, habitually put up to the throne of grace, will so interest the affections of the suppliants, as to ensure their contributing of reasonable portions of their substance, for the accomplishing of so estimable an object of their desire. Especially, if such persons should have felt the check of the admonitions of the Gospel on their consciences, of its consolations under the various vicissitudes of life, and of the bright prospects which it opens beyond the darkness of the grave; they will cheerfully bestow their proportionate aids, for the extending of those benefits to regions where they are now unknown; to the retaining of them in districts in which they are in danger of being lost in an increasing dissoluteness of manners; in short, in contributing to the reign of truth and righteousness, and thus leading on to the accomplishment of the object of the petition enjoined on us for daily use—"the doing of the will of God on earth, as it is done in heaven."

By order of the Board of Directors.

WILLIAM WHITE, *President.*

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*The Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.*

*Art.* I.—This institution shall be denominated the *Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.*

*Art.* II.—It shall be composed of the Bishops of the Protestant Episcopal Church, and of the members of the House of Clerical and Lay Deputies of the General Convention of the said Church, for the time being; and of such other persons as shall contribute, by subscription, three dollars, or more, annually, to the objects of the institution, during the continuance of such contributions; and of such as shall contribute at once thirty dollars, which contribution shall constitute them members for life.

Members who pay fifty dollars on subscribing, shall be denominated patrons of the society.

It shall be the privilege of the subscribers to designate, on their subscriptions, to which of the objects, domestic or foreign, they desire their contributions to be applied. If no specification be made, the board of directors may apply them to either, or both, at their discretion.

*Art.* III.—The society shall meet triennially at the place in which the General Convention

shall hold its session. The time of meeting shall be on the first day of the session, at five o'clock P. M.

A sermon shall be preached, and a collection made, in aid of the funds of the society, at such time, during the session of the Convention, as may be determined at the annual meeting; the preacher to be appointed by the House of Bishops.

*Art.* IV.—The presiding Bishop of this Church shall be president of the society; the other Bishops, according to seniority, vice-presidents. There shall be two secretaries, and twenty-four directors, who shall be chosen, by ballot, at each meeting.

*Art.* V.—The directors, together with the president, vice-presidents, and patrons of the society, who shall, *ex officio*, be directors, shall compose a body, to be denominated the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. They shall meet annually in the city of Philadelphia, except in the year of the meeting of the General Convention, when they shall assemble at the place of the meeting thereof. *Nine* members of the board of directors shall be necessary to constitute a quorum to do business.

The meetings of the board of directors shall always be opened with using a form of prayer, to be set forth by the House of Bishops for that purpose, or one or more suitable prayers selected from the Liturgy.

*Art.* VI.—At the annual meetings, all missionary stations, appointments of missionaries, and appropriations of money, and all by-laws necessary for their own government, and for conducting the affairs of the missions, shall be made; provided, that all appointments of Missionaries shall be with the approbation of the Bishops present. Special meetings may be called by the president, or by one of the vice-presidents, as often as may be necessary to carry into effect the resolutions adopted at the annual meetings of the board; at which special meetings, *seven* members, including the president, or one of the vice-presidents, shall be a quorum to transact business.

The board of directors, whether at their annual or special meetings, may appoint such committees as may be necessary or useful.

*Art.* VII.—There shall be annually appointed a treasurer and two members of the society, who together shall be termed trustees of the permanent fund.

The treasurer shall receive all contributions which shall be made to the society, and enter them in detail, distinguishing between what may be contributed for domestic, and what for foreign purposes, if any such distinction should be made; and present a statement of his accounts annually, or oftener, if required, to the board of directors. He shall not pay monies unless on an order from the board, signed by the president, or, in his absence, by the senior vice-president, who may attend the meeting when such order is given.

Twenty per cent. of all monies, which shall be contributed to carry into effect the objects of the constitution, shall be vested by the trustees, in their own name, as officers of the society, in some safe and productive stock, to constitute a permanent fund. The residue of the contributions, with the interest arising *upon the permanent fund*, shall be appropriated to the objects for which the society was formed.

*Art.* VIII.—The board of directors, at their annual meetings, shall take such measures as they may deem proper, to establish auxiliary societies in any diocess, with the advice and consent of the Bishop of the same, to secure patronage, and to enlarge the funds of the institution. The Bishop of every diocess shall be president of the auxiliary societies organized within it.

*Art.* IX.—In any diocess or district, where there is a Bishop, or an ecclesiastical body duly constituted under the authority of the Convention of the same for missionary purposes, aid may be given in money; but the appointment of the missionary shall rest with the Bishop or ecclesiastical body aforesaid. He shall act under their direction, and shall render to them a report of his proceedings, copies of which shall be forwarded to this society.

*Art.* X.—The board of directors shall, at every meeting of the society, present a detailed report of their proceedings; which, if approved and adopted by the society, shall, on the next day, be presented by their president to the General Convention, as the report of the society.

*Art.* XI.—The present Convention shall elect, by ballot, the twenty-four directors, and the two secretaries, provided for by the 4th article, to act till the first stated meeting of the society; and the first meeting of the board of directors shall take place at Philadelphia, on the third Wednesday in November, 1822.

*Art.* XII.—It is recommended to every member of the society, to pray to Almighty God, for his blessing upon its designs, under the full conviction, that unless he direct us in all our doings, with his most gracious favour, and further us with his continual help, we cannot reasonably hope, either to procure suitable persons to act as missionaries, or expect that their endeavours will be successful.

## *The Bogle of Anneslie.*

(From the Etonian)

"An' ye winna believe i' the Bogle?" said a pretty young lassie to her sweetheart, as they sat in the door of her father's cottage one fine autumn evening:—"Do you hear that, mither, Andrew 'll no believe i' the Bogle?"

"Gude be wi' us, Effie!" exclaimed Andrew,—a slender and delicate youth of about two-and-twenty,—"a bonny time I wad hae o't, gin I were to heed every auld wife's clatter."

The words "auld wife" had a manifest effect on Effie, and she bit her lips in silence. Her mother immediately opened a battery upon the young man's prejudices, narrating that on Anneslie Heath, at ten o'clock o' night, a certain apparition was wont to appear, in the form of a maiden above the usual

aize, with a wide three-cornered hat. Sundry other particulars were mentioned, but Andrew was still incredulous. "He'll rue that, dearly will he rue't!" said Effie, as he departed.

Many days, however, passed away, and Effie was evidently much disappointed to find that the scepticism of her lover gathered strength. Nay, he had the audacity to insult, by gibes and jests, the true believers, and to call upon them for the reasons of their faith. Effie was in a terrible passion.

At last, however, her prophecy was fulfilled. Andrew was passing over the moor, while the clock struck ten; for it was his usual practice to walk at that hour, in order to mock the fears of his future bride. He was just winding round the thicket which opened to him a view of the cottage where Effie dwelt, when he heard a light step behind him, and, in an instant, his feet were tripped up, and he was laid prostrate on the turf. Upon looking up he beheld a tall muscular man standing over him, who, in no courteous manner, desired to see the contents of his pocket. "Deil be on ye!" exclaimed the young forester, "I hae but ae coin i' the warld." "That coin maun I hae," said his assailant. "Faith! I'se show ye play for't, then," said Andrew, and sprung upon his feet.

Andrew was esteemed the best cudgel-player for twenty miles round, so that in brief space, he cooled the ardour of his antagonist, and dealt such visitations upon his skull as might have made a much firmer head ache for a fortnight. The man stepped back, and, pausing in his assault, raised his hand to his forehead, and buried it among his dark locks. It returned covered with blood. "Thou hast cracked my crown," he said, "but yet ye sha' na gang scatheless;" and, flinging down his cudgel, he flew on his young foe, and, grasping his body before he was aware of the attack, whirled him to the earth with an appalling impetus. "The Lord hae mercy on me!" said Andrew, "I'm a dead man."

He was not far from it, for his rude foe was preparing to put the finishing stroke to his victory. Suddenly something stirred in the bushes, and the conqueror, turning away from his victim, cried out, "The bogle! the bogle!" and fled precipitately. Andrew ventured to look up. He saw the figure which had been described to him approaching; it came nearer and nearer; its face was very pale, and its step was not heard on the grass. At last it stood by his side, and looked down upon him. Andrew buried his face in his cloak: presently the apparition spoke—indistinctly indeed, for its teeth seemed to chatter with cold:—"This is a cauld an' an eerie night to be sae late on Anneslie Moor!" and immediately it glided away.—Andrew lay a few minutes in a trance; and then arising from his cold bed, ran hastily towards the cottage of his mistress. His hair stood on end, and the vapours of the night sunk chill upon his brow as he lifted up the latch, and flung himself on an oaken seat.

"Preserve us!" cried the old woman. "Why, ye are mair than aneugh to frighten a body out o' her wits! To come in wi' sic a jaunt and a jerk, bareheaded, and the red blood spattered a' o'er your new leather jerkin! Shame on you, Andrew! in what mishanter hast thou broken that fule's head o' thine!"

"Peace, mither!" said the young man, taking breath, "I hae seen the bogle!"

The old lady had a long line of reproaches, drawn up in order of march, between her lips; but the mention of the bogle was the signal for disbanding them. A thousand questions poured in, in rapid succession.—"How old was she? How was she dressed? Who was she like? What did she say?"

"She was a tall thin woman, about seven feet high!"

"Oh Andrew!" cried Effie.

"As ugly as sin!"

"Other people tell a different story," said Effie.

"True, on my Bible oath! and then her beard"—

"A beard! Andrew," shrieked Effie, "a woman with a beard! For shame, Andrew!"

"Nay, I will swear it—! She had seen full saxty winters afore she died to trouble us!"

"I'll wager my best new goun," said the maiden, "that saxteen would be nearer the mark."

"But wha was she like, Andrew?" said the old woman. "Was she like auld Janet that was drowned in the pond hard by? or that auld witch that your master hanged for stealing his pet lamb? or was she like—"

"Are you sure she was na like *me*, Andrew?" said Effie, looking archly in his face.

"You—Pshaw! Faith, guid mither, she was like to naebody that I ken, unless it be auld Elspeth, the cobler's wife, that was spirited awa' by the Abbot, for breaking Father Jerome's head wi' a tin frying-pan!"

"And how was she drest, Andrew?"

"In that horrible three-cornered hat, which may I be blinded if ever I seek to look upon again! an' in a lang blue apron."—

"Green, Andrew!" cried Effie, twirling her own green apron round her thumb.

"How you like to teaze one!" said the lover. Poor Andrew did not at all enter into his mistress's pleasantry; for he laboured under great depression of spirits, and never lifted his eyes from the ground.

"But ye hae na tald us what she said, lad!" said the old woman, assuming an air of deeper mystery as each question was put and answered in its turn.

"Lord! what signifies it whether she said this or that! Haud your tongue! and get me some comfort; for, to speak truth, I'm vera cauld."

"Weel mayest thou be sae," said Effie; "for indeed," she continued, in a feigned voice, "*it was a cauld an' an eerie night to be sae late on Anneslie Muir.*"

Andrew started, and a doubt seemed to pass over his mind. He looked up at the damsel, and perceived, for the first time, that her large blue eye was laughing at him from under the shade of a huge three-cornered hat. The next moment he hung over her in an ecstasy of gratitude, and smothered with his kisses the ridicule which she forced upon him as the penalty of his preservation.

"Seven feet high, Andrew!"

"My dear Effie!"

"As ugly as sin!"

"My darling lassie!"—

"And a beard!"—

"Na! na! now you carry the jest o'er far!"

"And saxty winters!"

"Saxteen springs; Effie! dear, delightful, smiling springs!"

"And Elspeth the cobler's wife! oh! Andrew, Andrew! I never can forgie you for the cobler's wife!—and what say you now, Andrew! is there nae bogle on the muir?"

"My dear Effie! for your sake I'll believe in a' the bogles in Christendie!"

"That is," said Effie, at the conclusion of a long and vehement fit of risibility, "that is, in a' that wear 'three-cornered hats.'"

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[The readers of the Christian Journal will peruse with pleasure the following prospectus of a Commentary on the Liturgy of the Church, by the Right Rev. Bishop Brownell. No doubt can be entertained of the manner in which this work will be executed. The high recommendations of the Bishops form a pledge that it will not only be worthy of its great object and creditable to the talents and piety of the compiler, but that it will be a volume of great interest to every Episcopalian. It will form an appropriate companion to the Family Bible now publishing at the office of the Christian Journal, under the superintendence of the Right Rev. Bishop Hobart. The Family Bible and the Family Prayer Book will compose a complete library, in which will be exhibited a body of sound doctrine and a mass of religious information interesting to all, and particularly to Churchmen.]

*The Family Prayer Book: or the Book of Common Prayer, &c. accompanied by a general Commentary, historical, explanatory, doctrinal, and practical. Compiled from the most approved liturgical Works, with alterations and additions accommodated to the Liturgy of the Protestant Episcopal Church of the United States. By* THOMAS CHURCH BROWNELL, *Bishop of the Protestant Episcopal Church in the State of Connecticut.*

PROSPECTUS.

THE Church of England has been eminently distinguished in the Christian world by the labours of her scholars and divines, for the advancement of sacred learning, and the promotion of piety. No work, with the exception of the Bible, has profited so richly by these labours, as her Book of Common Prayer. The history of its several Offices has been investigated, and their im-

port fully explained;—the system of doctrines it inculcates has been successfully defended and established, and the whole has been commended to the judgment by the most ample illustration, and enforced upon the conscience and the heart by the most earnest practical appeals. But the works of these writers on the Liturgy are diffused through a great number of volumes. Some of them have become, in a measure, obsolete in their style; and some of the most valuable of them are hardly to be obtained, even in England; while no complete work on the Liturgy has yet been published in this country. The result has been, that those who wished to profit by such works could only gratify their inclinations at great expense, and with much difficulty; while a very large portion of the members of our Church remain but imperfectly instructed in the full import of those services which constitute the formulary of her worship, and the administration of her sacraments.

A judicious compilation from the works of the best English writers on the Liturgy, so comprehensive as to contain all that would be most interesting and useful, and yet at so moderate a price that it might be brought into general use, would be a valuable acquisition to the Church. It will be the object of the Editor to endeavour to supply this *desideratum*, in the best manner that his judgment and his leisure will permit.

The title of his contemplated work (in the preparation of which he has made considerable progress) is placed at the head of this Prospectus. In the prosecution of such a work, originality of composition would be less valued than a judicious selection from the writings of others. It is his intention to present the Commentary on the Morning and Evening Prayers of the Church, in his own language, and somewhat at large; condensing what has been said by many writers into single articles, attached to each particular part of the service. As this portion of the work will probably be most frequently read in a devotional way, such an arrangement would seem to be useful, to preserve the connexion, and to prevent those interruptions which must otherwise occur, in passing from the observations of one writer to those of another. In most other parts of the work, and always, when any doctrinal point is involved, the name of the author will be annexed to his remarks: and on all controverted questions, those writers will be appealed to, who have been most distinguished for their judgment, learning, and piety, and whose opinions have received the most unanimous sanction of the Church. Those comments for which the Editor may feel himself responsible, either as their author, or as having collected them from various sources with alterations, will be designated by the initials of his name subjoined to them.

It will be a leading object in the proposed work, to notice all the alterations of the English Liturgy, which have been made by the compilers of our American Book; and to state, as far as practicable, the considerations on which they were founded. In the performance of this task, the venerable Presiding Bishop has kindly promised his assistance. It is well known that this excellent prelate took a principal part in the re-organization of our Church, at the close of the revolution. No other man living is so well qualified to explain the views by which our first General Conventions were actuated, in their revision of the Liturgy. From his promised aid, as well as from information he has already communicated to the public in his valuable Memoirs of the Church, of which a free use will be made, it is hoped that this subject will receive a satisfactory elucidation; and that, on this account, the present work will acquire an interest to which it could not otherwise aspire.

In the use of the English commentators, it is intended to make alterations and additions, accommodated to the state of the American branch of the Church; and on some subjects, illustrations will be sought in the writings of the American Bishops, and other Clergy.

The several parts of the Liturgy will afford a wide range for comment and reflection. The history of their respective derivations, the ideas they were severally designed to convey or to excite, the doctrines of faith and practice which they inculcate or recognize; all these topics will, as occasion may offer, occupy the attention of the compiler; but it will be his main design to give the whole work a *practical character*, for the purpose of recommending it to the use of families, and as a help to their domestic devotions. He is persuaded that many who habitually use the Book of Common Prayer, have a very imperfect apprehension of the full import of its several offices, and catch but a faint inspiration from that spirit of piety which animates them.

If, by collecting together the lights which have been shed upon it, he can become a guide to its clearer comprehension, and a more pious use of it, his labours will not have been in vain.

THOMAS C. BROWNELL.

*New-Haven, April 4th, 1822.*

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*The views of the Bishops of our Church, in relation to the publication of this work, may be collected from the following letters and extracts.*

Philadelphia, Dec. 29th, 1821.

Right Rev. and dear Sir,

I have just now received your letter of

the 26th inst. informing me that you contemplate the preparing and publishing of a Book of Common Prayer, with a commentary on the different services, accommodated to the alterations of the English Liturgy by our American Church. The last circumstance is especially desirable, there being as yet nothing of the kind. And your connecting the commentary with the text, will very much further the purpose of introducing the former into families, and of promoting a more general information of the grounds of our Institutions. Wishing you success in your undertaking, I remain your affectionate brother, WM. WHITE.

Right Rev. Thos. C. Brownell.

I do cordially concur in the foregoing sentiments of the Presiding Bishop.

JOHN HENRY HOBART.

Though we have several commentaries on our Prayer Book, and explanations of the Liturgy, I am decidedly of opinion that no one of them is exactly what is wanted in families, and for common use. A work of this kind, so judiciously compiled as to comprise what is most essential and interesting in the history and exposition of the Book of Common Prayer, with the addition of a much larger proportion than we usually have of practical remarks, calculated to promote the right use of it, would be a valuable acquisition to our theological libraries; and I rejoice to learn that you think of devoting some part of your time to such a work.

I am, respectfully, your friend and brother, ALEX. V. GRISWOLD.

Right Rev. Thos. C. Brownell.

*Bristol, January* 4, 1822.

Richmond, (Vir.) Jan. 19, 1822.

Right Rev. and dear Sir,

I have received your communication upon the subject of the Liturgy, and shall be happy in affording you every encouragement in the accomplishment and circulation of your intended work.

Never was there a system of devotional exercises constructed with so much piety, or so well calculated to meet the views of an intelligent worshipper. It is my fervent prayer, that the same spirit which animated those who arranged the service of the Church, may accompany your efforts in the explanation of its beauties, and the recommendation of its observance.

With sentiments of unfeigned regard, believe me, Right Rev. and dear Sir, your affectionate friend and brother,

RICHARD CHANNING MOORE.

Right Rev. Bishop Brownell.

Baltimore, Jan. 3, 1822.

*Right Rev. and dear Sir,*

*I am very much pleased to learn that you have determined to carry into effect the design you were pleased to intimate to* me, at the last Convention, with regard to the commentary on the Book of Common Prayer. It will be a most valuable acquisition to the Episcopal families in the United States. The "Family Bible" and this Commentary, will constitute a very complete domestic library.

With sincere regard and affection, I am your Brother in Christ, JAS. KEMP.

Right Rev. Bishop Brownell.

New-Brunswick, Jan. 8, 1822.

Right Rev. and dear Sir,

The compilation of a commentary on the Common Prayer Book of our Church, which you express a design to undertake, will doubtless be a very useful and laudable work. For, though many excellent commentaries already exist, they are in the hands of but few persons; partly from the circumstance, that they are not adapted to the Book of Common Prayer of the American Church, as altered from that of the Church of England; and partly from the scarcity of copies.

Besides; but few people can conveniently bear the expense of purchasing a number of works on the same subject. A careful and judicious compilation from the most esteemed among them, adapted to the Common Prayer Book of the American Church, would therefore put it in the power of many persons, especially Clergymen with small salaries, to furnish themselves with whatever is most useful of such necessary information. Your design, therefore, meets with my approbation, and I heartily wish you success in the performance of it.

With very great regard and affection, I am, Right Rev. and dear Sir, your friend and brother, JOHN CROSS.

Right Rev. Dr. Brownell.

Charleston, Jan. 20, 1822.

Right Rev. and dear Sir,

The work which you are contemplating is certainly a desideratum; and may be made the vehicle throughout our Church in these States, of a kind of information, which is too little found among its members. The old standard works on the Common Prayer are not to be had by people in general: and the more recent popular works, of which I esteem Shepherd's (unhappily left unfinished) the most, having not been reprinted in this country, are very little known. Persuaded that practical christianity can in no way be better promoted, than by causing the Book of Common Prayer to be rightly understood and used, I look upon your design with very great satisfaction, and trust it will be blest to a result both honourable and useful to the Church.

I am, dear Sir, with very great regard, your friend and brother, N. BOWEN.

Bishop Brownell.

[For the conditions, see the cover of this No.]

### *Plan for a Free Church.*

Several Episcopalians residing in the vicinity of Corlaer's Hook, taking into consideration the neglected situation of the neighbourhood, in respect especially of Episcopal places of worship, or rather the entire destitution of the eastern part of the city, have resolved to endeavour to supply the want on the following plan.

The object is to build and endow a Church, of which none of the pews shall be either sold or rented, but shall without reserve, be free for all who shall be induced to attend.

It shall be Episcopal in its organization, ministry, and worship.

The mode proposed for effecting the object is the following:—A certain number of individuals will procure the ground, commence and carry on the building, on their own responsibility, at least until it be enclosed. When the work is thus commenced, and the public convinced of their determination to proceed, agents, to be appointed, will solicit contributions from their fellow citizens and fellowChristians, for the double object of completing the work and defraying the expenses incurred, and of providing for the establishment a permanent support.

After defraying the expenses of building, whatever money shall remain in hand, shall, upon the congregation being organized according to law, be conveyed to the vestry in legal form, conditioned that the establishment shall for ever remain sacred to the purposes for which it was commenced, that is, A free Episcopal Church. It shall also be a condition, that after the expenses of building and endowment are obtained, on the first Sunday in every quarter, commencing with the new year, or, in case of necessity, on some other day to be appointed, the entire collections shall be appropriated to the purpose of establishing a fund for raising other establishments on the same plan, in succession; that is, the sums collected at such times shall be vested in the Savings Bank, or some other similar institution, to accumulate, and afford funds, from time to time, for building and endowing additional free Churches.

*New-York, March,* 1822.

We do most cordially approve of the above plan, and earnestly wish success to the meritorious and public spirited individuals who have engaged in it.

JOHN HENRY HOBART,
Bishop of the Prot. Epis. Church in the State of New-York.
WILLIAM BERRIAN,
An Assistant Minister of TrinityChurch, New-York.
BENJAMIN T. ONDERDONK,
*An Assistant Minister of* TrinityChurch, *New-York.*

I heartily wish success to the above project.

HENRY J. FELTUS,
Rector of St. Stephen's Church, N.York.

We cordially unite in approving the above plan, and wishing that it may be carried into full effect.

JONATHAN M. WAINWRIGHT,
Rector of Grace Church, New-York.
THOMAS LYELL,
Rector of Christ Church, New-York.

I most heartily concur with the afore mentioned recommendations.

WILLIAM CREIGHTON,
Rector of St. Mark's Church, New-York.

The above mentioned plan we consider as calculated to be of essential utility, and it will give us great pleasure to see it carried into effect.

JAMES MILNOR,
Rector of St.George'sChurch,New-York.
HENRI PENEVEYRE,
Rector of French Church du St. Esprit, New-York.

In the present stage of the above measure, personal services are of essential importance. We would therefore earnestly recommend it to our friends, who feel favourable to the plan, to use their influence in its behalf. And if there be any who are willing to enlist their services in soliciting contributions, we are authorized by the building committee to say, that they will be thankful for the aid of such, and request that they will leave their names at the office of the Christian Journal.

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### *Constitution of the Female Auxiliary Missionary Society of Christ Church, organized on Good Friday, April 5,* 1822.

Deeply impressed with a sense of their obligations to their fellow creatures and their God, and viewing with heartfelt pleasure, the efforts now making to extend, to the less favoured inhabitants of the interior, the benefits and privileges arising from an administration of the word, and sacraments of the Church, by persons duly authorized: considering also, that auxiliary societies are the means of creating a more extended interest in a work of this nature, than the general institution can be supposed to effect; the ladies of Christ Church have determined to form themselves into a Society for that purpose, and have adopted the following Constitution:

Article I. This society shall be denominated The Female Auxiliary Missionary Society of Christ Church, and shall be auxiliary to the New-York Episcopal Missionary Society.

Art. II. The object of this society will be to collect funds for the support of missions; which funds shall be raised by the

contribution of its members, of not less than fifty cents per year, to be paid in advance, and of such donations as the friends of the missionary cause may contribute. It shall be the duty of the managers to endeavour to increase its funds by soliciting such aid from either ladies or gentlemen, as will be most conducive to that end; and all monies thus collected, shall be paid over annually to the Treasurer of the New-York Protestant Episcopal Missionary Society. Any person paying five dollars at a time, may become a member for life; which life subscription shall be placed in the permanent fund of the society before mentioned.

Art. III. The affairs of this society shall be conducted by a first, second, and third Directress, Secretary, Treasurer, and twelve Managers, who shall be chosen by ballot at the anniversary meeting. The first, or in her absence, the second or third Directress, shall preside at all meetings of the society or board; in case of the absence of the three, one of the Managers shall be appointed to preside. The Secretary shall keep a list of the names of all the members belonging to the society; shall record the proceedings of every meeting, and at the opening of each meeting, shall read the minutes of the preceding. The Treasurer shall receive and keep an account of all moneys belonging to the society, and annually report the state of the funds to the board.

Art. IV. The Board of Managers shall meet at least once in three months, at which time, one-third of the whole shall form a quorum for the transaction of business. They shall have power to fill their own vacancies, and to call special meetings of this society.

Art. V. The annual meeting shall be held in Christ Church, on the first Thursday in November, of every year; being the day appointed by the authority of the Church as a day of thanksgiving; at which time the subscription shall fall due. The annual report of the Board of Managers shall then be presented, a copy of which shall be transmitted by the Secretary to the Corresponding Secretary of the parent Society.

Art. VI. No alteration shall be made to this constitution, without the concurrence of a majority of the members present at a meeting of the Society, previous notice having been given of such intended alterations.

*Officers for the present year.*

Mrs. Benjamin Hide, fisrt Directr ss; Mrs. David Baker, second Directress; Mrs. Oliver H. Taylor, third Directress; Miss Jane P. Hide, Secretary; Miss Ann Mar*shall, Treasurer.*

*Managers.*—Mrs. William Post, Mrs. *William Baker*, Mrs. Doctor Jauncey, Mrs. *Thomas Tripler*, Mrs. John Van Nostrand, Mrs. Mathon, Mrs. Joseph Trulock, Mrs. Jacob Surget, Mrs. John Allen, Mrs. Lewis Fourniquet, Mrs. Hendrick Booream, Mrs. Walter Phelps.

Subscriptions and donations will be thankfully received by either of the Managers, or by the Treasurer, No. 9 Nassau street.

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*Massachusetts Episcopal Missionary Society.*

The annual meeting of the Massachusetts Episcopal Missionary Society was held at the vestry room of St. Paul's Church in Boston, on Easter Tuesday, and, by adjournment, the following day. The following officers were elected.

The Right Rev. Bishop Griswold, ex officio, president; the Rev. Asa Eaton, the Rev. Samuel F. Jarvis, D. D. Stephen Codman, esq. vice-presidents; John T. Winthrop, esq. secretary; E. Hale, jun. M. D. corresponding secretary; Benjamin Howard, treasurer.—Trustees, the above mentioned officers, and John Sowdon, J. C. Warren, M. D. Francis Wilby, J. C. Merrill, esq.

The committee appointed to collect subscriptions reported, that the sum of five hundred and twenty-seven dollars was already subscribed, to be paid annually, and two hundred and seventy dollars, in donations to the society; and that further subscriptions will be received.—*Gospel Adv.*

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## *Episcopal Acts.*

On Saturday the 23d of March last, the Right Rev. Bishop Griswold held a confirmation in the church at Dedham, Massachusetts, when twenty-three persons partook of that rite.

On the festival of St. Philip and St. James, the Apostles, Wednesday, May 1, the Right Rev. Bishop Hobart held an ordination in Trinity Church, in this city, and admitted Mr. Alonzo P. Potter, tutor in Union College, Schenectady, to the holy order of Deacons.

On Wednesday, May 8th, at the opening of the Convention of the Diocess of Pennsylvania, in St. Peter's Church, Philadelphia, the Rev. William Thompson, Deacon, Minister of Tripity Church, Pittsburgh, Pennsylvania, was admitted, by the Right Rev. Bishop White, to the holy order of Priests; and Mr. Richard U. Morgan to that of Deacons.

On Ascension-Day, May 16, the Right Rev. Bishop Hobart consecrated St. Luke's Church, in this city, to the service of Almighty God, the Right. Rev. Bishop Brownell, of Connecticut, being also present, and taking a part in the consecrating ceremonies.

On the following day, Friday, May 17th, Bishop Hobart held an ordination in St. John's Chapel, in this city, and admitted Mr. Manton Eastburn to the holy order of Deacons.

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*St. Luke's Church.*

The consecration of St. Luke's Church we esteem a peculiarly interesting event, inasmuch as we believe it is the first Episcopal church ever erected in this city without pecuniary aid from the funds of Trinity Church, and the prospect of like aid in its support. It would seem, indeed, strange that Episcopalians should be the only portion of our community who have neither magnanimity, liberality, or zeal enough to depend upon their own extensive resources for promoting the great cause of religion, and thus the honour of him who alone giveth wealth. But their feelings and habits on this subject had been so completely controlled by erroneous impressions of the almost inexhaustible means of Trinity Church, as to produce no very slight fears that, between the inability of that corporation, and the unwillingness of individual Episcopalians, there was danger of our church being removed from the high standing she had been wont to maintain in the community, and being disgraced even in the house of her friends. We hope, however, that our impression is not an erroneous one, that more correct sentiments begin now to be entertained on the subject of these much magnified funds. The assurances of those best acquainted with their situation, and the repeated declarations of the body intrusted with their management, must convince every unprejudiced, candid, and honourable mind, that at least for a very long time, provision for the support of the particular parish for which those funds are held in trust, is the utmost that can be effected by their proceeds. Cherishing, therefore, a grateful recollection of the extensive benefactions which flowed from them while they were equal to it, and as the effect of which many parishes are now enjoying comfortable support, let Episcopalians resolve that past favours shall not produce present or future remissness, that they will not be the only body of Christians who refuse to render their wealth conducive to the increase and prosperity of their church. Let such be their *resolution*, and, God be praised, they have the *means* of carrying it into most extensive effect. The children whom our excellent church has nourished and brought up, will give gladly and largely to the promotion of her interests. In this great metropolis, so disproportioned is the number of places of worship of all kinds, to the population, that it is believed there are at *least 50,000 persons of competent age who are excluded from* them for want of room. Why should not Episcopalians be foremost in an effort to supply this deficiency? If the advantages for religious instruction and spiritual improvement which their church possesses, and their individual ability be to decide the question, and the decision meet with hearts properly influenced by regard for public morals, for the interests of religion, and the prosperity of the church,—every favourable opportunity will be embraced for erecting her temples and altars, and increasing the means of waiting on their edifying and sanctifying services.

An example to this effect has been set by the vestry of St. Luke's. The corner-stone of their church was laid on the 4th day of last June;* and it was highly gratifying to those present at the interesting and impressive solemnities of its consecration, to perceive, as the result of the effort then commenced, a peculiarly neat and commodious edifice, evincing much taste both in design and execution, and yet strictly within the bounds of a proper regard to economy. The congregation, which has assembled for about 18 months, in hired apartments, we are happy to say is in a flourishing and increasing state, both temporally and spiritually; and there is every prospect that the Christian enterprise and liberality to which we are indebted for this addition to our churches, will receive from the Divine favour that best of rewards—its instrumentality in promoting, through successive ages, the glory of our God and Saviour, in advancing the interests of his holy church, and with them the real welfare of society, and in instructing and aiding his redeemed in the way that leads to the glorious inheritance which, through grace, may be their's.

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After the foregoing was in type, and our pages were made up, we removed an article to make room for the following

*Communication.*

On Ascension-Day, May 16th, 1822, St. Luke's Church, in Hudson-street, New-York, was consecrated to the service of Almighty God, agreeably to the rites of the Protestant Episcopal Church, by the Right Rev. John Henry Hobart, D.D. Bishop of the diocess, assisted by the Right Rev. Thomas C. Brownell, D.D. L.L. D. Bishop of Connecticut, and attended by most of the Episcopal Clergy of the city. Morning Prayer was read by the Rev. Henry J. Feltus, Rector of St. Stephen's Church, New-York; and an appropriate and impressive discourse delivered by the Right Rev. Bishop Hobart. The services were peculiarly solemn and interesting, and their effect on the large and respectable audience was much heightened by the excellent performance of the choir, composed of several of the male and female members of the congregation.

St. Luke's Church is a neat edifice, of brick,

* See our last volume, p. 221.

in a plain style of architecture, from a design by Clement C. Moore, Esq. the senior warden. Its dimensions are 48 feet in width, by 65 feet in length, with a tower in front 18 feet square, and 56 feet high, surmounted by a plain battlement—and contains on the ground floor 106 pews, and in the gallery, which at present extends only across the front, 16 pews, besides a commodious organ loft, and seats for the accommodation of the members of the choir. The building was erected by Messrs. John Heath and Richard Kidney, and is finished in a manner which reflects great credit on the architects. The whole expense of the building, and its appurtenances, including all the extra work, (with the exception of the trimming for the pulpit, reading desk and chancel, which was presented by the ladies of the congregation, the beautiful communion table and chancel chairs, and the splendid folio Bible, and books of Common Prayer, for the services of the desk, which were also the benefaction of generous individuals,) is about eight thousand five hundred dollars. For one thousand nine hundred dollars of this sum, including the collection on the day of consecration, the vestry are indebted to the liberality of a number of their Episcopal friends in the city; and five thousand dollars was procured on the bond of the corporation of Trinity Church, executed to the lender of the money without interest; for the payment of which, together with the unpaid balance of about sixteen hundred dollars, the members of the vestry are *individually responsible*.

The location of this church is in that part of the city known by the name of Greenwich Village, in which divine service, according to the order of the Protestant Episcopal Church, was celebrated for the first time by the Rev. George Upfold, M. D. then Rector of Trinity Church, Lansingburgh, and Grace Church, Waterford, on Friday evening, October 21st, 1820, who, upon the subsequent organization of the congregation early in the ensuing month, was invited to the rectorship thereof. The congregation, which at first consisted of less than thirty families, has now increased to nearly double that number; and hopes may be reasonably entertained of gradual accessions until every pew in the church shall be occupied.

The success which has attended this laudable enterprize exceeds the most sanguine expectations of its promoters, and is to be attributed, under the Divine blessing, to the spirited exertions of the individual gentlemen composing the vestry, who, animated with that determined zeal which, directed to the promotion of the glory of God and the great interests of the Christian Church, is inspired by a conviction of the certainty of ultimate success, have encountered every anticipated difficulty with firmness and resolution. One fact connected with the erection of this edifice is worthy of particular observation—when the contract was concluded with the architect, by which the vestry was bound to pay large sums of money at three stated periods, they were not possessed of a *single dollar as a corporation*; nor had they the most remote prospect of meeting their two first engagements, by any other means than their personal solicitations for pecuniary aid from their fellow Episcopalians in the city.

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☞ We owe perhaps an apology to a portion of our subscribers for the space which has been occupied in our Journal by the Journals of the State and General Conventions. The great importance of the documents contained in these Journals, and the final permanent settlement of the Theological Seminary within this Diocess, induced us to enlarge our abstracts to a degree beyond the bounds we shall hereafter prescribe to ourselves, unless indeed matters of importance should seem to require a different course. In order that these abstracts should not engross too many pages, we have printed them in a very small type, thus preserving the documents entire, and bringing them into a space extremely small compared with their length. It should however be recollected, that it is only a very limited portion of our readers who have an opportunity of seeing the printed Journals of the various Conventions; and to such the abstracts are of small consideration: whilst to persons who have not access to these Journals, they are highly important, and constitute an excellence in our Register which none other possesses.

The reply of Bishop Griswold to the strictures on his Pastoral Letter contained in our number for January, p. 21, will appear in the July number; the MS. not having reached us until the matter for the present number had been arranged.

*Errata.*—In the second number of the *Country Clergyman*, Christian Journal for March, page 69, line 6 from bottom, after "sacrament," insert 'of the Lord's supper.' And in the third number of the same paper, Christian Journal for May, page 135, line 35, for "place," read 'case.'

THE

# CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

No. 7.] JULY, 1822. [Vol. VI.

*For the Christian Journal.*

### *Conversations of a Minister with a Parishioner, on Baptismal Regeneration.*

#### Conversation IV.

*Minister.* This interview is at my request, and for the purpose of stating to you what I conceive to be the consequences of the opinion which you have adopted. I shall not follow the example set me on the other side, of affirming the consequences to be held by any who reject or do not avow them. You will remember my complaining, that our opponents put words into our mouths which we do not use, but utterly disavow. For instance, I have read sermons, written and printed, to disprove that baptism, administered to a Turk, or to a Jew, or to a hypocritical professor of Christianity, effects his regeneration; and the same I have read cited in various books as held by those who plead for baptismal regeneration: although I could never find proof of it having been expressed by any person. But while I shall avoid retaliation in this matter; and shall not charge, as if held, what I believe to be merely the legitimate consequences of opinion; I cannot but know, that they have their effects on the minds of many, who reason more conclusively than the disputants.

*Parishioner.* Your purpose is agreeable to the dictates of candour; and, I hope, will be persevered in.

*Minister.* The first consequence which I mention, is advantage given to the Roman Catholic cause. For, if so material a corruption of Christianity as our opinion is supposed to be, originated immediately after the age of the Apostles, and continued through the ages of the Martyrs; we have no reason to quote the primitive Fathers, in opposition to the pretended traditions of the Church of Rome.

*Parishioner.* Our Church considers sacred Scripture as the only rule of faith.

*Minister.* She does; but in interpreting Scripture, she takes in moral evidence, from whatever quarter it may come; and, to this effect, cites the Fathers in her articles, and often in her homilies. Before the Reformation, at that period, and for some time after, the Roman Catholic writers laid great stress on some works, which, by the diligence of learned men of the Protestant churches, are proved to be forgeries; and are given up as such, by the more ingenuous of the Roman Catholics themselves. Those learned Protestants might have spared their pains, if so little account is to be made of their labours. As the matter now stands between the Roman Catholics and us, besides denying tradition to be a rule of faith, we urge that even this fails them, if we require it from the beginning. We ought to surrender this advantage, if your opinion be correct. Another consequence, is the advantage yielded to the Arian and the Socinian theories.

*Parishioner.* We can disprove them by express texts of Scripture.

*Minister.* I think we can; but you are no stranger to the ingenuity which has been displayed in educing other senses from the texts. I would not supersede, but strengthen them, by testimonies of the acknowledgment of the Son and of the Holy Spirit, with properties of Deity. For that in so many churches, spread over so many parts of the world, a religion, of which a prominent object was the downfal of idolatry, should have become idolatrous, and that without noise, so soon after the decease of its first promulgers, is not reconcileable with what we know of human nature. Another consequence, is the lowering of our estimate

of the piety of those early times; however prodigious the army of their Martyrs, and however splendid the accounts which have come down to us of their beneficence.

*Parishioner.* They may have erred in this matter, without the forfeiture of their Christian character.

*Minister.* Permit me to remind you again, that our opinion is described, as in contrariety to whatever is spiritual in religion. It is said to be hostile to vital godliness; to be attached to merely formal profession and practice; and, under other terms, equally censorious. I do not see, how the like censure can consistently be withheld from several of the most distinguished Fathers of the first three centuries. To go a little below the age of Martyrs, we find the same opinion and in the same language in such men as Chrysostom and Austin. I especially wonder, how our opponents get over the case of the last mentioned father. Having introduced into the Church tenets, which, according to the Confession of Calvin, had not been taught by the Fathers before him, and seeing this point of the baptismal regeneration of infants to be in his way, but not venturing to set himself in opposition to the declared and universal sense of Christendom, he invented the distinction of attributing to their baptism all grace, except that of perseverance. And next, there is the censure which the opinion passes on all the churches of the Reformation.

*Parishioner.* I have not informed myself minutely on the subject of diversity among Protestants at that period, but can say confidently, that of the Protestant denominations around us, I converse with none of the members who hold your opinion, except of the church to which you and I belong.

*Minister.* That may be; and yet the confessions of the Reformation remain, and may be appealed to. It seems to me the detracting materially from the merits of that great event, if we so far impeach the piety of the principal agents in it, as to say, that they overlooked a material corruption introduced by Popery, and such as affects the vitals of religion. But I pass to consequences of a different kind; particularly, its consigning either to annihilation or to damnation, of all who are taken from life in infancy.

*Parishioner.* I pray your excuse from this opprobrium. I believe, that all infants are saved; those who die being first regenerated.

*Minister.* I do not doubt what you say of your belief; but ascribe it to your wishes, counteracting your theory. According to your notion of regeneration wrought on infants; whether it be on elect infants, as is said by some, or on all who die, as is said by you; I know of no passage of Scripture, which has even been offered in proof of such a change.

*Parishioner.* I repeat, that I believe they are all saved. The Church of England pronounces it only of the baptized; and is so far less charitable than I could have wished.

*Minister.* Because she rests it in regard to them, on the word of God; which would have been unauthorized in her, were it not conformable to her doctrine of baptismal regeneration. Other infants she leaves to his uncovenanted mercies: and he is not "a hard Master, who reaps where he has not sown, and gathers where he has not strawed." Whatever may be conceded by you, or by others, from your and their benevolence, I am mistaken, if the severer aspect of your theory has not a more legitimate operation on some minds. Many years ago, a pious and exemplary lady, the mother of young children, told me, that considering the temptations they would encounter in the world, she could reconcile herself to the loss of them, were she sure they would go to a place of blessedness. And I know a man, a high professor of religion, who, coming out of a grave-yard with another man, an attendant with him on a funeral, remarked, with no little appearance of sadness, that it would take a burden from his mind, could he be assured, that his infants, deposited in that yard, had died in the Lord. It would be an alleviation of the bitterness of this consequence, if the theory were not a discouragement of the pious education of children.

*Parishioner.* Why so? Although

it is contended that regeneration is the work of the Spirit of God, this does not dispense with the use of means.

*Minister.* I believe it to be the work of God, in the sense defined by our 10th article; which speaks of his grace "preventing," or going before, "that we may have a good will, and working with us, when we have a good will." This is a distinction, against which Calvin decides positively. And the spirit of what he taught concerning irresistible grace, is discernible in the creeds of many who do not profess to follow him. They say, that we naturally hate God, and goodness, and good men. Under this impression, I do not wonder, if they deem lightly of moral suasion and of ordinary means; and if they remit the work to the hoped for agency of the Holy Spirit, according to the aforesaid idea of his operation. Neither is it surprising, that the error of the rejection of infant baptism should be so extensive. This I mention as another consequence.

*Parishioner.* It ought to have been prevented, by a comparison of the law with the confessedly more beneficent Spirit of the Gospel; which, on the ground taken by that people, is less gracious than the other: children having been comprehended within the pale.

*Minister.* This is a weighty argument against them. But we find the promise to Abraham, of being a God to him and to his seed after him: of which promise circumcision was the seal, identifying the ordinance with the performance of the promise.—Therefore, if, under the Gospel, children are brought into the visible Church only, I see not why baptism may not be deferred, until the benefit may commence; and might be easily brought to believe, that Divine Wisdom had not made a ministerial application which signifies nothing at the time, and may not signify any thing in future. But I adverted to this point in our first conversation, and shall only add, concerning those whom I have known to join the deniers of infant baptism from other societies, that they had been previously taught to sever the sign from the immediate possession of the thing signified. We will go to another consequence—the case of a former infant, now at an age proper for the reception of the holy communion. Your theory has an important result in this particular.

*Parishioner.* I do not perceive a connexion between the two subjects.

*Minister.* There is an intimate connexion. On the ground taken by our Church such a person, sufficiently instructed, and there being no known hindrance in his life and conversation, and having submitted to the ordinance of confirmation, comes as a matter of right to the Sacrament of the Lord's Supper; and the minister repelling him would be disorderly. But on the ground taken by your informants, his regeneration or conversion should be previously inquired into and judged of. I have no doubt, that the system is relaxed in practice; so that a young man or a young woman, trained in the practice of religious duties, and manifesting the power of religion over the conscience and the affections, is admitted on the supposition of a conversion, of which the successive steps cannot be distinctly traced; and which, I think, may be called constructive. But in the mean time be aware, how much it submits to the private opinion, to the discretion, and to the impartiality of every pastor. Although decidedly Episcopalian, I am opposed to such power in Bishops, as cannot be regulated by ecclesiastical laws; but disapprove more the making of a sort of Pope of every pastor of a congregation; who, if so disposed, may make as bad a use of his power, as was ever made of the Roman Catholic sacrament of confession. We know that on our plan, a formalist, or even a hypocrite may obtrude on the communion; but we think, that the proper check to this is pastoral instruction; and not the vesting of the pastor with a power, which may be either abused by him, or evaded by a crafty member of his flock. The list of the evils of your theory does not stop here, but places conversion too much in the agitation of the animal frame, and the unequal excitement of its sensibilities.

*Parishioner.* I am not one of those who place the Christian character in operations of that sort.

*Minister.* I believe you are not; but I have known many, who, like you, would plead for the fruits of the spirit in the heart and in the life; yet find it difficult to believe, that there is a distribution of the Christian character, in any who have occasionally returns of the sensibilities referred to. There have come under my observation, instances of those who have lived and died in sin, not without such returns, I have known them excited, by excess in the use of ardent spirits. These extremes out of the question, they have been seen by me in alliance with exterior morals and a visible profession, dishonoured by unsocial and even by malignant tempers; while the root of the matter has been thought to be not wanting, by persons of a higher grade of character; all owing to a leaning towards similarity in the complexion of devotion. The extravagancies referred to, are not the only errors considered by me as in alliance with the rejection of baptismal regeneration. There is a closer connexion of it with the Calvinistic system.

*Parishioner.* You are aware, that Calvinism is the favourite view of Christianity with many excellent and able persons; and that they affirm it to be the doctrine of our Church.

*Minister.* I acknowledge the worth and the talents of many of its professors; but as to its being the doctrine of our Church, its intrusion into our pale is conspicuous in various ways; and, among them, in its having been the cause of the decrease of the estimation of the scriptural and primitive view of the ordinance of baptism. The two doctrines may be compared to the struggling of Zarah and Phares in the womb of Tamar. In some minds, the younger has taken the place of the elder; which, however, it is to be hoped, will always claim its birth-right. After that St. Austin had laid what subsequently proved the foundation of Calvinism; and although his system was much cultivated by some orders of Monks; the two theories, however discordant, were professed together. Perhaps it would have so continued to the present time, had there not been perceived the inconsistency between the doctrine of baptismal regeneration, and that of the final perseverance of the saints. In my conscience, I think, that there is no foundation in Scripture for the latter, and for the points connected with it: and this is with me an additional argument, for sustaining what has been delivered to us under the former head, from the earliest ages of the Church, through the channel of the Church of England. But it is time to draw towards a conclusion: which shall be preceded by the consequence, that you have fallen into something like the error which you attributed to me in the beginning—the "Opus operatum." I told you, that I had not a clear idea of a physical quality stamped on the soul; which we consider as an immaterial substance; and not capable of a quality, which would seem from the name to belong to matter. You approximate to this, when you conceive of a moral change wrought on dying infants. In regard to the state they are to be taken from, and that to which they are to be transferred, they have neither intelligence nor volition; and, therefore, I do not perceive how the change can take place. I know not, whether the same notion may not have produced what I have been credibly informed of in some, who have hoped of deceased friends after their having led ill lives, that they may have been regenerated in the extremity of disease, and when there were no remains of reason or of consciousness. These are human imaginations, for which I have not heard of any pretence from Scripture.

*Parishioner.* As you intimate a speedy conclusion, I must first express to you the impression which has been on my mind all along, that your opinion is hostile to the scriptural doctrine of original sin.

*Minister.* I protest against being so understood. Its contrariety to the imputation of the sin of Adam, so as to lay all mankind under the sentence of damnation on that account, I confess. But the diseases, the weaknesses, and the wants of the body, and the other accompaniments of its destination to death, have produced a deterioration of

soul. We retain the original properties of our material and of our immaterial substance; which are virtuous or vicious, according to the direction given to them, and according to the degrees of their excitements. The proper direction and measure, can only be under the operation of Divine Grace. To begin with two of the appetites—hunger and thirst: they have in them nothing of moral evil; but without due government, produce an immensity of it. Anger is an innocent and useful property—for St. Paul has said, "be ye angry and sin not"—but in its misdirection and excess, exceedingly sinful. Desire is the same property of our being, whether it be of those pleasures which are at God's right hand for ever, or grovel on the world, in pursuit of its unsatisfying enjoyments. And aversion is the same property, when it causes us to turn away with disgust either from the contemplation of the adorable perfections of the Creator, or from what is poured out in blasphemy against them. Love and hatred, joy and sorrow, and every other affection, might be a subject of the same remark. Under the direction of Divine Grace, they are "a renewing after the image of him who created us;" and independently on that control, they take such a direction as likens us to beasts of prey, and, perhaps, to spirits of darkness.

It is time to finish. I think that all the necessary topics have passed under review. There has been no endeavour to draw from you either conviction of the truth of my doctrine, or rejection of it; because, in each case, it should be the result of mature consideration. That you have misunderstood it in some particulars, you have voluntarily declared; which gives me hopes as to the issue.

*Parishioner.* You are right, Sir, as to my more favourable estimate of your opinion, than when we begun; and I act on the maxim which you have suggested, of consideration requiring time. In whatever it may end, I shall retain a sense of your kind endeavours to instruct me; and with this I take my leave.

W. W.

*Abstract of the Proceedings of the Thirty-fourth Annual Convention of the Diocese of South-Carolina, held in St. Michael's Church, Charleston, from the 13th to the 16th of February, inclusive,* 1822.

The Convention was composed of the Right Rev. Bishop Bowen, 11 Presbyters, 6 Deacons, and 39 Lay Delegates, representing 21 parishes.

It was opened with Morning Prayer, conducted by the Rev. Maurice H. Lance, Rector of Prince George's, Winyaw; a sermon by the Rev. Allston Gibbes, Assistant Minister of St. Philip's Church, Charleston; and the administration of the holy communion by the Bishop, assisted by the Rev. Milward Pogson, Rector of St. James's, Goose Creek.

The Rev. Frederick Dalcho, M. D. was elected Secretary and Treasurer.

A letter was read from the vestry and wardens of St. Mark's Church, Manchester, Sumter district, stating the organization of their church, in conformity with the constitution and canons of the Protestant Episcopal Church, requesting to be recognized by the Bishop, and received by the Convention into union with their body.

Whereupon it was, on motion, *resolved*, that the church of St. Mark's, Manchester, be received into this Convention.

On motion of the Rev. Mr. Hanckell, the thanks of the Convention were presented to the Rev. Mr. Gibbes, for his excellent and appropriate discourse, delivered before them this day.

Conformably to the 45th canon of the General Convention, "providing for an accurate view of the state of the Church," the Right Rev. Bishop Bowen delivered the following address:—

*My Brethren of the Clergy, and of the Laity,*

It has afforded great solace to the affliction, under which it has pleased God that I should labour, during so large a portion of the year which has elapsed, since we last met each other here, that I have, in no period of it, been rendered entirely unable to discharge the duties appertaining to the relation in which I am required at present to address you. Indeed, the Divine Goodness, which, in all periods of the infirmity with which I have been visited, still enabled me to attend to almost every demand of diocesan duty which occurred, claims my utmost gratitude.

Under circumstances which imperiously required it, I was absent during part of the summer from the diocess. A journey, however, in the prosecution of the main object of such absence, through the north-western extremity of the state, was made to me the happy occasion of fulfilling a duty, to which engagements of a stronger claim and more immediate urgency, had before put it out of my power to attend. I mean that of visiting congregations, which, by the means of the Society for the Advancement of Christianity in South-Carolina, had been formed in the districts of Pendleton and Greenville. I found there the Society's Missionary, the Rev. Mr. Dickinson, who by appointment of each of the congregations, has become the minister of both, faithfully performing the laborious duties of his station. At Pendleton, measures have been taken towards the erection of a church; a Sunday school has been instituted, and there is reason to hope,

that the seed sown in a seemingly unfriendly soil, will spring up and flourish to the divine glory, through that sound and wholesome edification of the people, which will manifest its influence in an ameliorated moral aspect of society.

Besides these places, I have visited officially, Trinity Church, Columbia; Claremont Church, Statesburg; St. Mark's, Clarendon; and St. Stephen's, Pineville. At these churches, with the exception of that at Claremont, I administered confirmation. This rite was administered also at Pendleton. In St. Mark's parish, Clarendon, the new building, provided by the liberality of a few individuals, in lieu of the parish church, which was destroyed in the Revolutionary War, and near its site, was consecrated to the worship of Almighty God, according to the form and usage of our Church; and the Rev. J. W. Chanler, under whose faithful and useful ministry, partly as a missionary of the society, the parish, within the last year and a half, had become reinstated in the enjoyment of divine worship, was admitted by me to the holy order of Priests; the Rev. Mr. Delevaux, of St. Matthew's parish, and the Rev. Mr. Folker, of Columbia, being present and assisting me in both solemnities. It is highly grateful to me, to have it in my power to state also, that exertions made by the Rev. Mr. Chanler, to form a congregation in the village of Manchester, distant about 14 miles from his parish church, have been so far successful, as that vestrymen and wardens have been elected at a meeting held for the purpose, who have regularly invited Mr. Chanler to hold service, as their minister, under suitable temporary arrangements. It is hoped that a place of worship, proper to the congregation thus formed, will not long be wanting.

No other ordination has been held in this diocess within the year.

Mr. Thomas H. Taylor, who was reported last year as a candidate for orders, was, in November last, ordained a Deacon, in Philadelphia, by virtue of letters dimissory from this diocess.

Five persons have been received as candidates for holy orders, viz. Paul Trapier Keith, Francis Huger Rutledge, Mellish J. Motte, William P. Coffin, and Benjamin Huger Flemming. These, together with some reported at prior Conventions, make the whole number of candidates at present belonging to the diocess to be seven.

Since the last Convention, the church at Claremont has unhappily become destitute of a minister; the Rev. Mr. Adams, who had so satisfactorily served it, having resigned the charge, and returned to the diocess of New-York. Since the month of July last, divine service has been performed in that church by a candidate for orders, regularly licensed by me, to officiate for a season as a lay reader. It has been painful to me, in an extreme degree, to be called, since our last meeting, to record the removal from this diocess of the Rev. Mr. John B. Campbell. I have mourned with the church, which he had served, with much ability and faithfulness, the afflicting change of their condition; and am earnestly desirous of assisting, to some happy issue, exertions hitherto made by them, without success, to supply themselves with the offices of a stated ministry. The only other church which has become vacant in the course of the year, is that of St. Mark's, Williamsburgh: the Rev. Mr. Chanler, who had served that, in conjunction with St. Mark's, Clarendon, having found himself unable to continue his services to congregations so widely separated.

The Rev. Mr. Anthon, whose services were discontinued at St. Bartholomew's in May last, has been followed in the same field of labour by the Rev. Mr. Andrews, of Connecticut.

Under a resolution of the board of trustees of the Society for the Advancement of Christianity in South-Carolina, placing sundry sums at my discretionary disposal for missionary purposes, the Rev. Mr. Mitchell, a Deacon of this diocess, was appointed by me, in the spring of the last year, to officiate for a few weeks in the vacant churches of St. James's parish, Santee. This has resulted in Mr. Mitchell's being invited by the vestry of that parish to become its minister. Under the same provision of the trustees of the same excellent society, the Rev. Mr. Vanpelt, of Pennsylvania, was, in November last, appointed to a very short mission in St. Luke's parish and places adjacent. This mission has given place to an appointment of Mr. Vanpelt, by the vestry of St. Luke's, to officiate there until the summer. It is desirable that some more permanent engagements should be entered into between himself and the members of our Church in that part of the diocess. The Rev. Mr. Taylor, mentioned above, as recently admitted to Deacons' orders, having been appointed, in conformity with the 13th canon of the General Convention, to officiate at the chapel near North Santee Ferry, has been engaged by the proprietors of that chapel to serve them until the first Sunday in June.

The receiving of the new congregation of Manchester into the Convention, by their delegates, reminds me again to suggest for your consideration, the importance of instituting some regular uniform mode of receiving churches newly organized into our diocesan association. At the opening of the Convention of the last year, three congregations, as recently formed, claimed to be received by their delegates as members of this body. It was apprehended that one of them at least had an existence of a very frail and uncertain nature, and the apprehension then entertained has been justified by the subsequent dissolution of the little manufacturing community of the South-Carolina Armory, of which it was composed, and the discontinuance of all public religious service there, since the month of June last. And yet, a delegation from this church, last year so called, being admitted to an equal participation with that of every other church in all the business of the Convention, might have decided by its vote questions, in the estimation of some at least who had engaged in their discussion, deeply interesting to the Church.

I would take occasion also, at present, to suggest for your consideration, whether it be not expedient to institute some rule, by which provision may be had, against receiving as members of this body, persons, not in any sense members of the particular congregations or corporations which they are appointed to represent. I am the less reluctant to make this suggestion, and am persuaded there will be less reluctance on your part, to act upon the subject to which it relates at present, in conse-

quence of there being now no members of the Convention coming under the case in contemplation, who are not so eminently beyond the reach of question, as to their fitness to be so, that it is impossible it should be supposed to be founded in objection to any individual instances of the species of representation referred to. Indeed, I am not aware of any instance, in which the practice alluded to has hitherto been productive of evil, or led to the use of the privileges of membership of this Convention, in any degree injurious or offensive. Yet the error is so important of demanding the sense of any congregation at a distance, at the mouth of persons, not only totally unconnected with them, and unacquainted with their sentiments and character, but even, perhaps, already, under the influence of some local bias of association or vicinity, that it will perhaps appear to you proper to put it wholly away, while no circumstances exist, which can possibly involve any personal sensibilities, and before the evil, which it is calculated to produce, shall urgently require, whether personal feelings are affected by the measure or not, the institution of some effectual preventive of its increasing prevalence.

A special meeting of the General Convention having been held within the year, it may be proper to advert to the object of that meeting. By the last will and testament of the late Jacob Sherred, Esq. of New-York, it appeared that he had, in the fulness of his love for the Church, of which, until an advanced period of life, he had been a pious and exemplary member, bequeathed to it a large residuary estate, for the purposes of education for its ministry. A question of right having been raised on the seemingly dubious terms of the clause of the will, containing this bequest, between the general seminary placed by the General Convention at New-Haven, and the diocesan seminary of New-York, it appeared, to a majority of those to whom, according to the Canons, the power of calling special meetings of the General Convention is committed, expedient that a meeting should be called, for the purpose of adopting some measures which might tend to the harmonious adjustment of conflicting claims; and put away, as speedily as possible, the obstacle which their existence had created, in the way of the sufficiently active progress of the design of either of the institutions, to its completion. The result has been most happy and honourable for the Church. The Bishop and the delegation of the Church in New-York, both clerical and lay, met the question of the right of that diocess to the exclusive enjoyment of Mr. Sherred's bounty, with a spirit of kindness and conciliation which soon brought it to issue in a compromise, by which, on condition of the removal of the General Seminary from New-Haven to New-York, the property bequeathed becomes appropriated wholly to *its* objects; and the State Seminary of New-York, becoming merged in it, the funds of that institution, with all their promise of abundance, are thrown into the treasury of the General Convention's seminary. This happy arrangement being made, the General Seminary will immediately go into operation in the city of New-York, and a branch of it be settled at Geneva, in the same state, with well qualified professors devoted to the objects of their appointment, under circumstances admitting of a very inadequate compensation of their labours, but with a zeal which, for the present, at least, throws this into the scale of minor considerations. The friends of the Church, solicitous for her honour, must rejoice in the auspicious aspect which the great interest of education for its ministry has now assumed: and no member of it will be indifferent to the claim which is preferred for his assistance in carrying the object into complete effect. The means already possessed, you must be aware, are but the foundation (the whole fund of the seminary not amounting as yet to as much as was given by one individual towards the endowment of the Independents' theological seminary at Andover) on which a superstructure remains to be reared, by means of contributions from the members of our Church in every part of the Union. It is true, that the calls on their beneficence are numerous and frequent; but are they all of a character which gives them a reasonable claim to the compliance which they in general so indiscriminately meet with?

My Brethren, this interrogatory is suggested by that seemingly inconsiderate habit of giving, which, too little attentive to the nature of claims preferred, gives alike to all, and thus, too little, to that, which on consideration might be felt, most consistently, to demand our concern. Let me earnestly entreat, that I may not be thought to imagine myself possessed of any authority here, to dictate or direct the disposal of your religious munificence. Let me, however, be permitted to speak at the same time, the deep sense I entertain of the duty which appertains to me in this place, to suggest and advise, whatever may seem to me needful for the welfare and honour of the Church, whose interests are made, by the peculiar nature of my ministry, my most anxious care. It is under this impression of duty that, in the spirit of affection and respect, I would beseech my Brethren to lay seriously to heart the necessities *of their own Church*; and, by a seasonable discrimination and reserve in favour of them, endeavour to place this Church on a footing of some comparative advantage with others, rendered by the constant liberality and persevering zeal of *their* members, eminently prosperous. It is the glory of the Lord, in the diffusion of sound Christianity, with all its salutary influences upon the spiritual, moral, and even temporal state and character of men, that we are mainly to consult, in our munificence, with respect to religious purposes and institutions; and it surely is incumbent on us to exercise it, under the control of some well digested persuasion of our own minds, as to what is useful, good, and true.

Permit me to avail myself of this opportunity of addressing myself generally to those to whom, in the diocesan capacity, I stand related, to recommend to their adoption, some means of having religious intelligence, and other matter proper to a religious periodical publication, conveyed to them in some work of this description, proceeding on the principles of their own persuasion, and conformable to their own religious views and feelings. There is always much, relating to the interests and operations of our own communion, which we cannot expect to find, except in works of this sort, conducted under the hands of members of our own household of faith. That some such publication locally adapted should be set on foot in this city is much to be desired. In the hope

that such a task, justly, in its right execution, considered an arduous one, will ere long be undertaken, I feel it to be consistent with my duty to mention, as, in the mean time, worthy of your encouragement and use, the Gospel Advocate, edited in a spirit of evangelical piety, and with great ability, at Boston, and the Christian Journal, edited at New-York. This last must become more and more interesting and useful, in consequence of its being published amidst the faculty and students of our seminary.

My Brethren, in bringing this address to a close, I cannot but ask you to join me in the indulgence of grateful emotion towards him "who is Head over all things to his Church," in that, notwithstanding some discouragement from circumstances too obvious to require to be mentioned, the condition of the Protestant Episcopal Church in this portion of it, is evidently, on the whole, still progressively improving. Although, as has been reported to you, some important stations of our ministry are at present unoccupied, and although we are in want of ministers for some scenes of missionary service, which the Society for the Advancement of Christianity is desirous to provide with it, yet the number of places now statedly supplied by us with the offices and ordinances of the Lord's house, in this state, is greater than at any period since it was originally settled by Christian people. It is a circumstance, too, well calculated to affect me as an elder brother, with emotions not easily expressed, that while in most instances our churches are supplied with ministers statedly serving them, there is no instance, within my knowledge, in which the duties of their ministry are not performed with faithfulness. I see, indeed, my Brethren of the Clergy, who I trust are by this time well enough secured by their acquaintance with me, against any suspicion of my using either to them, or concerning them, any words of flattery, occupied in many instances, amidst much danger, inseparable, in some seasons, from the peculiar character of our climate; I see them in these circumstances, as well as often amidst much privation as to the comforts and accommodations of life, with cheerful patience and assiduity, endeavouring to fulfil their sacred obligations; anxious, mainly, that their people should "*take no hurt or hindrance by reason of their negligence.*" Can I, then, forbear affectionately to urge upon my Brethren of the Laity, the claim which their ministers so reasonably, nay, which they religiously have (for it is in the Lord's word that it is founded) to be encouraged and strengthened in their work, by the confidence and kindness of those to whom they minister, their acquiescence in their pastoral counsel, and that due provision for the comfortable subsistence of themselves and their families, without which their ease, temporally considered, is, almost of all men's, the most miserable.

I will detain you from the business of the Convention no longer than until I have again expressed to my Brethren of the Clergy, my earnest desire, that, wherever it is not found, as the result of much endeavour, utterly impracticable, Sunday Schools should be instituted by them, having for their object chiefly, the *Christian instruction* of the poor, and the *lowly in condition*, (whatever be their colour) *and their children.* Schools of this description, under the conduct of able pious superintendents, assisted by many young members of the congregations, continue to flourish at St. Philip's, St. Paul's, and St. Michael's Churches, in this city. That at Columbia is in a condition which reflects great honour on the present rector of the Church there, as well as on his predecessor, who instituted it, and the pious and benevolent members of the congregation who have so zealously co-operated with them both. The rector of St. John's, Berkeley, cheerfully perseveres in the course of catechetical instruction on Sundays, of which report was made to you at the two last Conventions. Efforts, I am aware, have been made in other places, and are still progressive, of which I am not, at present, in possession of the particulars.

May the blessing of God rest upon your proceedings, making his glory in the honour and prosperity of his Church, both spiritually and temporally, the only actuating principle of them, bringing them to a close in that love, which is the "very bond of peace, and of all virtues, and without which all our doings are nothing worth.

NATHANIEL BOWEN.

The following preamble and resolutions were adopted:—

"The Convention, as representatives of the Church in South-Carolina, do render to their Bishop, their grateful and affectionate thanks for his address delivered at this time, and for his continued, unremitted, and expensive endeavours to extend the principles of the Gospel and to revive the zeal of its professors.

*Resolved*, that the clergy of the several churches in the diocess, do read the Bishop's address to their congregations, for general information.

*Resolved*, that so much of the Bishop's address as relates to the theological seminary be referred to a committee of three.

*Resolved*, that so much of the Bishop's address as relates to the admission of churches into the Convention, be referred to a committee of three.

*Resolved*, that so much of the Bishop's address as relates to the publication of a theological paper, to be edited under the auspices of the Church, be referred to a committee of three.

The following gentlemen were appointed Delegates to the General Convention:—

The Rev. Christopher E. Gadsden, D. D. the Rev. Christian Hanckell, the Rev. John Jacob Tschudy, the Rev. Maurice H. Lance, Colonel Lewis Morris, William Heyward, Robert J. Turnbull, the Honourable Benjamin Huger.

The following gentlemen were appointed the Standing Committee:—

The Rev. Christopher E. Gadsden, D. D. the Rev. Paul T. Gervais, the Rev. Frederick Daleho, M. D. the Rev. Allston Gibbes, the Rev. Christian Hanckell, David Alexander, Joseph Johnson, M. D. Keating Simons, John Dawson, Major Samuel Wragg.

The following report of the Protestant Episcopal Society was read:—

"The board of trustees of the "*Protestant Episcopal Society for the Advancement of Christianity in South-Carolina,*" respectfully lay before the Convention of the Protestant Episcopal Church, a general statement of the receipts and expenditures of the *Bishop's permanent fund*, since February 5, 1821, of which the following is a summary:—

There was a balance in hand, as reported to the last Convention, of $11 73; collected since last report from members of St. Philip's congregation, $110; received of St. John's Church, Colleton, as an annual subscription, $50; interest received since February 5, 1821, $281 75; cash due to the Bishop's common fund for stock bought, $426 83; in all $880 31. Laid out in stock $669; paid to the Bishop's common fund, three-fourths of the interest received per resolution of the Convention, Feb. 20, 1818, $211 31; in all $880 31.

"The board of trustees further report, that collections in aid of the Bishop's common fund have been made in St. Philip's, St. Michael's, St. Paul's, and in Grace Church, Sullivan's Island, amounting to $389 30; subscriptions received from St. John's, Berkley, amounting to $80 00; and three-fourths of the interest received from the Bishop's permanent fund, 211 31; received for the Bishop's common fund $680 61. Amount of the permanent fund $8212 17.

The book containing the account of the trustees for the foregoing funds is laid upon the Secretary's table, for the inspection of the members of the Convention.

Charleston, Feb. 4, 1822.

(Signed) In behalf of the Board,
NATHANIEL BOWEN;
*President of the Society for the Advancement of Christianity in So. Carolina.*"

N. B. Since the above account was closed, there has been received for the Bishop's common fund, $250 from St. Philip's Church; and a donation of $150 from the Hon. Benjamin Huger, to the permanent fund.

The Secretary made the following report: The Secretary of the Convention respectfully reports, That in conformity with a resolution of the 17th February last, he addressed a Circular Letter to the Vestries of the several Churches and Parishes in the Diocess, requesting their attention to the resolution, relating to the Bishop's fund, therein enclosed. Answers have been received from the Church on Edisto Island; St. John's, Berkley; St. James's, Goose Creek; St. John's, Colleton; and St. Philip's Church in this city.

The Church on Edisto Island have directed their Treasurer to pay $50 per annum "as long as the Church may find it convenient to do so." The particular fund for which the appropriation is made, is not specified.

From St. John's, Berkley, no written communication has been received; but the Rev. Mr. Tschudy has paid $80, in aid of the Bishop's common fund, being the first of five annual subscriptions, of some zealous members of his Church.

The Chairman of the Vestry of St. James's, Goose Creek, states in his answer, that "their Church is in the lowest stage of poverty and depression; that their rector officiates without compensation; and that it is hopeless to resort to any of the modes of contribution proposed," in aid of the Bishop's fund.

St. John's Church, Colleton, have resolved, "that $50 be annually paid out of the funds of that Church, towards the increase of the Bishop's permanent fund." They have likewise requested the minister of their parish to preach a sermon annually, in aid of the Bishop's common fund.

No written answer has been received from St. Philip's Church, but their Treasurer has paid 250 dollars, being an appropriation to the Bishop's common fund.

The Secretary likewise reports, that a circular letter was sent to the Clergy in the Diocess, having parochial cures, requesting them to preach sermons in aid of the Bishop's common fund, pursuant to resolutions of the Convention, passed Feb. 20, 1818, and Feb. 17, 1821.

Sermons have accordingly been preached, and collections made, in St. Philip's, St. Michael's, and St. Paul's Churches, in this city, and Grace Church, Sullivan's Island. St. John's Berkley, as before stated, have substituted an annual subscription in lieu of a sermon and collection.

The letters received by the Secretary, accompany this report.

Feb. 13, 1822.

The foregoing reports were referred to a committee, whose report on the subject, being amended, was adopted as follows:—

That after due consideration, and much reflection, the committee are sorry to acknowledge their inability to devise any further, or more efficient, means of promoting the success of either the Bishop's permanent or common funds, than those recommended by a committee of the last Convention, and unanimously agreed to by that Convention. Although the measures then proposed, and adopted, may not have entirely answered the hopes and expectations of those who suggested them, the committee are happy to observe, that they have not been altogether unavailing. Whilst a small but gradual increase of the permanent fund has taken place, during the year, the contributions to the common fund have advanced nearly, it would seem, to 1000 dollars. And could the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," feel themselves authorized, and be induced to contribute five or six hundred dollars to this last fund, we should probably attain, in part, the very desirable object embraced in one of the resolutions of the last Convention, and be enabled to appropriate the whole of the interest of the permanent fund, exclusively to the augmentation of the capital of that fund.

In this hope, and under this, if not perfectly satisfactory, yet consolatory view of the state of the Bishop's fund, the committee beg leave to direct the attention of the Convention to the Report of the Committee of the last Convention, on the same subject, and to recommend, that the present Convention adopt the resolutions then proposed, and agreed to; viz.

1. *Resolved*, that, (it being of essential importance to obtain *distinctly* the opinion of the several Episcopal Churches throughout the diocess, and ascertain their disposition to contribute, in one way or other, both to the present and permanent support of the Bishop's fund,) the standing committee do, at an early period, address the vestry of each church, earnestly requesting of them, to obtain and communicate the sense and disposition of their several congregations on the subject, and proposing to them to contribute—by a per centage on the state tax of each individual—by a per centage on the income of each respective church—by a moderate tax on each pew—by a small, but specific, sum to be paid by each individual—by any other preferable mode; towards the support of the Bishop's fund.

2. *Resolved*, that the Convention renew, and specially recommend, the resolutions heretofore adopted by their predecessors; requiring that once in each and every year, at some suitable and convenient time, and favourable occasion, a sermon be preached in every church in this diocess, in aid of the support of a Bishop, until the Bishop's fund shall be adequate thereto: and that the sums collected be transmitted to the treasurer of the Protestant Episcopal Society, and be applicable to the immediate support of a Bishop.

3. *Resolved*, that in the opinion of this Convention, it is highly just, proper, becoming and desirable, that St. Michael's Church should be aided and relieved from the unequal burden, to which they have been subjected, of almost exclusively supporting, and enabling the Bishop to bestow his pastoral attention to the different congregations of his diocess.

4. *Resolved*, further, therefore, as nothing under God is likely to tend more to the advancement and success of the church, than that the head of it should be authorized and enabled to devote, at least a portion of his time, to its general concerns and interest, and to foster, encourage and excite, by frequent and alternate visits, the several congregations of this diocess; that it be the duty of the standing committee to make application to, and respectfully but urgently request, on the part of this Convention, the assistance of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, (whose funds flow in a greater or less degree from the whole body of the members of the church,) in promoting this desirable and all important object.

5. *Resolved*, that this Convention duly appreciate, and highly approve, the liberal and truly Christian example afforded by the vestry and wardens of Grace Church, Sullivan's Island, and they sincerely hope that such an example will produce the most beneficial effects.

6. *Resolved*, whenever, from any other source or sources, a sum not exceeding 1500 dollars, can be otherwise raised to meet the additional expenses of the current year, occasioned to any particular church, by the circumstance of the rector thereof being the Bishop, that the whole of the principal and interest of any sums heretofore, or which may hereafter be, subscribed towards the Bishop's fund, be exclusively appropriated to the increase of the permanent fund.

The parochial reports of the clergy, handed to the Bishop, read in Convention, and entered on the journal, agreeably to the canons, furnish the following aggregate:—

Baptisms (adults 33, children 157, not specified 81) 271—Marriages 82—Communicants 1513—Burials 162. Of those baptized, 27 adults and 10 children, and of the communicants 367, are specified as coloured.

The report of the Rev. John J. Tschudy, rector of St. John's, Berkley, closes with the following notice:—

In reporting once more on the instruction of the people of colour, I cannot forbear stating a fact, which to every unprejudiced mind must tend to recommend this labour of love. Among those whom I have instructed, and afterwards baptized, are two men, who from their frequent intoxication—nay, habitual drunkenness—had *become almost useless* to their owners, but who, since they have joined the church, have completely reformed, and are valuable to their masters. One has been a communicant upwards of three years, and within that period has never been known to be intoxicated once, though intrusted with a responsible office on the plantation, where he could not fail to be observed, yet where opportunities for indulgence would not be wanting; he therefore has given sufficient proof of his reformation. The other became a member of the church through baptism last May; and although he has not undergone the same length of trial, yet he lately gave a strong manifestation of the sincerity of his profession, by manfully resisting an inveterate habit, when opportunity threw temptation in his way; he has likewise regained the good will and approbation of his master. I have selected these instances in particular, as affording good evidence of the efficacy of religious instruction to this description of people; habitual drunkenness being of all vices the most difficult to be cured.

The 10th article of the constitution of the Church in this diocess was amended so as to read as follows:—

Wilful error in religion, or deviation from the rubric of the church; charges of viciousness of life, and disorderly behaviour, may be exhibited against a clergyman to the State Convention; and on clear and sufficient proof thereof, by *viva voce* evidence, on oath duly administered in the Convention, or by a commission to take such, duly executed, such clergyman shall be pronounced guilty, or not guilty, as the Convention shall determine; and the Bishop shall proceed to admonish, censure, suspend, or degrade such clergyman, as, in his judgment, the nature of the case, or the usages, or interests, of the church may require. And he shall, in the name of the Convention, inform the vestry or congregation of the church in which such minister is officiating at the time, of such censure, suspension, or degradation.

The Rev. Mr. Gibbes, from the committee to whom was referred the consideration of that part of the president's address, which relates to the establishment of a periodical religious paper, under the auspices of the Protestant Episcopal Church in this state, made the following report:—

That they do not deem it practicable or expedient, at the present time, to effect the object recommended; and that it appears to them the chief purposes of utility, designed to be answered by the establishment of such a paper as is proposed, may be obtained through the medium of journals of a similar character, already published, in different parts of the United States; and they therefore respectfully offer the following resolution:—

Resolved, that it be recommended to the members of this Convention, and of the Episcopal Church in this state, to extend their patronage and support to the *Gospel Advocate*, published monthly in Boston, and the *Christian Journal*, published monthly in New-York, at the rate of two dollars each per annum, and to make those Journals the vehicle of any communications they may deem it advisable to make, relative to the concerns of the Episcopal Church in this state, or the United States, or the interests of religion in general.

The above report was accepted.

The Hon. Mr. Huger, from the committee to whom was referred so much of the Bishop's address, as relates to the Theological Seminary, made the following report:

That they cordially unite with the Bishop in grateful and respectful remembrance of the late Mr. Sherred of New-York, whose munificent bequest has indelibly inscribed his name on our Theological Seminary, and erected for himself an imperishable monument in the hearts of all the members of our church. The amount of this bequest cannot at present be accurately ascertained, but at its highest estimate, with the addition of the collections hitherto made, it would not produce a sum equal to one-third of the endowment necessary for such an institution as is contemplated by the church, an institution adequate to her necessities, and equally respectable with the institutions of a similar nature, founded by other denominations of Christians in our country. Your committee, therefore, feel the force of the intimation from the Bishop, that if something has been done, much remains to be done. If a good foundation has been laid, the superstructure is yet to be reared. The beginning is auspicious, but the work is yet to be forwarded, and brought to a condition of stability. It may be added, that the pious and benevolent design of those who have contributed, will be in a great measure frustrated, unless they are seconded by large donations from the wealthy, or by an united effort of all the friends of the cause. In the latter case, though each contribution may be small, the aggregate will be considerable.

Your committee, in common with the Bishop, have a heartfelt satisfaction in the recollection, that the business which occasioned the late special meeting of the General Convention was so happily adjusted, and they hail this result, as it promises prosperity to the Seminary, and must remove all reasonable doubts, (if indeed any could have been entertained) of its ultimate success, but chiefly as an evidence of that conciliatory spirit, which they trust will ever distinguish our Church, both in the intercourse of her members with each other, and in their conduct towards those of their Christian brethren, with whom they differ on some points of faith and worship.

On recurring to the journals, both of the General and the Diocesan Conventions, the committee find that the proposal for the establishment of a General Theological Seminary originated in this Convention; that they recommended it to the attention of the respective dioceses in their individual capacity; and also, on repeated occasions, to the supreme council of the Church: that since the year 1814, every succeeding Convention has expressed an unanimous sentiment in favour of this measure; and that at the last Convention, the subject being impressively suggested by the address of the Bishop, they passed, among other resolutions, a declaration, as representatives of the diocess, that they would contribute their full proportion towards the endowment of the said Seminary. Your committee, therefore, cannot doubt, that the present Convention will feel an increased zeal in favour of this long cherished purpose, in consequence of the encouragement derived from recent events; and they trust, that as this is the first Diocesan Convention which has occurred since the meeting of the special General Convention, our example may be such as to produce a salutary excitement in other dioceses. They trust, moreover, that the members of our Church throughout this diocess, will not be insensible to the example of their brethren at the north, and in North-Carolina, and in turn become an example to others of more than accustomed zeal and liberality.

Your committee deem it not irrelevant to express a hope, that the seasonable remarks of the Bishop on the obligation, and the peculiar necessity at this time, (when so many and various objects of beneficence are proposed,) of a discriminating charity, will lead to the inquiry, whether there be any purpose connected with the welfare of our church, which can present so many motives to the pious and benevolent as the Theological Seminary. The education of candidates for the ministry, and their multiplication, which will be the natural consequence of increased and gratuitous means for their education, must be at the foundation of all the measures which can be adopted for the protection and the propagation of our sound faith and rational worship.

To call forth the resources of this diocess, in aid of the present purpose, your committee recommend—

1st. That each minister, with the concurrence of his vestry, be requested to preach, within the year, in his own congregation, and also in such vacant congregations, with the concurrence of their respective vestries, as he may find it convenient to visit, a discourse, setting forth the views of the Church in relation to this subject, and the necessity of an united and liberal effort on the part of his hearers; to be followed by a collection, the amount of which shall be transmitted to the standing committee, to be by them forwarded to the treasury of the General Theological Seminary.

2d. That the members of this Convention individually, will welcome and aid in his arduous undertaking, the agent of the trustees of the Seminary, who is expected here for the purpose of making collections.

3d. That the Bishop be respectfully requested to prepare an address,* inviting zeal and liberality to the aid of this interesting enterprise; which address shall be printed with the journal, circulated on a separate sheet extensively, and read in the several churches on some Sunday preceding the delivery of the discourse for the benefit of the Seminary.

4th. That the standing committee be instructed to carry into effect these resolutions, and to report the result to the next Convention.

In concluding, your committee trust that the length of this report will find an ample apology in the importance of the subject, and in the circumstance, that this diocess has assumed in relation to it a large share of responsibility.

The above report was accepted.

On motion of the Rev. Mr. Tschudy, resolved unanimously, as the sense of this Convention, that we highly approve of the manner in which the concerns of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina have been conducted; that we regard it as a useful instrument, under the Divine blessing, of re-organizing and re-establishing the decayed churches in this diocess, and recommend it to Episcopalians as a society worthy

* See our last number, p. 178.

of their highest confidence and most liberal patronage.

It was resolved, on motion of the Rev. Mr. Tschudy, that the thanks of the Convention be presented to the board of trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, for their great attention to the Bishop's fund, committed to their trust by the Convention.

On motion of Mr. Simons, the thanks of the Convention were presented to the President and Secretary, for their respective services.

The committee appointed to examine the treasurer's accounts reported, that they had found the same to be correct, and that there remains in his hands a balance of 105 dollars 76 cents. The report was accepted, and the thanks of the Convention given to the treasurer for his services

It was moved by Mr. J M. Taylor, and agreed to, that the next meeting of the Convention be held on Wednesday, the 19th of February next.

After prayers, by the Bishop, and the blessing, the Convention adjourned.

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Canons passed in the above Convention.

Canon I. *On the admission of Churches or Parishes into the Convention.*

Whenever a church, or parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this diocess, they shall apply by letter to the Bishop, or when there is no Bishop, to the standing committee, stating the due organization of their church, the election of their vestrymen and church-wardens, their means or prospects for the support of a minister, and their willingness to conform to the constitution and canons of the General Convention, and the constitution and canons of the Convention of this diocess, which are now, or hereafter may be enacted by authority of the same. And at the Convention next succeeding the receipt of such application, the Bishop, or standing committee, shall communicate the same to the Convention, for their decision thereon. Should the Convention make a favourable decision, the said church shall then be considered in union with the Convention of the Church of this diocess, and delegates therefrom may be immediately received.

Canon II. *On making Collections for the Bishop's Fund.*

Every minister having a parochial charge in this diocess, or his assistant, shall, at such time as he may deem proper, preach, annually, in every church under his care, a sermon on the nature and duties of the Episcopal Office; and at such time, the vestries of the churches in which such sermons shall be preached, are requested to make a collection in aid of the Bishop's common fund; or, in lieu of such collection, the minister and vestry of such church may substitute an annual subscription.

The Church in this diocess consists of the Bishop, 21 Presbyters, and 7 Deacons; and 35 organized congregations.

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*For the Christian Journal.*

## No. IV.

## *The Counsellor's Death-Bed.*

It may be proper to give a brief history of the Counsellor's life, before I offer a description of his last moments. He was left an *orphan* in childhood, and as it happens in too many similar instances, his future character and prospects became very much the sport of fortune. Having no paternal and controlling hand to guide him, at a very early age, he plunged into scenes of dissipation, and drank deep of the cup of sinful pleasure. The natural turn of his disposition perhaps made him an easier prey to the seductions of temptation, for his heart was of that unsuspicious and susceptible kind, that is easily moved by the solicitations of companions, and seldom resists the calls of pleasure when seconded by the voice of friends. Another circumstance perhaps contributed to render him a surer prey to the destructive syren. He was called very soon into public life, and having chosen the popular side in the politics of his country, he quickly acquired an ascendency in them above his years. Taking at all times an active part in these concerns, he was necessarily led into many scenes of temptation. The profession also which he had chosen naturally increased his exposure. From the combined influence of all these causes, he became the slave of dissipation. His mental endowments were of a very respectable order, and had they received proper cultivation, he would probably have ranked among the first of his profession. To the acuteness and penetration of his mind must be ascribed the influence he so soon acquired in political concerns.

But although he became the slave of dissipation, his course was not marked by peace and quietness. Besides the alloys that always accompany an excessive indulgence in sinful pleasure, his own conscience frequently placed obstacles in his way, from which he started back with fear. Several years since, I was witness to his experiencing great remorse and sorrow on account of his conduct, and I then had hopes that they were the precursors of a permanent reformation. But they vanished "like the morning cloud and early dew." Subsequently also at two or three different times, these sentiments appeared to return, and cause a

temporary check in his career—but again they were as the faint flashes of the expiring ember which soon give place to darkness.

After the last of these transient purposes of amendment had passed away, a dread sometimes came over my mind, lest a mine was forming that might one day overthrow his religious *principles*. I feared that "the axe was laid at the *root* of the tree," and that the period might come when he would be the open justifier of that course which, although he pursued, he had hitherto always condemned; that having *walked* in the counsel of the ungodly, and *stood* in the way of sinners, he might at last *set down* in the seat of the scornful. He seemed at times to treat religious subjects with a levity that gave me pain, and manifested a great unwillingness to enter upon any conversation that might lead to them. But it pleased Almighty God to cut short his earthly career, before this consummation was effected, and to revive with increased rigour those wholesome impressions which had been so often discarded from his bosom. In 1820 he sent me a request that I would visit him as soon I conveniently could. I complied immediately, and found him labouring under a severe and incurable disorder, the consequence of his former dissipation. Sad and sorrowful were the feelings his appearance was calculated to excite. His pallid cheeks and swollen limbs, his sunken eye bereft of all expression but that created by disease and woe, his debilitated frame extended upon the bed, from whence, there was reason to believe, it would never arise, but to be borne to that silent mansion where it must rest till the judgment day; all exhibited the wreck of him whom we had lately seen enjoying health and strength, and who might have continued to enjoy them, had he not run the career of madness and folly. Aweful is the sight of the man cut off in the bloom of life, and by his own vices. It is true, we cannot but view with solemn feelings even the aged man passing the boundary of life, and entering upon the unknown scenes of eternity. He, however, has filled up the measure of his days; he falls like the fruit in autumn, and no violence is done to the regular and appointed order of Providence. But to behold youth, and health, and strength, all mowed down at once by the scythe which the man himself has whetted, is a sight from which we recoil with feelings which we cannot describe.

But an antidote, in some measure to the feelings produced by the Counsellor's bodily appearance, existed in this circumstance, that his mind was in that frame which was suitable to his condition. Great indeed was his sorrow and contrition for his offences. Never have I witnessed an instance in which the mourning on account of sin appeared to be more deep, or to have a better claim to the title of that "repentance which is unto life, and needed not to be repented of." He described himself as the most unworthy of sinners, as having transgressed against light and against knowledge, against the dictates of his conscience, the strivings of God's Holy Spirit, and against every motive that ought to have weight with rational and accountable creatures. "My dear friend," said he to me, "you now behold me a wretched and miserable man, a man who has no right to look for mercy from God, a man who has abused the faculties of body and mind to the vilest of purposes, who has trampled wantonly upon the laws of his Maker, who has shut his eyes to his duty, and steeled his heart against the influence of all the good principles that he has ever imbibed." Tears of remorse rolled down his cheeks, and such was the evident distress of his mind, that it was impossible not to be moved. But although I was affected with feelings of pity, compassion and sorrow, there was not wanting also a sensation of real gratification, because I saw that he possessed a just sense of his condition. Sad and mournful as are our reflections when visiting the dying sinner, and especially one in a situation similar to his, yet what a weight is removed from our minds, when we find him truly and deeply penitent—his heart not striving to deceive itself—cherishing no delusive ideas of his comparative worthiness—not contrasting his conduct with that of some of his fellow-men, who

may have been more depraved in some respects than himself—not endeavouring to palliate his wickedness by urging the force of temptation, or the natural weakness of his resolution; but, on the other hand, suffering his conscience to do its work thoroughly, to probe to the bottom of the wounds which sin has made. Such was the Counsellor's case, and my first duty in consequence thereof, was to hold out to him the promises of the Gospel; to endeavour to convince him that the Christian religion is a system of grace and mercy; that its blessings are offered to all the sincerely penitent, to all those who are weary and heavy laden with sin; that God will in no case cast off those who humbly turn to him. Would to God that such were the course we might follow in the case of all those whom we are called to visit in their last moments. How different would be our situation from what it now is? How many do we find in that solemn season endeavouring to deceive themselves—how often unwilling to confess the extent of their sins, or the greatness of their depravity—how frequently charging upon the imbecility of their minds what is only the effect of their own perverseness? How often is it necessary for us to bring to their view, and impress upon their minds, these important though humiliating truths, and therefore to withhold from them the consolations of the Gospel until they give evidence that they felt them. Not so the Counsellor: all with him was humility and sincerity. With great feeling he took up the language of David, and said, "I acknowledge my transgressions, and my sin is ever before me." And that of Job, "I abhor myself, and repent in dust and ashes." My first duty therefore, in his case, was to bring to his view the consoling promises of the Gospel. I told him that the blood of Christ was sufficient to cleanse us from all sin, and that the vilest of the vile, if they repented, would assuredly find mercy. I repeated to him the promise of God to the rebellious Jews, that if they would return to him, their "sins though as scarlet, should become white as snow, *though red* like crimson, they should *become as wool.*" These comforting assurances had not the effect of tranquillizing his mind at that time; his sense of guilt and ingratitude was so great, that the blessing of pardon appeared to him more than he had a right to expect. The load upon his heart was too great to be removed at once, and the reply he made to me was, —"but I have been so abandoned, my sins have been so heinous, and so numerous."

I visited my friend frequently during his illness, which lasted several months, and it was some time before his mind attained to peace and composure. Two erroneous impressions had taken possession of it, which gave him a good deal of uneasiness. He thought that when his sins should be forgiven, he would have a sensible assurance and communication thereof given, by the Spirit of God; he fancied a sudden light would burst upon his mind, which would leave no doubt that he was received among the chosen of the Almighty, would henceforth banish all fears, and fill his heart with the fulness of joy. Whence he acquired this notion I know not; but I think I have observed it prevailing frequently among those who have plunged deep into the stream of sin, and suffered themselves to be borne far by its current. Having lost all self-command, they think that if they are ever redeemed from their captivity, it must be by a supernatural and extraordinary interposition of divine power. Viewing also the vast difference between themselves and the faithful disciples of the Saviour, they are inclined to think that these enjoy sensible communion with the Spirit of Truth, by which they are enabled to resist temptation and to persevere in the path of duty. Although this is a doctrine maintained by many Christians in our country, yet, there is scarcely any error more dangerous. It almost infallibly leads to the extreme either of despondency, or of spiritual pride. If the heart is honest and the mind sound, I know not what is to preserve the persons who adopt this sentiment from despair, for in this case they will assuredly never experience what they are seeking. If, on the other hand, the heart is dishonest or

the mind weak, they may bring themselves to believe that they have seen the light, and felt the power of the spirit; and when this is the case, they fancy themselves at once of the number of God's faithful children, and *look down* upon all those who cannot relate experiences similar to their own.

Another source of trouble to the Counsellor was the doctrine of election. I cannot say that he had acquired any settled notions on this subject; but a confused idea was floating upon his mind concerning the doctrine which he had sometimes heard inculcated, that a fixed and certain portion of the human race is to be saved, and the other part to be lost. The first time I heard him express this sentiment was when a person of Calvinistic principles was present. He directed his discourse to him, and asked him his opinion concerning the doctrine. The Calvinist endeavoured to waive the subject, and observed, that a certain minister of considerable standing in his society, (mentioning his name,) when he was questioned by his congregation on the doctrine of election, used to say; "Prove to me your conversion, and I will prove to you your election." He appeared to be sensible that the doctrine was not calculated to comfort a person in the Counsellor's situation, but rather to plunge him into despair; because if he were convinced that mankind were divided into two great portions, that cannot be increased or diminished, the one elect, the other reprobate, he would conclude at once that he was among the latter. The doctrine of unconditional, partial election is indeed cold, cheerless, and comfortless, and the maintainers of it generally endeavour to keep it out of the sight of persons in the Counsellor's situation, until they think the work of conversion is accomplished, when they will tell them that they are undoubtedly of the number of the elect. How appropriate and reviving to the awakened and penitent sinner, on the other hand, the doctrine that Christ died for all men, that he has effected an universal redemption, and that those who mourn for their sins shall be comforted. Indeed, the general language of Calvinists, when they visit the dying sinner, if he manifests any concern for his soul, is, "there is grace, rich grace, prepared for mankind;" or, "be not discouraged, for there is bread enough for us all, and to spare." They will not acknowledge the doctrine of universal redemption; but they are also very careful to keep out of sight that of partial election.

I need not say that I endeavoured to convince my friend of the erroneousness of both these ideas, and I have reason to believe that his mind ultimately was relieved from the uneasiness occasioned by them. He never professed to have experienced that sudden and powerful transformation of soul, nor to have seen that supernatural light, which he first thought he ought to look for; but his mind attained to a considerable degree of peace and composure. He did not, it is true, enjoy those transporting anticipations of future happiness which are sometimes vouchsafed to the faithful at the hour of death; but he learned to trust with meekness and humility in the mercy of God, through the merits of our Saviour. A strong sense of his unworthiness continued to rest upon his mind, and he felt that if he should be accepted, the goodness of God to him would be unbounded. On that goodness he rested, and from so doing, acquired an humble hope that his future state would be blessed. To the last question I put to him, "whether his mind had become more composed, and whether he had learned to trust in the sacrifice made by the Saviour;" his reply was, "he hoped he had."

Thus was cut off in the prime of life, and before he had filled up half the measure of his days, a man, who, had he pursued the paths of industry and temperance, might have been an ornament to society, and a blessing to his country. In spite of all his foibles, I could not help feeling an attachment to him. He possessed a generous, a feeling, and a kind heart; he was warmly attached to his friends; and to me also, he perhaps was in the habit of making known the recesses of his heart more than to most others. On several occasions also, he shewed his regard

for me, not only in words, but in actions. There was likewise a strong presentiment in my mind, that unless he should be called suddenly from the world, he would become a sincere penitent before his death. The event has proved that my hope was well founded. He has gone, I trust, to that blessed home, where the wicked cease from troubling, and where the weary are at rest; and it is my prayer to God, that when the trump of the Archangel shall summon us all to judgment, I may be permitted to join my friend in the mansions of eternal light and glory.

Reader, art thou in the youthful part of thy days, and dost thou feel a growing attachment to sinful pleasure? O let the Counsellor's fate deter thee from that dangerous course, before it is too late. Sinful pleasure is a syren that sings peace, peace, when there is no peace. She "will lure thee to thy doom," before thou art aware—she will blast all thy worldly prospects—she will destroy both soul and body. Into the one, she will lodge the seeds of disease, that will bring forth their fruit with a fatal certainty; and from the other, she will erase the Divine image, and render it a fit companion only for the great enemy of man. Fly from her as from the fangs of the animal that would infuse a deadly poison through thy frame; for although her appearance may now be pleasing, and her charms fascinating, yet, when thou art most in want of aid, she will desert thee; and when thy soul, bereft of all help and hope, begins to feel the horrors of despair, she "will laugh at thy calamity, and mock when thy fear cometh."

Dost thou also desire to enjoy peace in thy last moments, and to be enabled to triumph over death? put not off the work of repentance to a dying hour. If you would say with St. Paul at that solemn season, "I am now ready to be offered—henceforth there is laid up for me a crown of righteousness;" you must also be enabled to say with him, "I have fought the good fight, I have finished my course, I have kept the faith." You may, like the unhappy Counsellor, it is true, by God's blessing *obtain a hope* of happiness, when the *awful trial comes*; but if your heart is honest, how many tears of remorse will you shed for an ill-spent life—how oppressive will be the reflection that you cannot undo your numerous sinful deeds, and that the effects of these deeds may be perpetuated to generations yet unborn! It is the holy life, the life which has been reared upon the foundation of faith in the Son of God alone, that can smooth the pillow of death, and enable us to meet our last enemy with perfect joy.

*The Country Clergyman.*

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*The tenth Annual Report of the Trustees of the Society of the Protestant Episcopal Church, for the Advancement of Christianity in Pennsylvania. Read before the Society, January 7, 1822.*

If during the tenth year of the existence of this Society the Trustees have apparently done less than at any former period for the advancement of the exalted interests of the kingdom of the Redeemer, they have the satisfaction of knowing that every demand upon the funds has been promptly met and paid, and that arrangements have been made not only for the permanent security of all life subscriptions, and donations, but likewise, as they trust, for the more rapid accumulation in future of those resources which are necessary to accomplish with vigour the objects we have so deeply at heart.

These objects are indeed of the most interesting nature. And as men, and as Christians, and particularly as members of the Episcopal Church in Pennsylvania, we are loudly called upon to contribute a portion of our time, our talents, and our substance, towards the spread of the Gospel—the diffusion of its benign and holy influence into the hearts of those who are either ignorant of its consolations, or who once having enjoyed them are now intensely anxious for their restoration. How dwelleth the love of God in us if we refuse to impart to those who are in need! "He who loves God, loves his brother also." Fully believing in the sure word of prophecy, and knowing that the time will come when every knee shall bow to Jesus, how delighted should we be to enjoy the privilege, how eagerly should we avail ourselves of it, of aiding in that glorious cause for which the Redeemer died! Let us then continue not only to support this institution, but to solicit for it the warm approbation and cordial zeal of our friends. Already it has done much good, already it has been instrumental in establishing the holy services of our Sanctuary in various places. Let us persevere; and the Church of our forefathers and of our choice will acquire that station, to which, by the purity of her doctrines, she is eminently entitled.

The alterations to the constitution which were adopted at the last annual meeting, were the following:

To Article IV. add, "all life subscriptions of members, and all donations, whether by will or otherwise, unless bestowed with a specific ap

propriation, shall be a permanent fund, and shall be vested in stock or ground rents, or other safe property. This provision shall extend to the stock now held by the Society. Collections in churches are not to be considered as of the donations here referred to, but shall be at the disposal of the trustees. Provided always nevertheless, that the clear yearly value or income of the messuages, houses, lands, and tenements, annuities, or other hereditaments and real estate of this corporation, and the interests of money lent, shall not exceed the sum of five hundred pounds.

In place of Article V. the following was substituted:

"There shall be annually a meeting of the Society in Philadelphia, on the feast of the Epiphany; unless it shall fall on Sunday, and in that case on the next day. The rectors of the different churches within the state, shall be requested to have services performed and collections made for the benfit of the Institution, on the first Sunday after the Festival of the Epiphany, or on that Festival, if it be on Sunday; or on such other day or days as may be expedient, and in such manner as may be agreeable to the proper parochial authorities."

These additions have been sanctioned by the proper authorities, and now form part of the charter.

Two young men pursuing the study of theology have received some aid—and the fostering care of the Society has been still continued to the Church at Easton. The other missions have necessarily ceased. New avenues of usefulness have been opened; and new and earnest solicitations from various quarters for ministers are daily heard. What is to be done? We have arrested the attention of the Episcopalians who are scattered throughout the state. They have been visited by our Missionaries. Their hopes have revived. We have encouraged them to proceed. And we are pledged to use our best and most strenuous exertions to enable them to establish the church of the living God in the wilderness. Grant us the power, and all that has been promised will be fulfilled. The glory of the Lord has arisen upon Zion. She is destined to be the joy of the whole earth. Let us hasten with gladness to repair her waste places. Let us contribute according to our means; and the blessing of thousands who were ready to perish will rest upon us.

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## APPENDIX.

Doubts having been expressed relative to the correctness of the following expressions in the report; "New avenues of usefulness have been opened; and new and earnest solicitations from various quarters for ministers are daily heard;" the following letter was addressed by the chairman of the committee of missions to the Recording Secretary of the Society, and read at the anniversary meeting.

My dear Sir,

The applications for missionary aid during the past year were numerous, as the following statement will prove. 1. After the death of the Rev. Mr. Plumb, it was stated in letters addressed to me both by his widow and by Dr. J. that a small but zealous congregation had been collected at Northumberland, that they were now left without a shepherd, and that they were very desirous to have a Pastor. "The grand object" says Dr. J. "was to spread a knowledge of the church among the people where the church was not known, except as it came in a debased state through the hands of unfaithful ministers. This has been effected; and there are now many in this neighbourhood, particularly among the people, who will ever remember the society that sent Mr. P. among them, with sincere gratitude, who will ever consider the church as the best and the safest way to lead them whither he has gone." "Can you not," says Mrs. P. in a letter, dated June 28,—"can you not send us some one in the course of the summer to break to us the bread of life, and join with us in public worship in the house of God? We ask your prayers, that as the Almighty has seen fit to remove the shepherd, this *little* flock may not be scattered or devoured. You will I hope pardon the liberty I have taken in writing you, but I cannot admit the idea that this church in Northumberland, for the establishment of which my inestimable husband literally *sacrificed* his life, should now be left to perish. I cannot possibly live myself, or raise my little family, where I am deprived of the services of the church." 2. A letter was written last summer to the Bishop from the congregation at Pike, stating their belief that they could support a minister with a family, and earnestly requesting that one might be sent. 3. A letter from Mr. Sayres to the Bishop stated there were several small congregations in Lycoming county, and that it was wished that the Rev. Mr. Hopkins might be appointed a missionary to two of them. 4. The church at Bristol is vacant, and deserves attention. 5. The churches at Marcus Hook and Chester are in the same situation. 6. Mr. Neale wrote to the Bishop from Kittanning, informing him that nearly 100 persons in that neighbourhood had not been baptized, and that they wished some prayer books and the visits of a missionary. 7. Mr. Johnston wrote from Greensburgh, that between 3 and 400 dollars had been subscribed towards the support of a clergyman who would officiate half his time there. 8. The three congregations in Fayette county subscribed each 200 dollars towards the salary of a clergyman. 9. The churches in Huntingdon and Mifflin counties are vacant.

The Rev. Messrs. Keeler, Bulkeley, and Phinney, during the same period offered their services as missionaries.

The state of the funds did not permit the committee of missions to pay attention to either clerical or congregational applications.

Truly yours,

JACKSON KEMPER.

Monday, 7th Jan. 1822.

JOHN C. LOWBER, Esq.

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*Officers for* 1822.—Right Rev. William White, president, (ex officio); Rev. J. Pilmore, D. D. Hon. Wm. Tilghman, LL. D. and Richard Dale, Esq. vice-presidents; Wm. Chaloner, treasurer; Rev. Jackson Kemper, corresponding secretary; John C. Lowber, recording secretary.

*Trustees.*—Charles N. Banker, Dr. John R. Coxe, Joseph Cooper, William Murdoch, Wm. Meredith, Samuel Hazlehurst, John

Read, Cornelius Stevenson, Caleb P. Wayne, Tobias Wagner, George Bringhurst, Durden B. Carter, Hugh De Haven, Thomas Hale, John Markland, Austin Montgomery, Stephen North, James S. Smith, Charles Wheeler, Thomas H. White.

*Clergymen residing within the City and County of Philadelphia, who are Trustees, ex officio.*—Rev. Robert Blackwell, D. D. Rev. James Abercrombie, D. D. Rev. Frederick Beasley, D. D. Rev. James Wilmbank, Rev. George Boyd, Rev. James Montgomery, Rev. Charles M. Dupuy, Rev. Benjamin Allen.

*The Sixth Annual Report of the Board of Managers of the Auxiliary New-York Bible and Common Prayer Book Society.*

The Board of Managers of the Auxiliary New-York Bible and Common Prayer Book Society, in presenting to their constituents the sixth annual report of the transactions of the Society, regret to observe, that the pressure of the times, and the numerous and urgent demands upon Christian charity, have tended to restrict, in no ordinary degree, the labours and usefulness of our institution.

Immediately after the last anniversary, your Board of Managers printed an edition of one thousand copies of the Bible, from the new stereotype plates of the Society. Of these a large number was due to subscribers and members on account of their annual subscriptions; and one hundred and twenty copies were forwarded to the Society for the Advancement of Christianity in South-Carolina, in payment of one hundred dollars advanced by them to us in the year 1820, towards the completion of the stereotype plates. The receipt of these has been acknowledged by that Society, with an expression of their satisfaction in having aided us in the production of so beautiful and correct a copy of the Holy Scriptures. Of the residue of the edition, a proportion has been sold to Societies and individuals for gratuitous distribution, the finances of the Society not authorizing the Board to indulge their feelings by yielding to any of the many urgent applications for donations of the sacred volume.

One hundred and six Prayer Books have also been delivered from the Depository of the Society, to members and subscribers since the last anniversary; and, during the same period, sixteen hundred and seventy four copies have been sold to societies and charitable individuals for gratuitous distribution.

These, with the former sales and distributions of the Society, make an aggregate of three thousand and twenty-six Bibles, and sixteen thousand and nine hundred and twenty-five Prayer Books, which have issued from our depository since the formation of the institution, in the year 1816.

We still continue to sell the Prayer Book to those who purchase for gratuitous distribution, at thirty cents per copy; and we have fixed the Bible, bound in a durable and handsome manner, at eighty-five cents, which is considered to be cheaper than any other edition of the Bible ever published in this country.

At the last anniversary meeting of the Society, its Bye-Laws were so amended as to provide for the establishment of a permanent fund, by the appropriation of such sums as should be thereafter received for life subscriptions to the Society. The sum required to constitute a member or subscriber for life, was fixed at twenty-five dollars, and the amount received from such subscriptions is directed to be invested in such a manner as to produce an annual income to the funds of the Society. Under this regulation the sum of two hundred dollars has been since subscribed, and, for the present, has been deposited in the Savings Bank. The Board of Managers fondly hope that many of the members and subscribers of the Society will be induced to add to this fund, so auspiciously commenced, and thus ensure the future usefulness and stability of our institution.

In addition to the above amount of life subscriptions, the receipts of the Society for the past year, together with the balance in the treasury at the last anniversary, amount to the sum of six hundred and sixty-five dollars and three cents. Of this sum, ninety-five dollars and fifty cents were collected in Trinity Church, on the evening of the 18th of February last, when the Anniversary Sermon, for the benefit of the Society, was delivered by the Rev. Mr. Feltus; thirty-two dollars and twelve cents, the balance of the proceeds of the Concert in Grace Church; and the sum of three hundred and thirty-eight dollars has been received from subscribers and members.

The payments of the treasurer for the same period amount to the sum of six hundred dollars and fifty-nine cents, chiefly for paper, printing, and binding; leaving a balance in the treasury of sixty-four dollars and forty-four cents.

The Society is, at the same time, indebted to its printers in the sum of one hundred and seventy-eight dollars, and there are some small outstanding bills for contingent expenses, to the amount of twenty-five or thirty dollars.

Under these circumstances, with an exhausted treasury, and a diminished subscription list, your Board of Managers would almost despair of being enabled to resume those active and beneficent labours which have heretofore, with the blessing of Heaven, shed the light of the Gospel, and the purity of Christian worship, on the remotest borders of our land. But this despair in our hallowed cause is forbidden by the Master whom we serve; and animated by his promise of assistance, we will endeavour to arouse your minds to the importance of our cause, and stimulate you to renewed exertions.

We ask your support, brethren, not to an institution of doubtful importance, not to extend to the idle the means of continuance in idleness, nor to afford to the improvident that support which they have neglected to provide for themselves; but we appeal to you on behalf of those who are perishing for lack of knowledge,—for those who sit in darkness and in the shadow of death,—and the boon we would extend to them is the light of salvation, and the bread of life. Shall we then ask in vain for the means of continuing our labours? Shall we in vain address to Christians our supplications for relief to those who are treading the thorny ways of wretchedness, and the dark valley of death, without a guide to their feet or a lamp to their paths? Shall the beacon which your bounty has erected to light the traveller on his way, and to guide the wanderer to a haven of rest, be extinguished—now

when the solitary places have been made glad by its rays, and its beams have begun to shed the light of glory on the ocean and the wilderness?

If any additional incentives are required to arouse the slumbering charity of our friends, we will enumerate a few of the various applications which have been made to us during the past year, and to which, with hearts sinking within us, we have been obliged to reply, that our resources were inadequate to the required supplies.

We have been solicited to distribute the Liturgy of our Church among the Episcopalians in our distant settlements, who, deprived of the ministrations of the Gospel, and far removed from the sanctuaries where their fathers worshipped, are forgetting the discipline and faith of the Church in which they were trained to the knowledge of grace and salvation. The limited Missionary establishment of our Church is insufficient to supply the wants of the rapidly increasing population of the west, and many, who, with the Liturgy in their hands, would adhere to the worship which we venerate; wanting even this support to their principles, soon fall into the ways of irreligion and vice.

We have been urgently desired, by Clergymen engaged in Missionary duties, to furnish them with Prayer Books for distribution among those who, animated by their occasional visits, want only to be better acquainted with our invaluable formulary, to adhere to its precepts, and join with eagerness in the pure and simple worship it sets forth. By former destributions the Society has, in several instances, been happily instrumental in the formation of congregations, in situations where but little information had previously existed, respecting the institutions and ordinances of our Church.

The Board has also been called upon to continue its donations of Bibles and Prayer Books to the Episcopal Sunday Schools in this city and its vicinity, which have been unable to furnish them to their scholars. The importance of this object of distribution will be sufficiently appreciated by those who are in any wise conversant with these institutions. By enabling the scholars to join in the exercises of the Church, they soon become firmly attached to its worship, and the susceptible mind of youth receives impressions and forms habits which time cannot eradicate.

We have also been solicited for further supplies of Bibles and Prayer Books for the Seamen of this port, with assurances of the ardour and thankfulness with which our former donations were received by them.

Enabled, as your Board of Managers once were, to reply to these and similar applications, by liberal supplies to all who wanted, they certainly have been disheartened by the limited state of their finances, and their inability to go on in the labour of love in which they had engaged with so much ardour.

We look forward, however, to brighter prospects. We trust that when the situation of the Society is known to its friends and members, their aid will, as heretofore, be liberally extended, and that we will again be enabled to spread abroad the knowledge of the Gospel, and the worship of our Church.

FLOYD SMITH, Senior Vice-President.
CHARLES KEELER, Recording Secretary.

## NOTICE.

The Managers of Bible and Common Prayer Book Societies, and Clergymen and Laymen, who collect funds for the gratuitous distribution of books, or who are themselves disposed to such acts of charity, are respectfully informed, that they can be supplied with any number of Bibles and Prayer Books from the stereotype plates of the *Auxiliary New-York Bible and Common Prayer Book Society*, upon application to the Agent of the Society, at the *Depository*, No. 99 Pearl-street.

*Terms of Subscription.*

A life subscription is *twenty-five dollars*. The annual subscription is any sum not less than *two dollars*. This payment entitles the subscriber to receive annually one Bible and one Prayer Book, or three Prayer Books; and for every additional payment of one dollar and fifty cents per annum, an additional Bible and Prayer Book annually. Subscriptions and donations thankfully received by the Treasurer, at No. 42 Courtlandt-street; the Agent, No. 99 Pearl-street; and by any of the Managers of the Society.

*Officers.*—Luther Bradish, president; Floyd Smith, 1st vice-president; Cornelius R. Duffie, 2d vice-president; Henry Barclay, 3d vice-president; William E. Dunscomb, corresponding secretary; J. Smyth Rogers, treasurer; Thomas N. Stanford, agent.

*Managers.*—John Watts, Jun. Benjamin Haight, John J. Lambert, Charles Nichols, William H. Harison, Peter Kean, Cornelius S. Bartow, Charles W. Sanford, H. W. Duchachet, Thomas T. Groshon, Charles N. S. Rowland, Robert Hyslop, Jacob Stout, jun. Murray Hoffman, Samuel W. Moore, Cornelius Oakley, J. L. Moore.

## *History of Catharine Prescott.*

[Abridged for the Christian Journal from the Christian Guardian.]

CATHARINE PRESCOTT was born at Denbigh, in Wales, in the year 1708; and was put to service at a very early age, without being possessed of any knowledge of the art of reading, as (to use her own expression) "there were none of those blessed Sunday Schools in her days." She served in different families until she was forty-one years of age, at which period she married. Upon the death of her husband, which happened about eight years afterwards, she again went to service for some time, and was esteemed a diligent, frugal, and faithful servant, by all the masters with whom she lived. When she became too old for service, she went to live with her daughter in George Leigh

Street, Manchester, in which place and neighbourhood she had resided by far the greater part of her life, and was supported partly by her relatives, and partly by some friends who had witnessed her honest and upright conduct in her several situations. During this period she regularly attended the daily prayers at the collegiate church, where she was kindly noticed by some of the clergy; but, as she afterwards expressed herself, she "could not so heartily enter into the public worship of God as she wished, because she could neither read her Prayer Book, nor distinctly hear all that was said." She continued to attend at the church until she had passed her hundredth year, without ever having been able to read a word in any book whatever, having a form of religion, but being destitute of the power thereof. She had long wished to learn to read; but either through shame, or for want of invitation and opportunity, she had not taken any steps towards attaining her object. At last, however, she prevailed upon herself to look out for a teacher; and as her own account of the manner in which she began will be more interesting than mine, I will relate it in the words she herself used when I asked her to give me the particulars.

"Why, you see, when I used to go to the *old church*, many of the folks that used to come would sometimes offer me a *book*, and, dear heart, I could not read; and I was ashamed to refuse it: and besides, there was a very pretty psalm they had used to sing, and I thought I could like to learn it—but then I could not read. So I came home one day, and I told my daughter that I was determined to learn to read; but she thought it was too late. However, I went to a neighbour, and asked him if he would learn me a lesson, and he promised he would. Accordingly I went to him every day, and when I had tired him with one lesson, I would have gone to another neighbour for another; and in this way I got on by little and little. When they were building the Lancasterian school in this neighbourhood, I told my daughter I would go to it *as soon as it* was ready; and as soon as they opened it I used to go every day for a lesson; and the little lads would have come here on a night, and first one would teach me and then another, until I had tired them all. Then when your Sunday school was removed into this street, I used to go every Sunday (before I went down to the *old church*) to say my lesson, and some of the scholars would come in now and then to teach me; and so, from one thing to another, you see at last I learned to read."

Your readers will be aware that it is much more difficult to instruct aged persons in the art of reading that those who are young, and have neither temporal cares nor duties to engage their attention; nevertheless, by the time she had reached her 105th year, at which period I first became acquainted with her, she was able to read tolerably well. When she came, in the course of her reading, to words of three or four syllables, she was sometimes at a loss to repeat them, if they were not words in very general use; but her plan was, when she had got any person to hear and correct her in reading a chapter once over, afterwards to read the same chapter by herself, and if she still found any difficulty, she would ask some one to hear her again, until she was able to read it without help. In this way she became well acquainted with several chapters of the Bible, and she placed slips of paper near those chapters which struck her as being important, in order that she might turn to them at a future time. Soon after she began to learn to read, she asked one of the clergy of the collegiate church to give her a Bible, who readily granted her request; but the print being rather too small for her to read with comfort, she afterwards obtained a Testament of a larger type, which she was able to use until within a few months of her decease, and without any assistance to her eyesight until she was 107 years of age.

She was very thankful to God for being enabled to read his holy word in her old age, for the spiritual blessing she had derived from the perusal, and for the pious instructions of Christian ministers and friends. She frequently spoke of the superior advantages pos-

sessed by the children of the poor of this generation, beyond those of herself and others in the same rank of life when she was a child. She was strongly attached to the Church of England, though among her visitants there were those of other religious persuasions.

About the end of the year 1815, she was incapable of going out of her house without assistance; and as her daughter's employment frequently obliged her to be absent, her Testament, and her meditations were her chief companions. But it seemed as if Almighty God had an especial regard to her temporal comforts; for just about this time, as she was sitting on a Sunday morning near the window, which was open, a little bird flew into the room, and I happened to go in at the time she and her daughter were trying to prevent its falling into the fire, and caught it in my hand. She obtained a cage for it; and none but those who have experienced the want of human society, and who can enter into the feelings of the poet—

"The singing birds, the warbling winds,
And water's murm'ring fall,
To praise the first Almighty Cause
With different voices call;
Thy num'rous works exalt Thee thus,
And shall I silent be?
No; rather let me cease to breathe,
Than cease from praising Thee:—"

None, I say, but such can properly appreciate the delight which old Catharine felt when her little songster warbled forth its melodious notes, at the same time affording its aged mistress innocent amusement, and exciting in her mind emotions of gratitude to God even for such a companion.

During the following year (1816), her bodily infirmities increased, and her devotedness to God, and her dependence upon her Saviour, increased also. In the early part of the next year, (1817) she became still more weak, but her memory continued good on the whole: the "weary wheels of life" seemed to be nearly standing still. She did not suffer much pain; her illness was, in fact, more the result of old age than of any particular disorder. A short time before she died, I went to pay her one of my accustomed visits, and found her in a heavenly frame of mind, though weak in body. She had recently lost her grand-daughter, who had died after three hours' illness; and this circumstance gave rise to some serious conversation on death and eternity; during which her resignation to God, her trust in the Saviour, and the pious flow of her affections, appeared as great as ever they had been. After I had read a chapter in the Bible, we engaged in prayer; and when I had finished, she prayed with an audible voice, apparently as if her whole soul were wrapt up in what she was saying: "The blessing of God Almighty be upon us all——and may God hear that blessed prayer——Jesus Christ hear us——and may the Lord make us all blessed and happy both here and hereafter——the Lord hear that prayer. Amen and Amen."

She now seemed fast hastening to the close of life; but with her heart and hopes fixed upon heaven. The day before she died I went to see her; she appeared to be sensible, but unable to speak audibly, except with great difficulty. The only expression I could distinctly recognise was, "Christ be merciful to my soul! She seemed in a true devotional frame; and when I repeated the Lord's Prayer, I could perceive the motion of her lips accompanying me. She then appeared to feel but little pain, and lingered without much suffering during the night; and about two o'clock in the morning, June 2, 1817, in the 109th year of her age, quietly departed to enter into that "rest which remaineth for the people of God."

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[The communication to which the following is a reply, was written by a valuable correspondent, who resides at a distance; and who, we are satisfied, entertaining high respect for the personal and official character of Bishop Griswold, has no other object than to advance the interests of religious truth.]

*For the Christian Journal.*

In the Christian Journal for January, 1822, are some strictures on my last Pastoral Letter, by a writer, who has not given to the public his name. What is published to the world is open to criticism, and it is just and desirable that the errors of those who pretend to teach others, should be detected and

exposed. I claim no exemption from censure, and were my private character alone concerned, the pages of the Christian Journal would not in this case be occupied with any apology or defence. But considering that few only of those who read the Journal are likely to peruse the Pastoral Letter; that in those strictures the letter is represented as containing errors, confusion, and inconsistency, which more than balance any good effect that otherwise it might produce; and considering, from my holding (most unworthily) an office in the Church of our blessed Lord, such a representation of my ignorance of the truth, and inability to teach it, must almost necessarily have an evil effect, it becomes my duty, however repugnant to my feelings, or contrary to my former practice, to say something, if there is any thing which I can say, to prevent or repair, in some degree, the injury to religion.

In the commencement of his animadversions, this writer declares generally, that "the inconsistency, and confusion of ideas upon the subject of baptism, mar the delight" which might otherwise be received in reading the Pastoral Letter; and instead of it, "excite regret." And in the close he adds, that I have "confused and bewildered a plain subject." That such should be the effect of what I published, none certainly has more reason to "regret" than myself. It is hoped that the "confusion of ideas," if not "the inconsistency," will charitably be ascribed to want of discernment, rather than to error of doctrine. Indeed, this critic does not himself excel in perspicuity, and it is somewhat unfortunate to the cause of truth, that the blind should be set to lead the blind.

Another objection it seems is, that more was not said. To which I answer, that the address was thought to be sufficiently long. It was never doubted but much more, and things much better, might be said, by those to whom more wisdom is given. I wrote what occurred to me as most to my purpose, and as much, it is believed, as people will generally be disposed to read.

*It is more* particularly urged, as an unpardonable defect, that "nothing is explicitly said about the Holy Ghost. And this (he adds) would seem rather extraordinary, as at baptism we are received in the name of the Father, and of the Son, and of the Holy Ghost." Does not this *reason* prove it to be equally "extraordinary," that "nothing is explicitly said about" *the Father*? The subject of the address did not make it necessary, nor did any thing render it expedient, to enter into the much controverted question of the effects of baptism. If any reader of the strictures has a desire to know whether the agency of the Divine Spirit in baptism is improperly excluded, let him read pp. 18, 25, 27, 38, and 53, of the Pastoral Letter. Every thing good of a religious nature, received or done, is, I doubt not, by the aid of the Divine Spirit; the benefits of baptism and the Lord's supper are far from being exceptions.

This writer teaches that in baptism "we are surely invested with the gift of the Holy Ghost:" and declares that "this was certainly the construction put upon the sacrament by St. Peter, when he said to the converts, on the day of Pentecost, "*Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.*" No Christian doubts but he who shall "*repent* and be baptized," will receive all the benefits of the sacrament. But was it "certainly" Peter's opinion that baptized persons who do *not* repent" shall receive the same gift? Was such his "construction" when he said to the *baptized* Simon, (offering money to *purchase the gift of the Holy Ghost,*) "Repent of this thy wickedness," &c. &c. See Acts viii. 14—24. Who is it then that "confuses and bewilders a plain subject?"

Peter exhorts the converted multitude to "be baptized *for the remission of sins.*" So was Saul exhorted by Ananias. And we all "believe in our baptism *for the remission of sins.*" But where do the Scriptures, or does the Church teach, that "the gift of the Holy Ghost" is particularly the grace received in baptism? Peter indeed

promised to those who were baptized, in case they *repented*, that they *should receive* that gift; but he does not say that they shall receive it at the *time* of their baptism, and through the ministration of that sacrament. And so far as we may judge from other like cases, the 3000 then baptized, did not receive the gift of the Holy Ghost, till some time after. In the 8th of Acts it is expressly declared, that those baptized in Samaria by Philip, who was himself "full of the Holy Ghost," did not receive that gift, till tidings of this success had reached the Apostles in Jerusalem, and two of their number, the same Peter with John, went down to Samaria, and (having "prayed for them that they *might receive* the Holy Ghost,") *laid their hands on them.* When too, as related in 19th of Acts, Paul asked certain disciples if they had received the Holy Ghost, it is evident from what follows that he supposed they had been baptized in the name of the Holy Ghost. Of course it was not St. Paul's opinion, that they who are baptized "are surely invested with the gift of the Holy Ghost." Those "certain disciples," when shown its necessity, were baptized; but it was not till St. Paul subsequently "laid his hands upon them," that "the Holy Ghost came on them." This perfectly accords with the view of our Church: it is in confirmation that she particularly looks and prays for this Divine gift. In her office for adult baptism, when the persons are baptized, and though they are supposed to be true penitents, and to have rightly received the sacrament, she afterwards prays God to *give them the Holy Ghost.*

But this writer "still feels astonished" that I did not particularly say of baptized children, "that they received the Holy Ghost," which there was no necessity for saying; nor does he produce any proof that with truth it may be said.

He tells us further, that "the *inward grace* of the sacrament of baptism is to be invested with all the privileges of the Christian covenant." Visible membership in the Church; a right to the laying on of hands in confirmation, and to eat, or (in the language of our article) *press with their teeth* the bread in the Lord's supper, are certainly among "the privileges of the Christian covenant;" and they may perhaps in the more lucid conceptions of this writer, be "*inward* grace." I meant by the phrase, "a death unto sin, and a new birth unto righteousness," and believe, with the Church, that repentance and faith are necessary, in order to receive it. The question is very natually asked, "why then are infants baptized, when by reason of their tender age, they cannot perform" the repentance and faith, which are "required of persons to be baptized?" And the Church answers, "because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform." But supposing that what is thus promised is never realized,—supposing, what we may well fear is not an uncommon case, that the sponsors do not in their heart believe, and the child afterwards sins without repenting; does he certainly receive the same inward grace? Is there truly "a death unto sin, and a new birth unto righteousness?" Dare we positively affirm, and is it "certainly the construction of St. Peter," that in such case the gift of the Holy Ghost is received?

"That our entrance into the *visible* church of Christ can be an outward sign, is (to this writer) altogether unintelligible." What I said is that "their *birth of water* is their entrance into the visible pale of God's kingdom here on earth;" and that it (the birth of water) is "the outward, visible sign:" nor did I, at the time, suppose that it required much acuteness of intellect to perceive that an ordinance, or, if he pleases, the ministration of an ordinance, which takes us into a *visible state*, may be an *outward* sign of some inward grace. That it is "a sign" we have the authority of the 27th Article. If he means that is an *inward*, or *invisible* sign, it may to himself be "intelligible." To confirm *his* meaning, and show the "confusion" of mine, he adds, "The outward sign in the Abrahamic sacrament was *circumcision.* In baptism it is *water*, and in the Lord's supper *bread and wine.* And what are we to infer from this? that baptism

with *water*, is not what our Lord means by the *birth of water?*

Another of my inconsistencies noticed is making "the inward grace of baptism depend upon the faith and the prayers of the people." If this writer believes that the child of an infidel, baptized by those (priest, sponsors, and congregation,) who have *no faith* in Christ, and who on the occasion offer *no prayers* to God, receives the same spiritual benefit, the same inward grace, as the child of the pious Christian, offered up in faith and prayer by devout believers, and nurtured in the faith, as the Lord requires, (which, if his objection has any meaning, seems to be his doctrine) I shall no otherwise disturb his belief, than by observing that what I have advanced is agreeable to the article on baptism, which says, that in the administration of that sacrament, "faith is confirmed, and *grace increased by virtue of prayer* unto God;" and also to the baptismal office, which requires all present to pray, both before and after the child's baptism, for inward grace and other spiritual blessings.

It is true that I said, (Pastoral Letter, p. 29,) that the prayers and thanksgiving are not essential to the *validity* of baptism. But by a *valid* baptism, is evidently meant a baptism which need not be repeated; which takes children into the visible church; and it is directly after observed, that the prayers are not without use. What I was particularly teaching is, that "the outward and *visible sign*, given unto us, ordained by Christ himself," when ministered according to his appoinment, lays the person or child baptized under the obligations of the Christian covenant; though, as in private baptism, the prayers and responses should be omitted. But certainly there can be no occasion when it is more fitting, or more profitable, to offer the most humble and earnest prayers to Almighty God, than at the administration of this sacrament. To doubt whether the spiritual blessings, whether "the inward part or thing *signified*," is obtained, the rather for the faithful and devout supplications of God's people, *would seem* as questioning our Lord's promise to those who ask; and his declaration that *God will give his Spirit* to them who seek for it in *prayer*. In perfect accordance with this, as we learn from the example of the Apostles, it is *essential* to confirmation, that the "laying on of hands" should be *accompanied with prayer*. "The good bishop" has not taught that "grace is *not* increased by virtue of prayer unto God:" nor that faith is *not* necessary to the obtaining of the inward part, or thing signified in baptism. The contrary appears in several parts of the Pastoral Letter. See the quotation from St. Augustine, p. 25.

This writer, however, is so charitable, that he will not charge me with *so unfounded a notion* as "that the thing signified does not *always accompany* the sign." To receive to one's self *undeserved* praise, however honourable or flattering it may be, savours of dishonesty: and truth constrains me to acknowledge, that I am guilty of holding even this *unfounded notion*. The "sign" he tells us is *water*. The "thing signified," we are told by authority which he appears to respect, is "a death unto sin, and a new birth unto righteousness." I have not yet attained to such faith in the *opus operatum* as to believe, that the mere application of *water* in baptism is necessarily or certainly attended by such an "inward and spiritual grace." In my judgment, the spiritual benediction—the inward change—the full benefits signified in the sacrament, are not received without repentance and faith. And if the clear and explicit language of the Protestant Episcopal Church, and of the sacred Scriptures given by inspiration of God, are good authority, I see not to the contrary that *this notion* is *well* founded.

But I am extending this apology beyond the limits of my first intention. My Pastoral Letter is on a subject of much importance, and of some difficulty: a subject on which it seemed desirable that something should be written. It was given to the public with diffidence certainly, yet with the humble hope that it possibly might, through God's blessing, remove the misconceptions, or conscientious scruples of some

respecting the baptism of their children, and the office which, for that purpose, the Church has prescribed; or induce a more able pen to give us something better. Far as I can discern, this *plain subject* is not the less "confused and bewildered" for the criticisms of the writer to whom I have made this reply; nor has he convinced me of any one, though I doubt not but there may be many instances of incorrectness in the Pastoral Address.

That God of his infinite mercy will grant to him and me, and to all who read what we have written, grace to receive the truth in our hearts, and display it in our lives, is the humble, and, I trust, sincere prayer of

A. V. GRISWOLD.

P. S. The above was written immediately after I first saw the Strictures in the Christian Journal. Doubts respecting the expediency of its publication have caused this delay in sending it.

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*Extracts from the Diary of Charles Glover, Esq.*

A London periodical for May, 1822, contains the life of Charles Glover, Esq. a pious layman, who died on the 26th of August, 1821, in the 69th year of his age. In this sketch are incorporated some extracts from his diary. The following is dated in July, 1818—

"Gracious and indulgent Lord! whilst looking through the window into this pleasant garden, I am blessed with the sight of my dearest wife and beloved sister, taking their evening walk, looking after their innocent charge, gathering seed, and cropping the fading flowers. With emotions of gratitude and thankfulness I exclaim, Happy saints! peace be unto you! may your innocent amusements continue—may you long live in the enjoyment of your garden, and your God! May you escape those snares and temptations which may assault you when I am taken from you, and removed to my Father's house! May his indulgent care, whose gracious providence brought you to this place, still preside over you; and may a grateful remembrance of the many happy days we have spent together in this sequestered spot bind your hearts still closer to himself—may he be your guardian, protector, and guide! I must, according to the course of time, soon leave you, or you me; but it will be only for a time, a short space, and then we shall assuredly meet again, to enjoy a blissful immortality with him and his; and with his whom we have known and loved on earth; and with him, whom, having not seen, we love imperfectly, yet sincerely in this lower world. To you, my dear wife and beloved sister, I must one day say, Farewell!—yes, I am daily bidding you the farewell, not of sorrow, or anguish, or regret—but of serenity, of peace, and of love. Happy, indeed, have we been in life, and shall we be less happy in death? O, no! In looking through this window I behold you with pleasure, because I behold you happy; but even to you also I must one day say, Farewell! I begin to be more familiarized, and less affected with these words, 'farewell' and 'death,' than I had used to be; permit me, then, my dear friends, to indulge myself in the sacred pleasure of repeating them, for if it be a pleasure to die, as I hope it will, why not enjoy the pleasure of dying daily. Yes; and you also, my fond attachments, you must all be loosened, in order to be dissolved, ere long; and why not gradually loosened, in order to be broken up, and receive still stronger attachments, over which even death itself shall have no control. Every prudent man wishes to have his day's work performed before he lays himself down to rest. I also am desirous of having my 'farewells' finished in good time, that, when the night of death shall come, I may have nothing to do, but to die. Farewell, then, ye sacred walks, ye fruitful trees, and fragrant flowers! Farewell, thou timepiece dial, whose faithful shadow has oft admonished me of moving time! be faithful still, and say to all who follow me, 'My Master's hour is up, and he is gone, nor can you long remain.' And thou, famed image, Ceres, standing firm on thy proud pedestal, as if protectress of the shady bower, shall I bid thy sculptured form farewell? Whatever thou wast to pagan Greeks, to me no idol hast thou ever been. Farewell, thou pleasant garden and contiguous

house! your kind accommodations I have long enjoyed, and blessed the hand that gave them! but my heart has been above them all, and my affections fixed on him who made you all. And to you, my faithful servants, I would bid a fearless and a short farewell! hoping and expecting, ere long, to meet you safe in heaven, where distinctions and death shall alike be done away, and spirits part no more! My commands have, I hope, been reasonable; yours hath been a willing and cheerful obedience, 'not with eye-service, as men-pleasers, but in singleness of heart, fearing God.' May this fear and holy circumspection be constantly increasing when I am removed from you; and should you at any future time be tempted to sin against heaven, (which God forbid) remember you once had a master who watched for your souls. Farewell, my friends and my acquaintance! each time I meet you I say, Farewell! not knowing we shall ever meet again in this land of shadows; 'for what is our life? it is even a vapour, that appeareth for a little time, and then vanisheth away.' And you, mine enemies, where are you? I hope I have none—so that on your account I need not reserve a single farewell. But I forget myself; one enemy I have, and one alone—the enemy of all mankind; with him I will not shake hands, but hold my peace till I arrive on yonder happy shore, and then I will exultingly shout, "Grim death, farewell!' I am leaving a paradise on earth to enter the paradise of God, and of glorified spirits. I leave not earth with regret, or in disgust, far otherwise; for my Lord hath favoured me above many: I am still as it well becometh me, contented and happy, willing to continue as long as he shall be pleased to appoint this earth as my abode. Yes, Lord, thou hast given me much, but promised me more—I am rich in possession, richer in reversion—hence my expectations are elevated. I have a hope full of immortality, which nothing below can satisfy; things seen and temporal court my esteem, and bid high for my affections, but are outbidden by things unseen and eternal!

——— 'Yes, blessed Jesus!
*Thou art, of all thy gifts, thyself the crown.*'

"Thou hast been the source of my happiness, and the centre of my joy from my youth up. Before I received these great temporal blessings I was happy in thy love alone, and shall be so again when these are all left behind.

——— 'Blessed Redeemer!
E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.'

And shall be after I have passed the barrier of death: for when I cease to breathe I shall not cease to live; my soul will still continue in active existence, though unseen by mortals. All the time I have sojourned upon earth, its actings and operations have been perceived through the medium of the bodily organs, but itself has never been rendered visible; and yet, though unseen, it did really exist, and shall for ever live, when death itself is dead. But, O my soul! however conversant with life, what knowest thou of death? Thou hast never grappled with this king of terrors—true; but my Saviour hath, and overcome death also, not only in his own body, but in his body the Church, yea, in his weakest and most enfeebled members.

"But death may, and often does appear in most dreadful array; and this may be my case. Indeed it may; I have no claim, no merit—I am a poor, timid, distrustful, unworthy creature, and have been through life; yet God hath wonderfully supported me, and brought me through difficulties and dangers innumerable. In looking back, I can truly say, 'Thou, Lord, hast brought affliction upon my loins, hast caused men to ride over my head—hast brought me through fire and through water—and yet, after all, hast brought me out into a wealthy place.' I know that God is a sovereign, as well in death as in life, and from the many and great favours with which I have been blessed in life, I may, perhaps, be less favoured in death; but even this is no argument against faith; I may both fear and feel much, and if he be pleased for a time to leave me in that awful hour to my own weakness, (as he justly may) the conflict of expiring nature (though not on a cross) may be dreadful indeed: *still* it

is but a *conflict*, and conflicts, in the very nature of things, cannot last long. That cloud which separates me from the view of my earthly friends having once passed, I enter glory. Faith in the blessed Redeemer bids me be fearless; and past experience also seems gently to whisper, 'Be of good courage, fear not.' Why art thou now, O my soul! rejoicing in hope, whilst many, at this moment in perfect health, as thyself, and death apparently at a distance, are nevertheless full of trembling expectation, and 'a fearful looking for of judgment and fiery indignation,' while hope is an anchor to my soul? I will, therefore, bless God, and take courage, and say to my soul, 'Be strong,' yea, 'be strong.' Let me not forget how awful and frightful the most distant prospect of death used to appear, but now, blessed be God, it is not so; with many of my dear friends have I lately parted, and looked into their graves without dismay. Death's visage is changed, and his countenance seems to brighten as he approaches; and, however timid and weak in myself, why should I distrust a faithful God, who has never yet failed me? What is this noise in my ears, but the distant shout of death?—and this trembling of the hands, but his nearer advance. Yes; thou invader of mankind! I understand thy summons, and am waiting thy approach. What a mercy, that the sound in my ears is not the sound of terror in my heart—that this shaking of the hands is not the shaking of guilt, of excess, nor of intemperance, but only the weakness of the tremulous nerves,

> 'Which, pluck'd a little more,
> Will toll my bell,
> And set my ransom'd spirit free.'

"If I have one earthly wish more predominant than another, it is this, that I may discover no cowardice in death, nor dishonour God by a fretful impatience at bodily pain; nor suffer the last enemy to surprise me unawares, or take me by the throat as a reluctant criminal, but that I may meet him, and welcome him with the smile of holy fortitude, of faithful prayer, and fervent praise. But all must be left to the disposal of him who doeth all things after the counsel of his own will. I ought not to have a single wish—'it is mine to obey, it is his to provide; it is mine to be watchful, and prayerful, and circumspect; to keep a conscience void of offence, and to dress up my soul for the marriage feast in that marriage garment provided by my Lord, which will beautify and fit me for the converse of angels and glorified spirits. Thus may I be working out my own salvation, experiencing thy divine power, working in me both to will and to do—looking to Jesus for that grace, both promised, and provided, and treasured up in thy blessed self, to enrich and adorn thy believing people: and thus looking, and thus living the life—why should I fear dying the death of the righteous, and finding my last end and blessed eternity to be like his? One thing is certain—having once passed the boundary of death, I have nothing to fear, having not a doubt of a blissful immortality; surely, then, he who now enables me to look on the other side the grave with hope, cannot want power to keep me on this side devoid of fear. Ere long, I hope with calm serenity to say, Farewell, thou sun and moon! Farewell, ye stars of light! and thou, mighty molehill, earth, farewell! In the anticipation of this hope may we live, in the comfort of it may we die.

"Amen, and Amen."

The next extract is dated March 10, 1821, and seems to have been written on the first attack of the disease which terminated in his death.

"But a few weeks since I was remarking, that I could scarcely bring myself to conclude that I was in years. feeling nothing like decay, either in body or mind; but this week has brought me a true token, a watery swollen leg. Yes, my dear friends! but be not cast down; look not so sad, my dearly beloved wife and sister; rather let us rejoice that I have been so long preserved in the use and enjoyment of my health and my limbs—let us rejoice that this disease, whatever it may be, has not been brought on by imprudence or intemperance, but by the permission and appointment of an all-wise God. 'Disease invades the chastest temperance.'

"This may be the advanced guard of death! well, be it so; I have nothing to fear, but every thing to hope. To me, 'to live is Christ,' and, I trust, 'to die will be gain.' It is true I may, as I often have done, fear afflictions, and tremble at the approach of the king of terrors, for they are the effects of sin, for which I ought to be greatly humbled; yet I have an interest in the second Adam, the Lord from heaven, who conducts his people to heaven. Lord! thou knowest I have delighted to honour thee in life, O! suffer me not to dishonour thee in death by impatience, fretfulness, or discontent—for thou knowest I am naturally a poor, timid, fearful, unbelieving creature. I have sometimes wished to depart in sleep, that I might not dishonour thee in my last moments, but this is unbelieving cowardice:—

'Only receive my soul to thee;
The manner and the time be thine.'

"Why should I distrust a God so faithful and so kind—who hath dealt so bountifully with me through life? Where shall another be found who hath received so many blessings and benefits? Where shall be found a family, and friends, and servants, so dear, so peaceful, and so happy? Surely I have been blessed above many, and have more than faith to support my creed. What know I of sickness, or sorrow, or pain, or adversity, compared with others? I am laid under the deepest obligation to love and serve my God. O! that I could be always praising, instead of distrusting—for even now unbelief is suggesting, 'But how shall I stand if it should please God to bring me into deep waters?' Hitherto 'I have only ran with the footmen, how shall I contend with horses?' Lord! 'may thy grace be sufficient for me.' In the swelling of the Jordan of death, 'may thy strength be made perfect in my weakness.' I have, indeed, great reason to distrust myself, my sinful self, but no reason to distrust a faithful God—nor have you, my dearest wife and sister; he has given you much, and he will give you more grace; will supply all your need out of his abundant fulness—*he* will support you under all circumstances, and in all dangers. We must part from each other for a time, but never from our best Friend, either in time or in eternity. His grace hath enabled us to bear up against the storms of prosperity, and he is Almighty to sustain us in the hour of adversity, 'able to save to the uttermost.' May we trust and not be afraid, for 'the Lord Jehovah is our strength and our song, and will be our salvation.' Yes! my dear friends! I am to continue with you his appointed time, and I am willing to stay with you, for I have every possible tie that heart could wish to bind me to earth, and to you; but when my Father, my Friend, and Redeemer, says,

'Come, come away—
I must, I would obey.'

You must, you would resign; yea, and follow me too, for there

'Our best friends and kindred dwell—
There God our Saviour reigns.'

He, who best knows when to bring us into this world, and when to unite our hearts, knows best when to take us out:

'Peace, then, our angry passions still,
Let each rebellious sigh
Be subject to his sovereign will,
And ev'ry murmur die.'

"And will ye, my dear friends! attempt to make the rent mantle of flesh more lovely by the clothing of a fringed shroud, or the decoration of blooming flowers? Vain attempt! yet kind, as flowing from that principle of love to its once animated spirit, now fled, now happy!

"Weep not for me, thou lovely widowed wife! weep not for me, thou lovely widowed sister! weep not for yourselves! we are all safe, and shall soon be all happy together; separated yet undivided, even in death. We met on earth to live in love and peace—we meet in heaven to part no more! Our union on earth was *sweet*, our separation shall be *short*, and our re-union *eternal!*"

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From the Missionary Register, for April, 1822.

## *Instances of the Influence of Religion on the Negroes at Regent's Town, Sierra Leone.*

From the communications of Mr. Johnson, (to the Church Missionary

Society,] we extract some exemplifications of the powerful influence of true religion on the minds of his people.

In examining some candidates for baptism, Mr. Johnson was so much struck by the intelligent piety of one of the women, that he has sent a copy of the examination to the committee. It here follows:—

Question. How long have you felt desirous of being baptized?

Answer. Since you came from England, Sir.

Q. How did you become first desirous?

A. Some words which you talk in the church make me fraid.

Q. Can you tell me those words, which made you afraid?

A. Yes, Sir. You say, "Suppose a man or woman die, and not born again by the Spirit of God, they cannot go to God;" and then you talk about them people, how they stand, [pointed out the character of those who were not born again] and then I think that me—me do all them thing; and that make me fraid.

Q. If you have been bad before, you do not any thing bad now; you are very good this time, are you not?

A. Massa, me very bad; me heart full of sin, and that trouble me.

Q. I suppose, then, when you are baptized, you think you shall be better?

A. No, Massa; that no make me good: the Lord Jesus Christ, him one only can make me good, and can save me; and for that I want to follow him.

Q. Who is Jesus Christ?

A. The Son of God.

Q. What did he do to save you?

A. He die upon the cross for sinners.

Q. Are you a sinner?

A. Too much, Massa.

Q. Where is the Lord Jesus Christ now?

A. He live in heaven.

Q. What is he doing there?

A. Pray for sinners.

Q. How many Gods are there?

A. One: God the Son, God the Father, and God the Holy Ghost—I mistake; it is God the Father, God the Son, and God the Holy Ghost.

Q. You say three times God; are there not three Gods?

A. No, Massa; them three be one God.

Q. Can you tell me who made you?

A. God the Father.

Q. Who redeemed you?

A. God the Son; and God the Holy Ghost teach me.

Q. What does God the Holy Ghost teach you?

A. He show me my sin.

Q. Does he teach any thing else?

A. Yes; he show people that they can be saved by Jesus Christ.

Q. When he has shown them that, does he teach them any thing else?

A. He make them heart feel glad: he give them peace.

Q. Can you tell me what is the outward thing in baptism? (Was silent.) I mean, what does the minister take when he baptizes people?

A. Water.

Q. Does that wash your sins away?

A. I don't know. No, I think not.

Q. Does water baptize both your body and soul? You know that you have a body and a soul.

A. Yes, I know; but the Holy Ghost must baptize the soul.

Q. What then is spiritual baptism? (Was silent.) I mean, what is true baptism?

A. The Holy Ghost baptism.

Q. Can you tell me what people eat and drink when they come to the Lord's table?

A. Bread and wine.

Q. And what does the soul eat and drink? (Was silent.) I mean, while we look to Jesus Christ, and remember his dying love, what do our souls spiritually receive?

A. The body and blood of the Lord Jesus Christ.

Q. You said before, that the Son of God redeemed you; what did he redeem or save you with?

A. He pay his own blood for sinners.

Q. Why don't you say for ME?

A. Me fraid, Massa; me so bad, me can't say "for me" yet.

Q. Tell me, did not you know any thing before you felt your sins?

A. No, Massa; me know nothing before: me careless: me no hear: but when I see all the bad things I do before, then I glad to hear something.

Q. Do you think you shall do good now?

A. O Massa! if God help me, I want to do good; but I cannot do any thing by myself. I hope the Lord will help me—me bad too much—I sorry for myself.

Q. Do you pray?

A. Yes, I pray; but I am fraid God no hear my prayer.

Q. Do not you feel glad sometimes when you pray?

A. Yes, Sir; I feel sometimes glad, and sometimes sorry.

Q. Do you believe that the Lord Jesus Christ is able to save you?

A. Sometimes I am afraid, because my sins too much; but he is God, and can do all things: that make me glad.

Here the examination ended, greatly, as may be supposed, to my satisfaction.

Others who were also examined, gave similar answers: but I would observe, that all cannot answer so correctly and judiciously as this woman; and, therefore, her examination must not be taken as a general case; though I do not baptize any, unless my mind is satisfied that a work of grace is begun. Their knowledge sometimes differs, but not materially. Some cannot speak in my presence, while they can do so before Tamba or Davis: some are so much agitated when they come to me, that it requires a great deal of patience to find out their real state.

The following remarks of one of the Christian Negroes form a simple and forcible illustration of the Apostle's words—*I was alive, without the law, once; but, when the commandment came, sin revived, and I died:*—

Yesterday morning, when you preach, you show we that the law be our schoolmaster to bring us to Christ. You talk about the Ten Commandments. You begin at the First, and me say to myself, "Me guilty!"—the Second: "Me guilty!"—the Third: "Me guilty!"—the Fourth: "Me guilty!"—the Fifth: "Me guilty!"—then you say the Sixth—*Thou shalt not kill.* Me say, "Ah! me no guilty! me never kill some person." You say, "I suppose plenty *people live here,* who say—'Me no *guilty of that!*'" Me say again in my heart, "Ah! me no guilty." Then you say, "Did you never hate any person?—Did you never wish that such a person, such a man, or such a woman, was dead?"—Massa, you talk plenty about that; and what I feel that time I can't tell you. I talk in my heart, and say, "Me the same person!" My heart begin to beat—me want to cry—my heart heave so much me don't know what to do. Massa, me think me kill TEN people before breakfast! I never think I so bad. Afterward you talk about the Lord Jesus Christ, how he take all our sin. I think I stand the same like a person that have a big stone upon him head, and can't walk—want to fall down. O Massa! I have trouble too much—I no sleep all night. (Wept much.) I hope the Lord Jesus Christ will take my sins from me. Suppose he no save me, I shall go to hell for ever.

Every sincere and watchful Christian will recognize his own enjoyments and conflicts, in the following declarations of a Negro woman:—

A woman said, "First time when I begin to pray, and when I see all bad things, I go plenty times to pray to the Lord Jesus Christ to pardon all my sins; and then I feel glad very much, because Jesus Christ come into the world to save sinners. When I go out, I pray—in the road, I pray—in the farm, I pray—when I get in the market among plenty people, I pray—I always pray. That time my heart live upon the Lord Jesus Christ: when I get up I pray—when I lie down, I pray—and when I see some of God's people, I glad very much: I talk to them, and tell them what the Lord do for me. But, this time, I don't know how I stand. Suppose I pray, my heart runs away from me; and when I get up from my knee, I don't know what I been say. O, my heart bad past every thing! I don't think I live in the right way: I don't know what to do with myself. O Massa, I curse, I lie, I thief, I do every thing that is bad." "Do you really live in these things?" I asked. "Me do them all," she replied, "with my bad heart; suppose the Lord no help me, I should do them all with

my hands, my mouth, and my feet. But all of them bad things live in my heart, and that trouble me much."—Here she began to weep, and the conversation ended; but not without advice suited to her state.

One of the communicants, who was sick, manifested a tenderness of conscience, which may serve to stir up others to watchfulness:—

Went to see a sick communicant.—When he saw me, he appeared much cast down. I asked if he had any thing to say to me. Tears ran down his black cheeks; but he remained silent. I again requested him, if he had any thing upon his mind, to tell me. He answered—"Them words you talk last Sunday live in my heart." (The text was Rev. iii. 19.) "I went to Freetown, some time ago, and met with some of my country people, who live there. They make me come to their house. I eat with them; and they talk foolish, and I did not tell them that they do bad. I stand the same like one of them. My heart strike me, the same time; but I no mind that. Then them people do very bad—they curse, they drink, and do very bad. They tell me to stop all night. I no like it; but, by and bye, I stop: and, O Massa! what plague me much, is, I laugh when they talk bad. Next day I go home; and oh! how my heart strike me when I go in the road; and, when I come home, I get sick. God punish me for that: and since that time I been sick. Sometimes I only strong enough to go to church: but I get no peace in my heart, when I hear the word of God. All is against me." Here he began to weep again; and I perceived that his illness was caused by grief. I tried to point out to him the tenderness of the father, after having punished his child; and that our heavenly Father, in like manner, mercifully, through the Saviour's merits, receives his children, and forgives their backslidings freely.

*Episcopal Acts.*

At a special ordination, held on the 10th April, 1822, at the chapel in Pineville, by the Right Rev. Dr. Bowen, the Rev. D. J. Campbell was admitted to the holy order of Priests. Morning Prayer having been read by the Rev. Mr. Tschudy, of St. John's, Berkley, an appropriate sermon was delivered by the Bishop. The Rev. Mr. Delaveaux, Rector of St. Matthew's, and the Rev. Mr. Lance, Rector of Prince-George, Winyaw, also were present, and assisted in the solemnities of the day. The Bishop, at the same time and place, administered the holy rite of confirmation.

On Sunday, the 19th of May, 1822, the Right Rev. Bishop Moore held an ordination at Walker's Church, Albemarle county, Virginia, and admitted the Rev. Edward R. Lippit, Herbert Marshall, J. J. Robertson, to the holy order of Priests, and Mr. Charles H. Page, to the holy order of Deacons.—*Repertory.*

*Episcopal Church in Natchez.*

At a meeting of the subscribers to a fund for the erection of an Episcopal Church, and the permanent support of an Episcopal clergyman in the city of Natchez, held at the court-house, in the city of Natchez, on the 26th of March, 1822, Bela Metcalfe, Esq. was called to the chair, and John Baynton, Esq. appointed secretary; when a number of rules and regulations were adopted, with the view to the erection and maintenance of an Episcopal Church in that city. They appointed eleven trustees to take charge of the real estate of the Church, with power also to invite a clergyman to settle among them; and a building committee of five, with power to select a site, and proceed in the erection of a suitable edifice; and also another committee of five, whose duty it is to solicit subscriptions, and otherwise to advance the interests of the Church.

Nine thousand dollars were subscribed on the first morning. On the second, the subscriptions were increased to between 11 and $ 12,000.

We most cordially wish success to these our brethren in the west.

*Church at Washington, N. Carolina.*

The corner stone of a new Episcopal Church was laid on the 29th of May, 1822, at Washington, North-Carolina, with appropriate religious ceremonies, by the Rev. Richard S. Mason, Rector of Christ Church, Newbern.

### *Obituary Notice.*

DIED, on the 10th June, 1822, at Newtown, Connecticut, the Rev. David Botsford, aged about 26 years, lately officiating in Wallingford. He died, as he lived, a Christian. The evening of his life was not cold and cheerless. The God whom he had served forsook him not in his lingering illness; and, at the awful moment of dissolution, he went to the eternal world in the spirit of submission, and with the hope and prospect of a blessed immortality. He had been a student in the Theological Seminary of the Protestant Episcopal Church, and was recently admitted, by the Right Rev. Bishop Brownell, to the holy order of Deacons. The following vote of his late associates, is expressive of the estimation in which he was held by them:—

*New-York, June 26th*, 1822.

The students of the General Seminary of the Protestant Episcopal Church, having heard, with deep regret, of the premature death of their late fellow-member, the Rev. David Botsford, do hereby express the high respect they entertained for his piety and worth.

And in testimony thereof, do resolve to wear the usual badge of mourning for the space of thirty days.

*Resolved*, That the proceedings of this meeting be published in the Churchman's Magazine, and the Christian Journal. L. B. HULL, *Chairman.* A. L. CONVERSE, *Secretary.*

From the Dublin Patriot.

### *Death of the Primate of Ireland.*

WE lament exceedingly to announce the death of this distinguished, learned, and pious Archprelate. His grace died at half past eight o'clock, on Monday evening, 6th of May, 1822, at his grace's temporary residence, in London. It is not a little remarkable, that the late Archbishop of Cashel died in Dublin on the same evening, and that there was but a quarter of an hour between the decease of the two Archbishops. His grace the Lord Primate was the Right Hon. William Stuart, D. D. He was Archbishop of Armagh, and Primate of all Ireland, Prelate of the Most Illustrious Order of St. Patrick, a Commissioner of the Board of Excise, Vice-President of the Association for discountenancing Vice, a Trustee of the Linen Manufacture, and a Privy Counsellor in England. His grace was great uncle of the Marquis of Bute, was consecrated Bishop of St. David's in 1793, and Lord Archbishop of Armagh in 1800.*

Lord Caledon writes, we understand, from London, in a letter received to-day, that the Archbishop of Armagh died in consequence of having received, in mistake, two ounces of laudanum, of which, when the proper antidote was administered, only a small portion was thrown up. This circumstance strongly tends to aggravate the poignancy of our regret at his Lordship's lamented decease.

It is confidently reported that the Bishop of Raphoe† will succeed to the Archbishoprick of Cashel, and that Dr. Bisset, first chaplain to his excellency the Lord Lieutenant, will then obtain the vacant See. Dr. Bisset, by his consecration, will vacate the Chancellorship of Armagh, in that diocess, and the Archdeaconry of Ross.

From the New-York Evening Post, June 25, 1822.

THE death of the Lord Primate of Ireland, (Dr. Stuart) mentioned in our paper yesterday, was occasioned by a fatal error in administering medicine to him. The contents of a bottle, in which, among other ingredients, were two ounces of laudanum, were to be exteriorily applied, but were given to his grace to swallow, by mistake, by the hands of his wife, who was his nurse during the whole of his sickness, and who administered his nourishment as well as his medicine. As soon as she discovered that she had given the fatal draught, the scene was perfectly heart-rending. Despair, horror, utter madness, shocked from her every mental sense, and soon produced a settled alienation of mind, from which it is feared she will never recover.

* This must not be understood of a new consecration. Archbishops are only of the Episcopal order, and receive no additional consecration on their promotion to the Archiepiscopate.—*Ed. C. J.*

† Dr. Magee, author of the work on Atonement and Sacrifice.—*Ed. C. J.*

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# CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

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*For the Christian Journal.*

### No. V.

### *Universal Redemption.*

We hear it frequently asserted by members of other denominations, that the Articles of the Episcopal Church are Calvinistic; and for proof of the assertion, appeal is generally made to the seventeenth. Now, waving all discussion on this article, all attempts to show that it will not bear a Calvinistic interpretation,* we will state at this time two proofs, which appear to be conclusive, that the assertion is unfounded. 1st, There are other articles that are decidedly anti-Calvinistic. Take, for instance, the thirty-first—"The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction *for all the sins of the whole world*, both original and actual." Here is universal redemption asserted in the broadest terms and strongest language. If then the articles of the Church recognise this doctrine, (and not only the articles, but many other parts of the Prayer Book expressly assert it,) it is in vain to say that they are Calvinistic. Calvinism is a chain whose links are perfectly indissoluble; that is, the system must embrace the five points of, 1st, absolute predestination; 2dly, partial redemption; 3dly, the want of freedom in the human will; 4thly, irresistible grace; and, 5thly, final perseverance; or it falls to the ground. Take away one, and you disjoint the whole; the links all become separated, and like coals of fire disunited, each part of the system perishes. And if there is one doctrine that saps the foundation of Calvinism more than any other, it is that of universal redemption.* Darkness and light can as well exist together, as this doctrine and the tenets of the Geneva reformer. But, 2dly, when the articles of the Church of England (which are the same as ours) were framed, and commanded to be received as the system of religious belief, they were not considered by the Church or by her enemies as Calvinistic. In fact, the great objection of the dissenters to the English articles, for a long time, was, that they were not sufficiently like the Geneva platform. This must be evident to any one acquainted with the history of those times. It is evident also, from the strong exertion that was made at a certain period to supersede the present by what were termed the Lambeth articles.† The substance of

* The seventeenth article is certainly very different in its language from that of Calvinistic creeds on the same subject. Those who wish to see it fully and *fairly* explained, would do well to read Laurence's Bampton Lectures.

* If all mankind are redeemed, then there is a possibility of salvation to all. But all men are not saved. The blame therefore of those who perish rests upon themselves. Consequently the *freedom of the human will* may thence be fairly inferred. And from the freedom of the will, necessarily results the doctrine that the righteous may *fall and perish.*

He cannot "be *free to choose* the path,
Who is not *free to stray.*"

We here see that the doctrine of universal redemption oversets two of the main pillars of Calvinism. It might as easily be shown that it also overthrows the other two, viz. predestination and irresistible grace.

† The reader will find a full account of the Lambeth Articles and the proceedings concerning them, in the 2d volume of Collier's Ecclesiastical History, p. 644 et seq. For the satisfaction of the reader, and to show how far, in the opinion of the friends of these articles, the Church of England came short of genuine Calvinism, four of the articles are subjoined.

Art. I. God from all eternity has predestinated some persons to life, and some he has reprobated or doomed to death and destruction.

Art. II. The moving or efficient cause of predestination unto life, is not the divine prescience of faith, or of perseverance, or of good

these latter is Calvinism in the strictest sense of the term; and it requires a very cursory reading indeed to perceive how totally different they are from the former. These two circumstances, besides others equally strong that might be mentioned, show conclusively that the articles of the Church are not Calvinistic. But I shall not dwell on this point. My design at this time is to endeavour to prove the doctrine of universal redemption from Scripture, and then to take a brief survey of the arguments alleged by Calvinists in favour of partial redemption.

Let it be observed previously, that there is a great difference in the meaning of the terms redemption and salvation. A person may be redeemed who is not saved. To redeem, means to ransom by paying a price. To be saved, implies that the person redeemed is actually enjoying the benefit of the redemption. Thus one man may pay the price of redemption for another who is in a state of slavery. But it rests with the person thus redeemed, to benefit by the redemption or not. If he chooses to remain in slavery, the payment of the redemption money will avail him nothing. Although redeemed, he is not saved; because he will not benefit by the redemption. But if he accepts the redemption, he is saved. He leaves the land of slavery and is free. So, Jesus Christ, we contend, paid the price of redemption for all mankind: but all men will not lay hold of the benefits procured by that redemption: many choose to remain the slaves of sin; they hug their chains, and therefore are not saved.

Let us now attend to the testimony of Scripture on the subject. The Apostle Paul directs us to pray for all men; "for this is good and acceptable before God our Saviour, who would have all men to be saved, and to come to the knowledge of the truth." What language could be stronger in favour of universal redemption? God would not only have all men to be saved, but he would have us pray for all men, which certainly would be inconsistent if salvation is not within the reach of all. "The bread that I shall give," says our Saviour, "is my flesh, which I will give for the life of the world." "God was in Christ reconciling the world unto himself:" and "Jesus Christ is the propitiation not only for our sins, but for the sins of the whole world." Many other passages might be produced, in which our Saviour is declared to be a propitiation for the sins of the world.

Again, "the Son of man is come to seek and to save that which was lost." Now, what was lost? We answer, the whole human race. This is acknowledged by all. As, then, the Saviour came to seek that which was lost, he came to place all mankind within reach of the Divine mercy. Again, saith the Apostle, "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." But who are sinners? All men. It is not said that he died for *some* sinners, but for sinners. The inference then is fair, that he died for all sinners. Again, Jesus Christ "is the mediator of God and man, who gave himself a ransom for all:" and "God hath shut up all men under sin, that he might have mercy upon all." And "the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." What language could be stronger to the point?

Jesus Christ is the mediator between God and man: it is not said between God and the elect part of mankind, but between God and man; that is, the human race generally: and he is a ransom for all. How can the advocate for partial redemption get over these declarations? Will he say, as has sometimes been said, that the expression *all* means

works, or of any other commendable quality in the person predestinated, but only the good will and pleasure of God.

Art. IV. Those who are not predestinated to salvation, shall be necessarily or inevitably damned for their sins.

Art. VII. Saving grace is not given or communicated to all men; that is, they have not such a measure of Divine assistance as may enable them to be saved if they will.

The articles are nine in number, and they all breathe the same spirit—that is, of genuine and unmixed Calvinism. How different from the articles of the Episcopal Church! and how like the creeds of Calvinistic churches generally!

only all the elect? But what right has any person thus to put his own arbitrary interpretation upon Scripture? If we proceed upon this plan, we shall destroy the character of the Scriptures as the *word of God*, and render it an *uncertain* standard of faith, since the interpretation of every different man may be different, and we may thus have a hundred various meanings to an expression which is entitled to but one. But it is easy to detect the fallacy of the above interpretation. The Apostle says, "If one died for all, then were all dead." He here proves the universality of human depravity, from the circumstance of Christ's dying for all. And if we deny the universality of Christian redemption, we by implication deny the universality of human depravity. If we adopt the language of the Calvinist, and say, that when the Apostle asserts, "one died for all," he means all the elect, the consequence will be, that when the Apostle says, "then were all dead," he must mean that all the elect were dead; of course, the rest of the world were not dead; and if not dead, (that is, dead in sin and depraved,) then not liable to punishment. And this will lead us to the doctrine of universal salvation.

The elect who fell, and for whom Christ died, will be saved, and the rest of the world who never fell will also be saved. Such are the dilemmas into which the advocates for partial redemption run. Again says the Apostle, "he tasted death for every man." How can this be explained away? St. Paul declares, that "the weak brother for whom Christ died may perish." What could be more to the point? If the brother for whom Christ died may perish, and if Christ died for none but the elect, then some of the elect may perish. Will the advocate for partial redemption admit this? In the last chapter of the book of Revelations, and at the close of the chapter, we have these words: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—This passage occurring as it does at the end of the sacred volume, and containing the farewell language of him who indited the Gospel—the glad tidings of salvation—has a peculiar claim to our attention. It contains a very pressing and a general invitation to all mankind, to come and drink the water of life. The water of life is a figurative expression, denoting that eternal life which the Saviour purchased for the world. Thus he says, in another place, "whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be to him a well of water springing up unto everlasting life." The invitation to drink the water of life, is then an invitation to receive and enjoy everlasting salvation; and, from the terms in which it is conveyed, we should infer, at first sight, that it was addressed to all mankind. What else can be the meaning of the expressions, "the Spirit and the bride say come"—the Spirit of God, who is one with God, and the bride, which is the Church founded by the Son of God; the Church militant and the Church triumphant "say come." "And let him that heareth, (and it is designed that all should hear,) say come; and let him that is athirst come;" and not only him, but "whosoever will, let him take (here is no exception) the water of life freely." Certainly if it is possible to comprehend the meaning of language, here is an invitation given to all men, and if all men are invited, all men may accept the offered boon.

Again, the expostulations of God with mankind, for not obeying his commands, and thereby bringing punishment upon themselves, prove that they might have done otherwise and have been saved. And if they might have been saved, they must have been redeemed, for none can be saved who have not been redeemed. "What more," says God to the Jews, "could I have done to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" "I have spread out my hands all the day long to a rebellious and gainsaying people." "I spake unto you, rising up early and speaking, but

ye heard not. When I called, ye did not answer; when I spake, ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not." "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not." "Turn ye, turn ye, why will ye die, O house of Israel, for I have no pleasure in the death of him that dieth, saith the Lord, wherefore turn yourselves and live ye." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money, and without price." These passages constitute but a small portion of the evidence that may be produced from Scripture, that the door of mercy has been thrown open by the death of Christ to all mankind. The doctrine is so conspicuous throughout the sacred volume, that we can hardly read one of its chapters without finding it either expressly asserted or plainly implied. All the commands to do good, or threats against those that do evil; all the punishments denounced and promises offered; all the invitations, exhortations, and warnings given to mankind, to pursue the path of virtue and forsake that of vice, prove that salvation is within the reach of all, and consequently that the redemption wrought by our Saviour is universal. Who will dare to assert that our Creator, when he pronounced these invitations and threats, had laid a part of mankind under an inability to fly from the one, or to accept of the other?

But again, the universality of redemption may be proved from the circumstance that the consequences of the fall of Adam are said to be counteracted by the death of Christ. Jesus Christ is styled the second Adam. And, says the Apostle, "as in Adam all die, so in Christ shall all be made alive." The Apostle is here evidently drawing a parallel between the first and second Adam, and although he was speaking more particularly of the resurrection, yet his language evidently implies that the design of the death of Christ was to *do away* the effects of Adam's fall, not for a portion only of the human race, but for the whole. As the effects therefore of Adam's fall were universally felt, so the redemption wrought by our Saviour is universal.

*The Country Clergyman.*

(The subject to be continued in the next No.)

Errata in No. 4 of the Country Clergyman.

Page 205, column 1st, line 18, for "set down," read 'sit down.'—Same page and column, line 27, for "rigour," read 'vigour.'—Same, line 31, for "as soon I," read 'as soon as I.'—Same, line 8 from bottom, for "aweful," read 'awful.'

From the Churchman's Magazine.

*An abstract of the Journal of the Convention of the Protestant Episcopal Church in the Diocess of Connecticut, held at Stratford, June 5th and 6th, 1822.*

THIS Convention was attended by the Right Rev. Dr. Brownell, about 30 Clergymen, and about the same number of lay delegates.

The Rev. A. Baldwin was elected Secretary, and Burrage Beach, Esq. assistant Secretary.

The Rev. A. Baldwin expressed his gratitude for the confidence reposed in him by the Convention, for a period of nearly thirty years, during which he had served the Convention as Secretary, and requested the Convention to accept of his resignation of that office. The Rev. B. G. Noble was chosen to the office of Secretary.

Resolved unanimously, That the thanks of this Convention be rendered to the Rev. A. Baldwin for his services, as Secretary, during the long period he has officiated in that office.

Certificates from 34 parishes, approving of the Constitution adopted at the annual Convention, 1821, were laid upon the table.

Agreeably to the 45th Canon of the General Convention, the Right Rev. T. C. Brownell, D. D. delivered the following address.

My Brethren of the Clergy,
and of the Laity,

The good Providence of God having brought us again together in Convention, I proceed to fulfil the duty imposed on me by the 45th canon of the Church, by laying before you a

brief view of the affairs of the Diocess since our last meeting.

The holy rite of Confirmation has been administered in twenty parishes, as follows, viz. July 12, 1821, in St. John's Church, Guilford, to 29 persons; 17th, St. John's Church, Stamford, 29; 18th, Church in New-Cannan, 11; 19th, Church in Ridgefield, 30; 20th, St. Matthew's Church, Wilton, 17; 21st St. Paul's Church, Norwalk, 10; Aug. 8th, St. James's Church, New London, 17; 9th, Christ's Church, Norwich, 31; 11th, St. Stephen's Church, East-Haddam, 20; 12th, St. John's Church, (Essex) Saybrook, 23; 13th, Union Church, N. Killingworth, 17; Sept. 7th, Church in Southington, 8; 8th, Church in Meriden, 19; 9th, Church in Cheshire, 40; 11th, St. Andrew's Church, Northford, 13; 30th, Christ Church, Hartford, 49; Oct. 21, Trinity Church, Newtown, 61; 22d, Church in Humphreysville, 14; March 17th, 1822, Christ Church, Middletown, 8; April 14th, St. John's Church, Bridgeport, 15; in all, 461 persons.

On my visit to the parish of Essex, Saybrook, on the 12th of July last, I consecrated the new church in that place, by the name of St. John's Church; and was happy to perceive among the members of the congregation a spirit of liberality and zeal, which affords a sure warrant of the growth and prosperity of the parish.

I have also on the 4th of October last consecrated a new church in Hamden, by the name of Grace Church. This church has been erected by the exertions and liberality of a small number of Episcopalians. It is a well proportioned and commodious edifice, and the congregation appears to be in a flourishing state.

During the past year, I have admitted the following persons to holy orders in this diocess, viz.

On the 6th day of September, in the Church at Cheshire, I admitted the Rev. George B. Andrews to the holy order of priests; and David Botsford, and Benet Glover, to that of deacons.

On the 16th of November, at Trinity Church, in the city of New-Haven, the Rev. Thomas Warner, late of the Associate Reformed Church in the state of New-York, was admitted to the holy order of deacons; and on the 18th of the same month to that of priests. He immediately received letters dimissory, and proceeded to the Island of St. Croix, in the West-Indies.

On the 30th of January, in Trinity Church, New-Haven, I admitted Moses P. Bennett to the holy order of deacons; and on the 10th of April, in the same place, I also admitted Seth B. Paddock to the same grade of the ministry. And this day, before the Convention, I have admitted the Rev. Beardsley Northrup to the holy order of priests, and Palmer Dyer to the order of deacons.

All these persons sustained the requisite examinations, and produced the testimonials which the canons require.

While at Hartford, on the 30th of September last, I instituted the Rev. Nathaniel S. Wheaton as rector of Christ Church in that city, with the prescribed services, and according to the provisions of the 29th canon of the General Convention.

Several changes have taken place in the diocess, since the last meeting of the Convention, but we have reason to be grateful to a good Providence that none of the clergy have been removed from their labours by death. The Rev. Solomon Blakesly has been released from his pastoral connexion with the parishes of East-Haddam and Essex, and has received letters dimissory to the eastern diocess. The Rev. Daniel Somers has also received letters dimissory, and is now officiating in the diocess of Maryland. The Rev. Stephen Jewet, with letters dimissory from the diocess of New-York, is officiating in Derby and Humpreysville, and there is good reason to hope that the divisions which have prevailed in the former parish will be healed by his conciliating and pious labours. I am informed, though not officially, that the Rev. Samuel Griswold, from Great Barrington, in the eastern diocess, is officiating in the vacant parishes of Simsbury and Granby. The Rev. Peter G. Clarke has removed from Norwich, to the parish of Essex, Saybrook; and the Rev. Seth B. Paddock, lately admitted to the order of deacons, supplies the vacancy at Norwich. The

Rev. David Botsford has officiated at Wallingford during the past winter, to the great satisfaction and benefit of the parish; but it having seemed good to divine Providence to deprive him of health, he relinquished the situation, and has been succeeded by the Rev. James Keeler, lately of Norwalk. The Rev. Bennet Glover has received an invitation to the parish of East-Haddam, and leave has been granted to form a temporary cure, by the union of this parish with that of Hebron. The Rev. Ashbel Baldwin, of Stratford, has officiated in the church at Trumbull one third of the time, during the past year; but the latter parish has now resolved to connect itself, for the present, with that of Bridgeport, for the purpose of obtaining a clergyman to officiate alternately in each parish, and who shall act as assistant to the Rev. Mr. Shelton. The Rev. Mr. Weller, of the diocess of Maryland, has been invited to fill this situation.

A very encouraging zeal has lately manifested itself in the parish of Salisbury, which has been so long in a state depression; and a spacious brick church is now erecting there for the accommodation of the congregation. The parish of New-Preston is also erecting a commodious brick edifice for a house of public worship.

The following persons are at present candidates for holy orders in this diocess, viz. Lemuel B. Hull, Wm. Shelton, John M. Garfield, Wm. Jarvis, Richard Haughton, Ashbel Steele, Asa Griswold, George Shelton, Ransom Warner, Shadrach Terry, and Franceway R. Cossit. The two last named candidates have been for some time absent from the diocess, without dimissory letters, and nothing is known by the ecclesiastical authority respecting their intentions. Martin Snell, who was last year reported as a candidate for orders, has been regularly transferred to the eastern diocess.

I am happy to state to the Convention that Sunday Schools have been established in nearly all the parishes throughout the diocess. They have been attended with the most salutary results, both to the children, and their instructors. My inquiries on this subject have been very minute and extensive; and in every instance where schools have been established, I hear of a manifest improvement in the character of the youth. The munificent provision of the State, for the support of common schools, and the disposition which prevails among all classes of the community, to derive the greatest benefit from them, have caused elementary education to become so universal among our youth, that we have no occasion to devote any portion of the Lord's day to this species of instruction. This is a peculiar advantage which we enjoy, and which enables us to apply our Sunday schools directly to their legitimate object—religious instruction. It is a most gratifying circumstance, that there has yet been no want of pious and well disposed persons, ready to assist their clergyman in this charitable labour. Some difficulties have been experienced in procuring proper books for Sunday schools, and much diversity prevails in the modes of instruction. I, therefore, recommend to the consideration of the Convention the propriety of appointing a committee to devise a uniform course of instruction, and to select, or compile and prepare the proper books for the purpose.

The Society for the Promotion of Christian Knowledge does not obtain all that patronage which its important objects require. You are all aware of the objects it embraces, and the report, with which you will be presented, will convince you how utterly inadequate its resources are to give them the support which they demand. Indeed, there is one of its objects alone, the support of missionaries, for which all its resources would be insufficient; and yet the directors of the society have not been able to make the least appropriation to this object during the past year. They have, however, resolved that all the collections of the present year shall be devoted to it exclusively. —My brethren, I beg leave to call your special attention to this subject. When you consider that there is nearly twice as many organized congregations as there are clergymen in this diocess, you will readily perceive that almost half of them must be destitute every Lord's day. You must also be aware that

are several parishes so decayed movals, and other adverse circumes, (and in some cases, I fear, by ıy and neglect) that without misry aid they are in danger of beıg wholly extinct. But you can ll be aware, as I am, of the anxiety fested by the few remaining friends e Church, in these parishes, for establishment of those ordinances g them, which have heretofore their delight and their edification; f the solicitude with which I have importuned for assistance in reıg the "waste places" of their Zion. ıe course of my official duties has ed me to know that there are many ies, zealously attached to the doc- and worship of the Church, dis- d through various parts of the , remote from the places of public ıip to which they are attached, ɔme of them remote from all places ıblic worship. I could point to al local situations where nothing ıe services of a zealous and active ɔnary is required, in order to gathese scattered members into the and to build up florishing and congregations. To preserve these red parishes from utter extinction, to form new parishes from the ıred members of our Church in s where it is practicable, the serof three or four missionaries are tial. This is the most interesting ct which I can at this time recomto your attention. The fields hite, and ready for the harvest. It with you to devise the measures nding forth the labourers. I take to suggest the expediency of moıg the Society for the Promotion of tian Knowledge with a special reːe to this object, or of appointing asurer of missionary funds, and acting a canon, making it obligaɔn every parish in the diocess to a collection once in the year for ɔnary purposes. In many parishcieties may be formed for the same t. The small sums, thus collected many sources, would form an imnt aggregate, without producing ɜensible inconvenience. I know ıany parishes find it difficult to deheir own current expenses, but I have no apprehension that the measure recommended would add to these difficulties. The fact is, that few persons feel themselves impoverished by what they give for the support of religion; and a small contribution two or three times a year, for the general purposes of religion, so far from disqualifying them to support their own parish expenses, would render the collection of this support the more easy and certain, by increasing their interest in religious and ecclesiastical affairs.

At a late special General Convention of the Church, held in the city of Philadelphia, the plan of a General Missionary Society was matured, and the same is now regularly organized. It is the object of this Society to send missionaries to the remote and destitute settlements of our country; and when its funds will admit, to extend its operations for the civilization and conversion of the Indians, as well as of the heathen of foreign lands. I trust that this Society will share the patronage of the more wealthy Episcopalians of this diocess. It is said indeed that "Charity begins at home:" But to this it has been well replied, that "it should not terminate there." We owe duties to society at large, as well as to our own household; and though our own parishes and our own diocess may prefer the first and second claims to our charity, the general interests of religion and the Church are not to be overlooked or neglected.

It is well known to you, that at the late special General Convention referred to, the Theological Seminary of our Church was transferred from this diocess to that of New-York. This measure was adopted that the Institution might avail itself of a munificent bequest of the late Jacob Sherred, for the advancement of Theological Education; and it was acquiesced in by the delegates from this diocess, from considerations affecting the peace and unity of the Church. I have often expressed my sentiments concerning the importance of a general Theological Seminary. I trust its present location will have a tendency to harmonize all discordant opinions on this subject, and that as it is an object of paramount importance to the Church, so it will now receive its liberal and united patronage.

Brethren, I will detain you no longer from the business of the Convention. There are some considerations in relation to the welfare and prosperity of the diocess, which I had thought to have brought before you at this time, but as it is not essential that they should now become matters for your deliberation, I shall reserve them to constitute the subject of a Pastoral Letter at some future day. May the great Bishop and Shepherd of our souls preside over our counsels; and grant us the abundance of his grace, that with one heart we may desire the prosperity of his holy Apostolic Church, and with one mouth may profess the "faith once delivered to the saints."

The Treasurer of the Society for the Promotion of Christian Knowledge reported to the Convention the state of the Society's funds; from which it appears that there is a balance of $307 63, remaining in his hands, exclusive of the annual contributions which were received during the Convention.

*Fourth annual Report of the Board of Direction of the Society for the Promotion of Christian Knowledge.*

In presenting this fourth annual report, the Board cannot exhibit a very flattering view of the state of the society. During the last year, as appears from the Treasurer's report, very little has been done. A few Bibles and Common Prayer Books have been purchased and distributed; and a small sum has been appropriated to missionary expenses.

The want of tracts has been much diminished by the establishment of the Churchman's Magazine, which affords, at a very cheap rate, the same kind of information which has been hitherto circulated in other forms. And Bibles and Prayer Books are now afforded at such low rates, for gratuitous distribution, by the Auxiliary Bible and Common Prayer Book Society of New-York, that it becomes less necessary to circulate them through the medium of this society. Hence, although these objects are by no means to be abandoned, it has been deemed advisable, for the present, to turn the attention of the board more particularly to the encouragement of missionary labours in the destitute parishes of the diocess. Agreeably, therefore, to a recommendation of the Right Rev. Bishop Brownell, they have resolved to devote the disposable funds of the present year exclusively to this single object. And they entertain the hope, that by the aid of the contributions still to be received, the Bishop may be enabled to employ at least one active and diligent missionary during a considerable portion of the year.

The committee to whom was referred so much of the Bishop's address as relates to the subject of missionaries, and the report of the Board of Direction of the Society for the Promotion of Christian Knowledge, beg leave to report, That they are fully persuaded of the importance of encouraging missionary labours in this diocess: but they believe, that the existing society is adequate to the object, if the provisions of its constitution can be carried into full and energetic effect: and they think they can discover in the returns already made, and in the interest manifested by their brethren, both of the clergy and laity, strong evidences of a growing zeal on this subject, and a flattering ground of hope, that the missionary cause will no longer be suffered to languish for want of support. They do not believe it advisable, even were it practicable, in this present state of the diocess, to make much provision for a permanent fund; but if a small fund be now reserved, and suffered to accumulate, it may lay the foundation for a permanent and respectable provision for this great and interesting object. They therefore beg leave to recommend the following resolution for adoption in the place of those laid on the table yesterday:—

Resolved, That the present funds of the Society for the Promotion of Christian Knowledge shall be devoted exclusively to the support of missionaries, with the exception of two hundred dollars, which shall constitute an accumulating fund, until the further order of the Convention, and that it be recommended to the board of directors to make no application for any other than missionary purposes, until otherwise instructed by the Convention.

*Report of the Agents of the Trustees of the Bishop's Fund.*

The subscribers beg leave to represent, that they were appointed by the trustees of the Bishop's fund, agents, to settle with the parishes in the diocess, who have not paid their assessment for the Bishop's fund, in pursuance of a resolution for that purpose passed by the Convention held at Waterbury on the 7th day of June, 1821.

That in execution of the duties of their appointment, the subscribers issued a circular letter addressed to the wardens of forty-five parishes, which appeared to be in arrears in whole, or in part, in the payment of said assessment, and represented to said parishes, that the income of the Bishop's fund was insufficient to pay the salary which was engaged by the Convention, at the time that the Bishop accepted the charge of the diocess :—that the sum in arrear at the expiration of two years amounted to seven hundred dollars, and the trustees must rely on the assessment due from the parishes to make up the deficiency: —that the agents were authorized to settle with the parishes, equitably according to their present circumstances, and upon receiving their proposals, would visit them for that purpose. In reply to the above application, the agents have received a letter from St. Peter's parish at Plymouth, informing them that the parish had agreed to pay $100, in full of their deficiency, which the agents have accepted. And they have received communications from several other parishes, which they trust will result in arrangements beneficial to the funds.—Respectfully submitted.

P. Shelton,
A. Baldwin,
S. W. Johnson, } *Agents.*

The committee to whom was referred the subject of the accounts between the Right Rev. Bishop Brownell and the Diocess of Connecticut, beg leave respectfully to report, That they find the Convention stand pledged to pay to the Bishop the sum of $1500 per annum, for diocesan services. The committee also find that the Bishop has received annually, from the treasurer of the Bishop's fund, only about $1150.

Resolved, That the agents of the trustees of the Bishop's fund to settle with the delinquent parishes their assessments for said fund, be authorized to appoint an agent, or agents, with full power to make such settlements on fair and equitable terms, in such manner, as said agents of the trustees may direct and approve.

The committee appointed to take into consideration that part of the Bishop's address which referred to Sunday Schools, beg leave to report, That not having time to devote that attention to the subject which its importance demands, they recommend, that a committee be appointed to prepare and arrange such a system, as they shall, after mature deliberation, think best, and report to the next annual Convention. They also beg leave to suggest to the Convention the propriety of recommending to the several parishes in the diocess, which have not instituted Sunday Schools, to institute them for the ensuing year, and to instruct the children in the Church Catechism and explanation, and also that the children be required to commit to memory passages of Scripture, and that they be exercised in questions on the Bible and on the Book of Common Prayer.

The committee on the constitution of the Society for the Promotion of Christian Knowledge, reported the following alteration to the 7th article— After the words "shall be paid into the hands of the treasurer," substitute in the place of the remainder of the article, the following, "subject to the order of the board of direction, who shall appropriate all monies so received to the support of missionaries in this diocess; and to the gratuitous distribution of Bibles, Prayer Books, and Tracts: and further, that the present permanent fund shall not be permitted to exceed five hundred dollars, either by additions or accumulation of interest.

Resolved, That every minister in this diocess shall be requested to perform divine service, in some of the vacant parishes, at least two Sundays in each year, under the direction of the Bishop.

A resolution was adopted, authorizing the Bishop to fill any vacancies

which may occur in the delegation to the General Convention.

*Delegates to the General Convention.*

Rev. A. Baldwin, Rev. D. Burhans, Rev. H. Croswell, Rev. T. Marsh, Hon. S. W. Johnson, Hon. Wm. Mosely, Hon. Elijah Boardman, Samuel Tudor, Esq.

*Standing Committee.*

Rev. T. Bronson, D.D. Rev. H. Croswell, Rev. A. Cornwall.

*Trustees of the Theological Seminary.*

Rev. D. Burhans, Rev. H. Croswell, Rev. T. Bronson, N. Smith, Esq. Richard Adams, Esq. Hon. S. W. Johnson.

A table appended to the above abstract makes the number of churches in the diocess 29, and of clergymen, besides the Bishop, 23.

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*The twelfth Report of the Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina; made at the Anniversary of the Society, January 7, 1822—the Feast of Epiphany falling on Sunday.*

THE Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, in presenting to its members and friends, in compliance with the provisions of the constitution, their annual report, take occasion to congratulate them on the arrival of that institution at its twelfth anniversary. While they contemplate with satisfaction the addition of another year to the period during which its operation, within the sphere which it embraces, has sensibly contributed to the promotion of the Redeemer's kingdom, they see ground for undiminished confidence in the prospect of its continued prosperity and success, and cause for renewed and increasing exertions on the part of its well-wishers and patrons, to extend, and multiply, and perpetuate its means of usefulness.

But it is not with unmingled satisfaction that the Board are permitted to review the transactions and events of the year past, marked, as it has been, with the melancholy evidences of the instability and transitory nature of all human things. In common with the other friends of the Protestant Episcopal Church, and of the Society, the Board have been recently called to lament the decease of a zealous and useful member of both,* and, for some years past, a partner of their counsels and their labours in the management of the concerns of the Society; and a few months previous, that of another,† who, having been from its first institution a regular contributor to its funds, did not, even to the last, suffer his love towards it to wax cold, but left behind him a memorial of affectionate regard, whereby, "though dead, he yet speaketh." In these, and other instances of mortality occurring within the year, the Board discover an impressive call on all the members of the Society, and of the Church, to increased earnestness and diligence in their endeavours to do good, while they have time, "to all men, and especially to those who are of the household of faith," and to fill up, by new enlistments under the banners of the cross, the ranks thus thinned by the departure of those who, "having fought the good fight of faith," and received their honourable discharge from the toils of life's troubled warfare, have been promoted to higher degrees of honour and happiness in the service of the great Captain of their salvation.

The Board proceed to give an account of the manner in which they have endeavoured to fulfil the duties assigned them in the constitution, by the distribution of the Bible, the Book of Common Prayer, useful religious tracts, and other works of approved reputation; by the sending forth of Missionaries, to officiate in those places where there was ground for expectation that their labours would be successful; by assistance rendered to youths of genius and piety destined to the ministry of the Church; and by the adoption of such measures in general, as, in their best judgment, they deemed good and practicable for the accomplishment of the purposes of the Society.

In pursuance of the first recited provision, enjoining the distribution of the Bible and the Book of Common Prayer, the Board had, in June, 1819, made arrangements to procure from New-York a number of copies of the Bible, of which mention was made by them in their two last annual reports. After considerable delay, the Board have now the satisfaction to announce the late arrival from this source of 120 copies of a stereotype edition of the Scriptures. They have also procured from the same quarter 300 copies of the stereotype edition of the Book of Common Prayer

In compliance with the provision for the distribution of useful religious tracts, and other works of approved reputation, the Board ordered to be reprinted, in a cheap form, from the Episcopal Magazine, some 'Remarks on a Review of the Rev. Jared Sparks' Letters on the Episcopal Church,' of which there have been distributed 300 copies; and also caused to be procured and distributed, 50 copies of the Rev. Dr. Dalcho's 'Evidences of the Divinity of Jesus Christ;' to which must be added, the distribution of 14 copies of the late Bishop Dehon's Sermons on Confirmation, and 7 of Nelson's Christian Sacrifice; and the following tracts, amounting in the aggregate to 1145, viz. 69 of 'An Address to Christians recommending the Distribution of Religious Tracts,' 168 of 'Stanley's Faith and Practice of a Churchman;' 70 of Bishop Andrews's Devotions; 184 of 'Hints on Public Worship,' 183 of a tract on 'The Duty of Morning and Evening Devotion;' 170 of 'An Exhortation to a Decent and Devout Behaviour in the Church;' 167 of 'A Familiar Exposition of the Catechism' published by the Society; 81 of 'Bishop Gibson's serious Advice to Persons who have been sick;' 11 of 'Bishop Gibson on the Lord's Supper;' 24 of Archbishop Synge 'on the Knowledge of Religion;' and 18 of the same Prelate's 'Answer

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* William Brisbane, Esq.

† *Tucker Harris*, M. D. whose bequest in favour of the Society will be more particularly mentioned in another place.

to the Excuses for not coming to the Lord's Supper."* A proportion of the Book of Common Prayer, and the Exposition of the Catechism above mentioned, have been given to the children of indigent parents, attending the Sunday schools. There have likewise been disposed of, under the direction of the Board, 76 copies of the English Prayer Book, deposited with them by the Prayer Book and Homily Society of London, for distribution to British seamen.

In announcing the publication, in the early part of the year, of the Sermons of the late lamented Bishop Dehon, stated by the Board in their last annual report to have been then in the press, the Board feel a satisfaction, which they are persuaded they share in common with every member of the Society, and every friend of the Church, and the Christian community at large. The Board cannot omit likewise to notice with approbation, the liberal and disinterested proposal of Mr. Miller, printer to the Society, to publish free of expence to the Society, such tracts as may, from time to time, be approved of, and furnished him for that purpose; and the committee on books have been authorized by the Board to carry the same into effect.

Under the provision of the constitution above mentioned, for the sending forth of Missionaries, the Board have to state, that, in pursuance of the appointment, mentioned in the last report, of the Rev. Mr Dickinson as the Society's Missionary to the churches of St. Paul, Pendleton, and St. Peter's and St. James in Greenville district, they voted, in April last, an appropriation of 500 dollars per annum, for two years, commencing on the first of December preceding, in aid of the funds for the support of a minister in those churches conjointly. They have the satisfaction to state, that the mission thus instituted has, in the course of the past summer, been visited by the Bishop of the diocess, who found its duties to be faithfully performed; and that at Pendleton the wishes of the Society have been so far successful, as that measures have been taken by the members of our church there, to procure a lot, and erect upon it a suitable place for public worship.† The service has hitherto, much to the hindrance of the good contemplated, been performed in the court-house. The Board have been called upon the past year, to fulfil the engagement previously entered into by them with the vestry of Trinity Church, Columbia, for the payment of 1000 dollars per annum during three years, in aid of the means possessed by them for the support of a minister, the contingency having arrived upon which that arrangement was predicated. To the united churches of St. Mark's, Clarendon, and St. Mark's, Williamsburg, assistance has been also rendered by the Board, in fulfilment of the resolution adopted by them on the 4th October, 1819, appropriating 500 dollars per annum for three years, for that purpose. Information having been received by them, from the Rev. Mr. Chanler, who had acted as their Missionary to those churches under the resolution referred to, of his connexion with the church last named having ceased on the 20th May last, the purpose of the Board, in relation to that church, has, in consequence, been suspended since that period. To the parish of Christ Church the Board have likewise continued to furnish the aid stipulated in their resolution of October, 1819, appropriating 500 dollars per annum for two years, to that object. The term limited in that resolution having lately expired, the Board have not yet had opportunity to act in relation to the renewal or extension of it.

The only other circumstance to be reported under this provision of the constitution, is the appointment by the Bishop, of the Rev. Mr. Van Pelt to serve on a short mission at St. Luke's parish, and in the country intermediate between Coosawhatchie and Savannah, and be compensated out of a small balance remaining unexpended, of a sum placed in December, 1819, at the disposal of the Bishop, for missionary uses.

The sum expended by them, in the promotion of the highly useful objects contemplated by this provision of the constitution, has amounted in the year just elapsed to 2675 dollars.

In the discharge of that part of their duty which enjoins the rendering assistance to young men of genius and piety, destined to the ministry as their calling, the Board have only to mention the continued fulfilment on their part of the engagements stated to have been made by them in their report of January, 1820.

They deem it proper, however, here to remark, that in endeavouring to fulfil the duty assigned them by this provision of the constitution, the Board have been actuated by a desire to give the fullest and most effectual execution to the benevolent purpose contemplated by the Society. A General Theological Seminary for the education of candidates for the ministry, having been founded by the united wisdom of the Church, they did not doubt that it would be speedily endowed by the liberality of its members with ample means for the assistance, during their course of necessary instruction, of youths of genius and piety, who need the fostering hand of benevolence. This expectation has been realized in part, by the establishment, by the zeal and liberality of members of the Church in our own state, of a foundation bearing the name of the *Dehon Scholarship*, the benefits of which, it is presumed, will be always conferred upon candidates of a description corresponding with the views of this Society; by which means there will be the less occasion for the application of their funds to that purpose. The Board have therefore deemed it adviseable, in rendering, in the instances referred to, the aid contemplated by the Society, so limit their views to furnishing to the candidates the means of completing a previous course of academical studies.

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* The total amount of books and tracts distributed by the Society since its formation, is as follows, viz. 214 Bibles, 1190 Book of Common Prayer, 114 Bishop Dehon's Sermons on Confirmation, 440 Nelson's Christian Sacrifice, 300 Bishop Porteus's Evidences, 50 Dalcho's Evidences of the Divinity of Christ, and 8933 smaller tracts.

† The following is an extract from a late communication of Mr. Dickinson—"St. Paul's, at Pendleton, already exhibits the stability and promise of a regularly organized parish. Arrangements are making for the erection of a church, with little doubt, under the Divine blessing upon the great exertions of some individuals, whose praise ought to be in all the churches, of a successful termination. Public *sentiment is there yielding to approbation of the pure doctrines and worship of our Zion.*"

In passing to other matters, the Board take occasion briefly to notice the state of the library appertaining to the Society, and to remark, not without regret, that it has remained nearly stationary during the past year. Appropriating the funds at their disposal primarily to objects of more immediate exigency, the Board feel themselves at liberty to reserve but a very small pittance as applicable to this purpose. But when they consider the incontestible utility of such an institution, having especial reference to the furnishing of the necessary armour for the propagation or the maintenance of our holy faith, and the facility with which it might be replenished from the copious stores of individual bounty, they cannot permit themselves to imagine any other cause of the apparent neglect it has experienced, than the want of notoriety, resulting from the present retired situation of the library. In this circumstance, the Board of Trustees are satisfied they assign the true cause of its very small increase during the past year, and may find, they trust, a sufficient apology for the occasion thus taken to recommend the subject to the liberality and attention of the members and friends of the Society. Numerous volumes, especially on subjects of theology, remain, it is apprehended, encrusted with the hoary dust of time, upon the shelves of those to whom they are of little interest or value, and who might, by the simple trouble of transferring them to the Society's library, confer on it a sensible benefit, by promoting the end contemplated in its institution, and on themselves the desirable satisfaction of doing some good at little cost. It is with pleasure that the Board feel themselves constrained to mention the continued liberality and unremitted attention of Thomas S. Grimké, Esq. to the promotion of this object, and that they likewise add to the number of those who have at former times augmented the library by donations of books, the names of Mrs. G. A. Taylor, James Jervey, Esq. the Rev. A. Gibbes, and W. C. Doughty, Esq. The library at present contains 683 volumes.

In proceeding to notice the state of the funds of the Society, the Board of Trustees would do injustice to their own feelings, did they not take occasion to remark the continued attention devoted to this subject by the excellent treasurer,* under whose fostering care they have grown up to their present enlarged capacity of usefulness. It is with very great solicitude for the welfare of the Society, and under a deep impression of the importance of the subject to its prosperity, nay, to its very being, that the Board feel themselves reluctantly compelled to state, that they cannot justly pay a similar tribute to the attention and punctuality of too many among the annual contributors to its treasury. The smallness of the sum required, while it ought to be an argument for its regular and punctual discharge, becomes, on the contrary, a plea, and, it is presumed, in by far the greater number of cases, the only plea for inattention and neglect. But ought it not to be considered by every delinquent subscriber, that if the objects contemplated to be effected by means of the small sum demanded of him, be of sufficient value in his estimation to merit the required contribution, they must likewise be of sufficient value to justify the small additional inconvenience attending the punctual discharge of the obligation. The Board presume to hope, that this expression of their feelings, extorted from them by the large number of delinquent subscribers, and the large amount of arrears now due by them to the Society, will find a justification in their earnest solicitude for the success of the important object confided to them, the advancement of Christianity in South-Carolina, and will not fail to have its due effect with all such as are sincerely disposed to further that desirable object.

Collections have been made during the year, in aid of the funds of the Society, in St. Michael's, St. Philip's, and St. Paul's Churches, in this city; in Trinity Church, Columbia, and in Christ Church parish. From the other parishes in the diocess no communications on this subject have been received by the Board.

The funds have also derived some increase from the addition of nine members for life, and three annual subscribers. It is in favour of the former of these modes of contribution, that the contributor is thereby exempted from the inconvenience of an annual application, and that the sums so received being reserved to constitute a permanent fund, of which the interest only is disposable, the good designed to be effected is thereby perpetuated.

There has likewise been received a donation of 200 dollars, in a manner dictated by that unostentatious spirit of charity, which seeks to hide even from itself, if possible, the good it bestows, and like the dews of heaven, distils its fertilizing influence in silent but incessant bounty. This liberal gift is presumed to be from a source, whence other instances of similar benevolence had previously flowed. Another donation of a small sum, being "the avails of a missionary box for one month kept in Mr. Dickson's school," has given evidence of that desire to advance the Redeemer's kingdom, which will not, it is trusted, be without its appropriate reward, when he shall appear who will recompense to every man according to his deeds.

It is in place here to mention the testimonies of regard to this Society, furnished by the will of the late Dr. Harris, already alluded to, and that of the late Miss De Tollenare, which, though not productive of any present revenue, will eventually yield an accession to their funds. The former, by his last will and testament, bequeathed in trust to the vestry and wardens of St. Philip's Church, Radcliffeborough, the reversion of his pew No. 49 in that church, after the termination of certain life estates, charged with the payment to this Society of one moiety of the annual rent of the same; and in like manner, to the vestry and wardens of St. Paul's Church, Radcliffeborough, the reversion of his pew No. 56 in that church, in trust for the use of the rector or minister of the same, on condition that he shall, once in every year, "deliver a suitable discourse for the purpose of making a collection in aid of the funds" of this Society. The latter, by her last will and testament, dated in 1815, gave her whole property, real and personal, to the use of her father, during his life, and at his death, bequeathed to this Society, and to the orphan house, to be shared equally between them, all the remaining part of the property, after the payment of certain specific bequests set forth in her will.

This legacy having become vested by the death of Mr. De Tollenare, the Board, early in the year, appointed a committee of their body to inquire and report respecting the same,

* Charles Kershaw, Esq.

the result of whose investigation was the opinion, that the Society could not legally call on the executor, intrusted with the carrying into effect the will of Miss De Tollenare, for the execution of her generous disposition in their favour, until a reasonable and sufficient time should have elapsed, to enable him to comply with the previous provisions therein contained, and adjust the affairs of the estate. The Board, in consequence, have not yet been put in possession of the proceeds of this munificent act of individual generosity; they are, however, sufficiently informed of the probable value of the property thus bequeathed to the Society, to be sensible how large a tribute of respect and admiration is due from them to the memory of the pious and excellent lady, by whom so liberal a free-will offering has been appropriated for the extension of the Redeemer's kingdom; and they cannot refuse to indulge the hope of still further accessions to the Society's means of good, founded upon the influence of so laudable and honourable an example.

In closing the report which they have now made of their transactions during the year past, in relation to the useful and important objects committed by the Society to their care, the Board will not deprive themselves of the satisfaction of laying before the Society, the following extracts from their foreign correspondence, furnishing, as they do, an acceptable testimony to the interest taken abroad, in the welfare and prosperity of our Church, and the successful prosecution of the great end contemplated in the institution of this Society. The Board having, in the early part of the year, instructed the corresponding secretary of the Society, to transmit copies of the late Bishop Dehon's Sermons to the Society in England "for Promoting Christian Knowledge," the "Society for the Propagation of the Gospel in foreign Parts," and the "Prayer Book and Homily Society," they have lately had the pleasure to receive from the Rev. George Gaskins, D D. Secretary of the first-named Society, a letter, from which they submit the following extracts:

"I now acknowledge the receipt of your kind and Christian letter, written in behalf of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," dated the 5th of May last, and accompanied by the very valuable Sermons of the truly Apostolical Bishop Dehon, and several minor pieces, connected with the American Church in principal and detail. It is a pleasant circumstance, and exhilarating to the Christian feelings of every sound churchman, to perceive that your Church has the growing appearance of prosperity; and the establishment of your Society will doubtless contribute, under the blessing of God, to its enlargement.

"You do but justice to the "Society for Promoting Christian Knowledge," in entertaining the confidence you express, that what you have transmitted will be received here in the same spirit which led your Society to send the package. Dr Dalcho's work on the Church of South-Carolina is very valuable and interesting; and as your present letter does not acknowledge the receipt of mine respecting it, it is possible that my letter may not have reached you. I will, therefore, re-transcribe the minute of the Board, assuring you of the satisfaction with which your former letter had been received, and its contents contemplated.* Thanks, too, were returned for the books, with the assurance of our Society's earnest wish and prayer to God, that the Church of South-Carolina might continue to flourish and prosper, to his glory, and the Christian edification of the people, within its compass.

"The Board again desire to return thanks, for the present fresh mark of the attention of your Society to us; and, it will be no unpleasant circumstance for you to hear, and report, that an edition of Bishop Dehon's Sermons is immediately to be put to the press here, from the copy which you have sent us; not indeed by the Society, but on the suggestion of myself, and a pious lay friend of mine, a barrister at law, who formerly was a Fellow of All-Souls College, Oxford. We purpose to prefix to the Sermons, the excellent Memoirs of Bishop Dehon, contained in Dr. Dalcho's Historical Account, and to affix to them the Sermon preached at his funeral, by Dr. Gadsden. If any profit shall arise from this publication in England, it shall be appropriated to "the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," of which, it seems, your good Bishop was one of the Founders, and its first President.

"Messrs. Rivingtons, our Booksellers, have been commissioned to get from Charleston, half a dozen copies of the Bishop's two volumes, printed at your city, and 50 copies of Dr. Dalcho's "Evidences of the Divinity of Jesus Christ."

"I am not aware, that, at present, I need add more than an assurance, that our Society entertains the most Christian cordiality for your institution, and for the American portion of the Apostolic Church.—*London, Oct.* 3, 1821."

The Board will only add the expression of their confidence, that the Society will discover in the review of their proceedings the past year, now presented to them, ample ground of satisfaction in the measure of good already effected, by the operation of the means employed, and of encouragement to further perseverance in the good work contemplated by the institution of the Society, that of the advancement of Christian knowledge and virtue, and the consequent diffusion of peace and happiness, first in our own land, and, ultimately, throughout the world.

*Signed in behalf of the Board,*
NATHANIEL BOWEN,
*Ex-officio President of the Society.*
Jan. 7th, 1822.

*Officers and Trustees for* 1822.

The Right Rev. Nathaniel Bowen, D. D. *ex-officio president*; Kesting Simons, *vice-president*; Thomas S. Grimké, *corresponding secretary*; James Jervey, *recording secretary*.

*Trustees.*—The Rev. Christopher E. Gadsden, D. D. Rev. Frederick Dalcho, M. D. Rev. Paul T. Gervais, Rev. Allston Gibbes, Rev. Christian Hanckel, Charles Kershaw, Robert Hazlehurst, Henry Deas, Elias Horry, Thos. Lowndes, Robert J. Turnbull, Thomas W. Bacot.

Rev Dr. Dalcho, *treasurer and librarian.*

*Book committee.*—The Bishop and Librarian *ex-officio*, the Rev. Dr. Gadsden, Rev. P. T. Gervais, R. J Turnbull, E. Horry.

* Neither the original, nor the transcript have come to hand.

*The fifth Annual Report of the Board of Managers of the New-York Protestant Episcopal Missionary Society. Adopted by the Society at the anniversary meeting, December 4, 1821.*

THE Board of Managers of the New-York Protestant Episcopal Missionary Society now present the transactions of another year; and were they not required to perform this duty by the obligation of their office, yet would they be reluctant to omit so proper an opportunity of reviving in their own minds, and of enforcing upon others, the great importance of our object, and its worthiness of our best and continued exertions.

We are aware that with some the repetition of these topics may be thought too frequent, and the history of them be called uninteresting and obtrusive; that while all who aim at worldly advantages are content to follow the same weary round of unvarying details, and are never satisfied with the success of the largest attainment, yet there is a general readiness to consider the slightest obstacle a sufficient check to all religious or moral effort, and to be satisfied with the success of the most scanty and inconsiderable advantage for objects of surpassing and everlasting importance.

With such as these we need not stop to argue, for in appealing to the supporters of this good cause, we address those who are wise enough and bold enough to apply the maxims of worldly business to the important concerns of Christian obligation; who comply only with their prevailing dispositions and their confirmed principles in embracing every opportunity to do good; who feel that whatever may be the indifference or the coldness of others, they have a debt of gratitude to pay which all their efforts cannot equal; and who know that the Christian's vocation is, to be untiring and unceasing in works of charity, if he would rightly adorn his life, or prepare for his last hour consolation and peace.

Addressing ourselves to such, we are confident that they will always feel interested in the history which we present; and whether clouds and darkness lowering over our path, call for a jealous and vigorous activity, or the cheering beams of success invite to more animated exertions—in either event *they* will think nothing done while any thing remains to be accomplished.

The circumstances under which this Board assumed their duties at the last anniversary, they acknowledge to have been grateful in a high degree. The encouragement then derived from friendly countenance and pious approbation, and the usual interest manifested in our cause, were advantages which, in the opinion of the Board, have been felt throughout the year, quickening their own diligence, and rendering more prompt and willing the liberality of all.

On Christmas eve the annual address, in behalf of this Society, was delivered by the Rev. Mr. Richmond, at St. Paul's Chapel. The Board recollect, with pleasure, the deep attention with which a large assembly listened to a forcible and manly appeal in behalf of missionary services. The collection on that occasion produced an accession to our funds of 329 dollars and 77 cents.*

* *In this amount is included the proceeds of a gold seal thrown into the plate.*

Very shortly after the anniversary meeting the Board had the gratification to be apprised that an auxiliary association had been organized in Christ Church, in this city. The readiness with which the members of that parish have entered into the wishes of this Society will, we are satisfied, ensure for them your warmest approbation. The sum of 140 dollars, since received, is a proof of the value of their exertions.

The Female Missionary Society of St. Stephen's Church, which has for several years paid over its funds to the Committee for Propagating the Gospel, has also become auxiliary to this Society, and in them we acquire the aid of those who have long been aware of the important object we have in view, and in whose past exertions we can read their promise for the future. From this source we acknowledge the receipt of 126 dollars and 75 cents.

The Board have heard, with much satisfaction, that an auxiliary association has just been organized in St. John's Chapel, (of Trinity Church parish,) in this city. From that congregation, whose active and steady zeal has been manifested in their early establishment and faithful support of a large and exemplary Sunday school, we venture to expect valuable and permanent advantage. The Board commend the spirit with which they have commenced, and hold up their example to the rivalship of other churches.

The auxiliary association of Zion Church, whose institution was last year particularly noticed, have continued their liberality, and have paid our treasurer this year the sum of 59 dollars.

It would ill become us, nor does it comport with the warmth of our own feelings to bear a cold and passing testimony to charities which, even though they should be forgotten here, are recorded on high. Springing, as we trust, from the love of Christ, in hearts zealous for his cause, they will be acknowledged by our merciful Saviour as the fruits of a genuine faith, at that great day of reward and of doom, when to possess his favour will be found worthy of ten thousand lives of devotion and of zeal.

The Board are so deeply impressed with the importance and value of auxiliary associations, that they cannot refrain, though at the hazard of being charged with importunity, from again and again urging their formation and support in every parish. We look forward with confidence and delight to the time when such associations, being universally organized and steadily upheld, our Church shall be enabled to show forth her apostolic character in diffusing far and wide the knowledge of the Gospel, in reviving and "comforting all her waste places, in making the wilderness like Eden, and her desert like the garden of the Lord." Innumerable bosoms, now cold with apathy, shall then glow with thanksgiving and praise, and loud and availing before the throne of Heaven will be that voice of blessing, which, rising from the stillness of spiritual death, shall then be sent up by thousands who were ready to perish.

If any further argument is necessary to excite those who have the influence or the ability to hasten that time, it may be found in the proud evidence which such an union of pious exertions will furnish to all around, that, with Jerusalem of old, our Church "is like a city that is at unity in itself."

The present form of our constitution recognises the appointment of two delegates from

each auxiliary association, who shall be notified to attend at the meetings of the Board; and this provision, while it offers to our brethren of the parishes in this city, the means of extending information and concentrating exertion, is well calculated to promote mutual confidence and harmony of feeling.

From our remote auxiliaries no returns have this year been received. It is our desire, as expressed in our constitution, that the reports of all our auxiliaries should be forwarded, and their funds paid over, in October of every year; and the Board are not in possession of the reasons which have prevented a compliance with this request.

The funds of this Society also received an increase of 69 dollars and 81 cents from the proceeds of a concert given in Trinity Church, by Mr. P. Erben, in March last.

From the before mentioned sources, and from the accumulation of interest allowed by the treasurer, in addition to donations and annual subscriptions, the gross sum of 1183 dollars and 28 cents has been received. The expenses of printing and other contingent charges have reduced the sum to 1020 dollars 66 cents. The Right Rev. the Bishop has been authorized to draw upon the treasurer for 1000 dollars; making the whole sum paid over by this Society to the general missionary fund of the diocess, four thousand 150 dollars, and leaving the balance in our treasury 20 dollars and 66 cents.

It is certainly a subject of congratulation that in times when other charities have found their means constantly diminishing, the ability of this Society has extended, and that many difficulties have been overcome in the increase of a liberal spirit. Yet while we have this evidence that our cause is gaining ground in the Church at large, there is still much reason of complaint that our own subscription list has not increased. Our auxiliary associations in this city have done well, and to them belongs much of the praise of our ability. Their liberality, so far from excusing, only reproves the neglect of those who might enable this Society to give to them a noble example. Our subscription list should present the names of all who call themselves Churchmen, who are not already subscribers to the auxiliary associations; and until such associations are formed in the respective parishes, this Society should be made the common depository of their benevolence.

That there exists the most pressing necessity for this call upon every member of our Church in this state is well known. Every year does the Bishop feel himself bound by his duty to those over whom he is made overseer, to bring this subject before those who have the ability to provide the remedy. He reminds them,* that, to "missionary labours we are indebted for the advancement of our Church, which in almost every instance in the new settlements has risen from the smallest beginnings" He places before them "Churchmen, few in number, adhering with a zeal which no depression could extinguish, and no difficulties daunt, to the faith, the ministry, and the worship of that fold of their Redeemer in which they are to be nurtured for Heaven, communicating their zeal to others, gradually augmenting their small assemblies, and cherished by the occasional visits of a Missionary, forming congregations, and erecting edifices for worship." Such, he tells them, "is the history of the rise of our Church in almost all those many cases in which we see her exhibiting the standard of apostolic truth and primitive order in the new settlements of our state." And when after this they are told that "this might be the history of the rise of our Church in innumerable more cases, could we extend the sphere of missionary exertions," where is the ordinary spirit of party, where is the love of their Church, and how dwelleth the love of God in them who refuse their aid, or, "dispersing their gifts towards objects of uncertain benefit to all men, neglect the immediate sphere of obvious good, and leave some of their own household to perish." "Could every individual of our Church," adds our faithful Bishop, "feel as I have felt, when compelled to damp every hope, urged by the most affecting entreaties of receiving even the occasional supply of missionary services, the means of furnishing them would be amply afforded."

Surely if the benignant influences of Christianity have not ceased to exist, such an appeal cannot be in vain. Were it an appeal to promote only a temporary benefit, the hand of kindness would not be withheld. Were it only to meliorate the condition of miserable man in his earthly pilgrimage, to soothe his path of affliction and of care, to remove that wretched bondage, the fear of death, and when death arrives, to soften the agonies of the body and still the apprehensions of the heart, by whispering peace—peace to the departing spirit; were this all, it were unchristian to draw back. All this we are called to do, and after this is accomplished, after having lent a charm potent beyond every magic spell to soften the ruggedness of life, after having reconciled the wanderer to disappointment and care, and sorrows otherwise insuppotable, after having driven from his bosom those spectres which haunt him from the grave; after all these benefits, which infidelity must perceive, and atheism might acknowledge, then faith lifts before the eye of the Christian the vail of time, and in the prospect of joys eternal and unfading, presents motives for exertion which earth cannot rival, and time cannot impair.

To him who appreciates the religion of the Gospel, the desire to extend it will rise spontaneously, for it is the part of every christian, not to say of every amiable mind, "to do good and to communicate;" and this diffusive kindness would be manifested if it had not the obligation of that command, "that he who loves God should love his neighbour also;" or that most persuasive of all motives, that "with such sacrifices God is well pleased."

In placing before their brethren this history of very partial exertions in a cause which challenges their universal and undivided support, the Board think themselves authorized, if not bound, by the spirit of their trust, to go beyond the ordinary business of a report, and press its claims upon their attention.

The amount of funds raised by a Society, considering the importance of its object and the vast field of contribution from which it is collected, bears no proportion to what might be expected, and what ought to be received from resources so ample. If they to whom God has largely given the ability fail to apply it, either from the love of riches or of selfish gratification, should they not fear, lest the sun of prospering

* *Address to the Convention, October, 1821.*

which gilds and brightens all around them, absorbing and gathering from their very exuberance and profusion, the elements of blackness and of tempest shall revisit their ingratitude in one unsparing and ruthless storm, teaching them the lesson that "there is that withholdeth, and is yet impoverished?"

Shall indifference, keeping back the mite of the most feeble Christian, be allowed to retard the promulgation of a religion which, begun in the most disinterested compassion, was finished only when the Son of God expired; and which, looking back even to the night of dark intolerance through which it has passed, can point even there for examples of zeal to the brightness of those fires which have lighted the martyr's path to his glorious crown. It cannot be, and particularly in an age when Christian societies of every name are rivalling each other in spreading the Gospel, it ought not to be, that the reproach of indifference to this object should rest upon our Church alone.

If nothing else could arouse to exertion, pride and jealousy at the ardour and munificence of others ought to affect us.

The Board have the confidence to believe that in addressing enlightened Churchmen, the principles which we support, and the faith we profess, if properly sustained, would awaken feelings of proud attachment and holy regard for our venerable Church, which, without the aid of prejudice or bigotry, and from motives in which the partialities of narrow minds should have no share, should cause your grateful beneficence to flow forth in streams of profusion. Then might we behold the picture of that Church, raising her venerable and sober front, and advancing in the majesty of primitive truth, conciliating prejudice, and triumphing over opposition, dispelling from her clear and hallowed atmosphere the baleful vapours of infidelity, impiety, and error, and proclaiming that angelic anthem, "Glory to God in the highest, good will to man."

But lest we should be charged with placing before Churchmen the worldliness of sectarian motive, the Board would carry back your thoughts to that age of purity and of simplicity when sect and schism not having rent the Church of Christ, "the multitude of those who believed were of one heart and of one mind." Then the love of God was a true and animating principle, which lifted the disciple above the pleasures and the honours, the opinions and fears of the world. Then houses, and lands, and possessions, and goods were esteemed only as they could be made subservient to the cause of truth. Then the first missionaries of the faith, the Apostles of our Lord, forewarned that they should "be hated of all men for his name's sake," and that "they who killed them would think they did God service," fearlessly commenced their labours at Jerusalem in sight of that cross which was the token of their own tribulation, and baring their bosoms to the merciless storm, "counted not their lives dear to them so that they might finish their course with joy."

It is in the view of such zeal that modern Christians should kindle with new inspiration their expiring ardour, and reanimate their degenerate efforts.

*Grant that these* were the first works of a *first love—the* product of a new soil, in which *the good seed sowed by the Lord of the vineyard* himself brought forth fruit an hundred fold. Grant that such contempt of the world, such self-denial and self-devotion (the results of those miraculous events which opened and vividly impressed the realities of eternal truth,) could neither be looked for nor desired in the progress of a religion once established, yet surely as long as any are to be found to whom this religion is not known, or who do not fully enjoy its privileges and its means of grace, so long the same spirit should animate every Christian to the utmost of his ability.

While any such are to be found—while they are to be found within the limits of our own fold—while they supplicate with "affecting entreaties to enjoy these inestimable benefits, shame and pity would it be, that any should withhold his aid—shame and pity were it indeed, if Christian love were so extinguished, that the very religion of love, the only source of our eternal hopes, the religion in which we live, and in which we hope to die—shame and pity were it if this religion should be reduced to ask in vain, an obolus for its support, its existence, its extension. Faith must for ever have fled, Hope must have yielded to the blackness of Despair, ere Charity thus cease to abide in our hearts.

We are not required to forsake all and follow our Lord—we are required to make no primitive surrender of our earthly substance; though to him who considers the value of the salvation of a single soul, and the joy which angels feel when one sinner repenteth, all this might seem a trifling sacrifice. But it is required that the faith which we profess should in some degree manifest its reality by its fruits. Now when we vindicate not the recent creed of yesterday,—now when the veneration of ages rests upon our holy institution, and when centuries have confided with joy in what centuries looked for with expectation,—now ought we, the latter day disciples of this tested faith, if we have felt its reality to respond to the commandment of our Lord, and not in feeble desire, but with effective liberality, to say to the faithful Missionary, "Preach the gospel to every creature."

That Gospel is a talent committed to our trust; the ability to extend it is also a talent. "Be not weary in well doing," is the command we have received. "In due time ye shall reap," is the promise. But what think ye shall they reap, who have not sowed? And they who have not put out their talent for a day of reward, what reckoning will they take with them to a day of account?

The season in which this society sets forth the objects of its wishes, does of itself powerfully enforce them: for now "the night being far spent and the day near at hand," the whole Church hastens "to cast away the works of darkness, and to put on the armour of light." All Christendom hears the voice—"Prepare ye the way of the Lord, make straight in the desert a highway for our God." The glad sound, "A Saviour comes," is proclaimed from land to land, and echoed by the triumphant hosanna—"Welcome to the Prince of Peace." At such a time, can we forget that "he was anointed to preach the Gospel to the poor?"—that he was "sent to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind; to preach the acceptable year of the Lord?" And since, after so great a lapse of time, there are those even among our own brethren, by whom this

joyful news has been but faintly heard, now at this late day, and before it be for them for ever too late, now let this gracious "Scripture be fulfilled in their ears."

The following gentlemen will receive donations for this Society, or the subscriptions of such persons as wish to become members, viz — Henry M'Farlan, 12 Vesey-street; Henry Barclay, 7 Broad-street; Thomas N. Stanford, 99 Pearl-street; Don Alonzo Cushman, treasurer, 183 Broadway.

The sum of two dollars constitutes an annual member, and thirty dollars a member for life. Ladies become subscribers on paying one dollar per annum.

*Officers.*—The Right Rev. Bishop Hobart, *ex officio* president; Henry M'Farlan, 1st vice president; David R. Lambert, 2d vice president; Henry Barclay, 3d vice president; Thomas N. Stanford, 4th vice president; J. Smyth Rogers, 5th vice-president; D. A. Cushman, treasurer; Floyd Smith, corresponding secretary; William R. Smith and Robert Thomas, recording secretaries.

*Managers.*—John Watts, M. D. Richard Whiley, Cornelius R. Duffie, David Clarkson, Robert Hyslop, Samuel W. Moore, M.D. Henry A. Ten Broeck, Charles W. Sandford, John W. Kearney, Morris Robinson, Edward Delafield, M. D. Hubert Van Wagenen, Edward Lyde, Hezekiah Wheeler, John H. Hill, John Atkinson, William Proctor, Gerardus Clark, Samuel Jarvis, Jacob Stout, jun. Peter Lorillard, William Weyman, Marinus Willet, jun.

## *Meekness of Spirit.*

The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever. *Deut.* xxix. 29.

Blessed are the poor in spirit; for theirs is the kingdom of heaven. *St. Matt.* v. 3.

Happy is that meekness and poverty of spirit, which industriously declines the rugged thorny paths of controversy and captious disputes, and walks in the plain smooth way of duty and practical religion; which studies God's commands, and labours to understand things of a size with its own capacity, without troubling itself about His doings and decrees.

Too many instances there are of *daring men*, who, by presuming to sound the deep things of religion, have cavilled and argued themselves out of all religion. These men mistake their business; for the thing required of a Christian, is not penetration and subtilty of wit, nice distinctions, or sublime notions; but victorious faith, and an honest holy life; sobriety and temperance, and chastity, justice and charity, piety and devotion.—*New Week's Preparat.*

*For the Christian Journal.*

## Father Southwell.

The following beautiful and instructive lines were written by Robert Southwell, in the reign of Elizabeth. He was a Catholic, and what was still more criminal in the eyes of the English government, he was a Jesuit. He was born in 1562, of a respectable Catholic family in Norfolk, and sent to the English college at Douay for his education; from whence he went to Rome, and at the early age of sixteen was received into the order of the society of Jesuits. In 1584 he returned a missionary priest into his native country. Labouring diligently in his vocation until the year 1592, he was apprehended at a gentleman's house at Uxenden, in Middlesex, and committed to a dungeon in the tower, so noisome and filthy, that when brought out for examination, his clothes were covered with vermin. After a confinement of three years, at his own and the importunity of his friends, he was brought to trial, and convicted on his own confession, under the indictment of the statute of 27 Eliz. cap. 2, which enacted, "That every Popish priest, born in the dominions of the crown of England, who should come over thither from beyond sea, (unless driven by stress of weather, and tarrying only a reasonable time,) or should be in England three days without conforming and taking the oaths, should be guilty of high treason." On being asked whether he had any thing more to say why sentence should not be pronounced against him, he replied, "Nothing, but, from my heart I forgive all who have been any way accessory to my death." The judge (Lord chief justice Popham) having pronounced sentence according to the usual form, Father Southwell made him a low bow, returning him thanks as for an especial favour. The next morning he was drawn through the streets on a sledge to Tyburn, where a great concourse of people had assembled to witness his execution. By the unskilfulness of the executioner, it was some time before he was strangled. He was afterwards cut down, bowelled and quartered.—So perished Father Southwell, at the early age of 33 years; and

so, unhappily, have perished many of the wise and virtuous of the earth.

With what horror do we shrink from the barbarities of former ages! and how supremely blessed and grateful ought we to be, who, in this highly favoured country, enjoy equal civil rights and privileges, with the superlative inestimable happiness of worshipping God agreeably to the dictates of conscience, and where "each sits under his own vine and fig tree, and there is none to make him afraid."

O fortunatos nimium sua si bona nerint!

INDAGATOR.

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*The Image of Death.*

Before my face the picture hangs,
That daily should put me in mind
Of those cold names and bitter pangs
That shortly I am like to find;
But yet, alas! full little I
Do think hereon, that I must die.

I often look upon a face
Most ugly, grisly, bare, and thin;
I often view the hollow place,
Where eyes and nose had sometime been;
I see the bones across that lie,
Yet little think that I must die.

I read the label underneath,
That telleth me whereto I must;
I see the sentence too, that saith,
Remember, man, thou art but dust.
But yet, alas! how seldom I
Do think, indeed, that I must die!

Continually at my bed's head
A hearse doth hang, which doth me tell
That I ere morning may be dead,
Though now I feel myself full well:
But yet, alas! for all this, I
Have little mind that I must die!

The gown which I am used to wear,
The knife wherewith I cut my meat;
And eke that old and ancient chair,
Which is my only usual seat;
All these do tell me I must die,
And yet my life amend not I.

My ancestors are turn'd to clay,
And many of my mates are gone;
My youngers daily drop away,
And can I think to 'scape alone?
No; no; I know that I must die,
And yet my life amend not I.

If none can 'scape Death's dreadful dart,
If rich and poor his beck obey;
If strong, if wise, if all do smart,
*Then I to 'scape* shall have no way:
*Then* grant me grace, O God, that I
*My life* may mend, since I must die.

*For the Christian Journal.*

*Anniversary Address of a Husband to his Wife, on the 29th year of their marriage. Written at a new settlement in the interior of the State of New-York, to which they had removed from New-Jersey.*

Once more my muse extend thy wing,
Attempt a tuneful lay;
Thy untuned harp has still *one* string
To sing thy marriage day!

What though thou canst not, as of yore,
Mount to the upper air!
(Like nightingales, who sing and soar,)
To please my much loved fair:

Yet, rest assured, she who inspired
Thy breast with youthful love—
And in grey hairs is still admired,
Will still thy song approve.

With grateful hearts let us retrace
Those years which now are flown;
Those joys which *time* can ne'er deface,
And *memory* calls her own.

What raptures glow'd in each fond breast,
When we beheld our race!
While to your bosom gently press'd,
*They* smiled with infant grace.

Oft they were usher'd to our view—
A charming girl or boy!
To teach them *virtue* as they grew,
Was our sublime employ.

Kind Providence around us shed
Its blessings without end;
Our board with plenty still was spread,
Nor did we want a friend.

Oft did our social circle meet,
With grace did you preside!
While sense and virtue form'd the treat
Around our fire-side.

Our *Sabbaths* then were solemn days;
How sweetly there we trod,
With hearts attuned to prayer and praise
Up to the house of God.

Nor were our pleasures e'er confined,
Or treasured up in self—
The poor—afflicted of our kind,
Still shared our food, or pelf.

Year after year thus slid away,
As downward life we trod;
And *there* we hoped our bones to lay,
Our spirits soar to God.

But nothing stable here we find;
Our *friends*—they fade and die!
Or *fortune*, though she once was kind,
Now spreads her wings to fly!

The *home* which we so long possess'd,
Is now *our* home no more—
To seek another place of rest,
New regions we explore.

And now o'er many mountains high,
Through vallies deep we pass'd;
With ceaseless toil our task we ply,
Till here we came at last.

But O! how cheerless was the place,
When first it met your eyes!
Anguish was painted in your face,
Your bosom heaved with sighs.

Ah! then it seem'd as though each joy
Had from our dwelling fled;
Nor could *time* give its sweet alloy,
Nor friends one comfort shed.

But *he*, who rules the raging seas,
The boisterous wind controls,
Subdued your anguish, by degrees,
And comforted our souls;

Taught us to feel, however great
The blessings we had lost;
Still peace and joy can crown one state
At dreary ******* ****

The mountains now less *rugged* seem,
The plains seem far more *fair*;
The sun displays a *brighter* beam,
More *fragrant* is the air.

Removed from fashion's tinselled glare,
From worldly pomp and pride;
Each home-bred comfort, pious care,
Our time and thoughts divide.

Our children too, t' increase our joy,
*Instruction* daily find;
And feast on that which ne'er can cloy—
The *improvement of the mind.*

And now, on this auspicious day,
When, dress'd in youthful charms,
Yielding to love's delightful sway,
You bless'd your husband's arms—

Let us unite with grateful hearts,
Our annual offering bring
To *him* who every good imparts,
Our *friend!* our Heavenly King.

O that his kind protecting care
May hover round our cot!
Our distant *sons* his bounty share,
And *friends* be ne'er forgot.

Our part fulfil, till life's last hour,
Then sink into the grave;
And find that Christ hath sovereign power,
Our precious souls to save.

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(From "Lights and Shades of Scottish Life.")

## *The Elder's Funeral.*

How beautiful to the eye and to the heart rise up, in a pastoral region, the green silent hills from the dissolving snow-wreaths that yet linger at their feet! A few warm sunny days, and a few breezy and melting nights, have seemed to create the sweet season of Spring out of the Winter's bleakest desolation. We can scarcely believe that such brightness of verdure could have been shrouded in the snow, blending itself, as it now does, so vividly with the deep blue of heaven. With the revival of nature our own souls feel restored. Happiness becomes milder, meeker, and richer in pensive thought; while sorrow catches a faint tinge of joy, and reposes itself on the quietness of earth's opening breast. Then is youth rejoicing, manhood sedate, and old age resigned. The child shakes his golden curls in his glee; he of riper life hails the coming year with temperate exultation; and the eye that has been touched with dimness, in the general spirit of delight forgets, or fears not the shadows of the grave.

On such a vernal day as this did we, who had visited the Elder on his death-bed, walk together to his house in the Hazel-Glen, to accompany his body to the place of burial. On the night he died it seemed to be the dead of Winter. On the day he was buried it seemed to be the birth of Spring. The old Pastor and I were alone for a while as we pursued our path up the glen, by the banks of the little burn. It had cleared itself off from the melted snow, and ran so pellucid a race, that every stone and pebble was visible in its yellow channel. The willows, the alders, and the birches, the fairest and the earliest of our native hill trees, seemed almost tinged with a verdant light, as if they were budding; and beneath them, here and there, peeped out, as in the pleasure of new existence, the primrose lonely, or in little families and flocks. The bee had not yet ventured to leave his cell, yet the flowers reminded one of his murmur. A few insects were dancing in the air, and here and there some little moorland bird, touched at the heart with the warm sunny change, was piping his love-sweet song among the braes. It was just such a day as a grave meditative man, like him we were about to inter, would have chosen to walk over his farm in religious contentment with his lot. That was the thought that entered the Pastor's heart, as we paused to enjoy one brighter gleam of the sun in a little meadow-field of peculiar beauty. "This is the last day of the week"—and on that day often did the Elder walk through this little happy kingdom of his own, with some of his grandchildren beside and around him, and often his Bible in his hand. "It is, you feel, a solitary place—all the vale is one seclusion—and often have its quiet bounds been a place of undisturbed meditation and prayer."

We now came in sight of the cottage, and beyond it the termination of the

glen. There the high hills came sloping gently down; and a little waterfall, in the distance, gave animation to a scene of perfect repose. We were now joined by various small parties coming to the funeral through openings among the hills; all sedate, but none sad, and every greeting was that of kindness and peace. The Elder had died full of years; and there was no need why any out of his own household should weep. A long life of piety had been beautifully closed; and, therefore, we were all going to commit the body to the earth, assured, as far as human beings may be so assured, that the soul was in heaven. As the party increased on our approach to the house, there was even cheerfulness among us. We spoke of the early and bright promise of spring—of the sorrows and the joys of other families—of marriages and births —of the new schoolmaster—of to-morrow's Sabbath. There was no topic of which, on any common occasion, it might have been fitting to speak, that did not now perhaps occupy for a few moments, some one or other of the group, till we found ourselves ascending the green sward before the cottage, and stood below the bare branches of the sycamores. Then we were all silent, and, after a short pause, reverently entered into the house of death.

At the door the son received us with a calm, humble, and untroubled face; and in his manner towards the old Minister, there was something that could not be misunderstood, expressing penitence, gratitude, and resignation. We all sat down in the large kitchen; and the son decently received each person at the door, and showed him to his place. There were some old grey heads —more becoming grey—and many bright in manhood and youth. But the same solemn hush was over them all; and they sat all bound together in one uniting and assimilating spirit of devotion and faith. Wine and bread was to be sent round—but the son looked to the old Minister, who rose, lifted up his withered hand, and began a blessing and a prayer.

There was so much composure and stillness in the old man's attitude, and *something* so affecting in his voice, tremulous and broken, not in grief but age, that no sooner had he begun to pray, than every heart and every breath at once were hushed. All stood motionless, nor could one eye abstain from that placid and patriarchal countenance, with its closed eyes, and long silvery hair. There was nothing sad in his words, but they were all humble and solemn, and at times even joyful in the kindling spirit of piety and faith. He spoke of the dead man's goodness as imperfect in the eyes of his Great Judge, but such, as we were taught, might lead, through intercession, to the kingdom of heaven. Might the blessing of God, he prayed, which had so long rested on the head now coffined, not forsake that of him who was now to be the father of this house. There was more—more joy, we were told, in heaven over one sinner that repenteth, than over ninety and nine just persons which need no repentance. Fervently, too, and tenderly, did the old man pray for her, in her silent chamber, who had lost so kind a parent, and for all the little children round her knees. Nor did he end his prayer without some allusion to his own grey hairs, and to the approaching day on which many then present would attend his burial.

Just as he ceased to speak, one solitary stifled sob was heard, and all eyes turned kindly round to a little boy who was standing by the side of the Elder's son. Restored once more to his own father's love, his heart had been insensibly filled with peace since the old man's death. The returning tenderness of the living came in place of that of the dead, and the child yearned towards his father now with a stronger affection, relieved at last from all his fear. He had been suffered to sit an hour each day beside the bed on which his grandfather lay shrouded, and he had got reconciled to the cold, but silent and happy looks of death. His mother and his Bible told him to obey God without repining in all things; and the child did so with perfect simplicity. One sob had found its way at the close of that pathetic prayer; but the tears that bathed his glistening cheeks were far different from those that, on the day and night of his grand-

father's decease, had burst from the agony of a breaking heart. The old Minister laid his hand silently upon his golden head—there was a momentary murmur of kindness and pity over the room—the child was pacified—and again all was repose and peace.

A sober voice said that all was ready, and the son and the Minister led the way reverently out into the open air. The bier stood before the door, and was lifted slowly up with its sable pall. Silently each mourner took his place. The sun was shining pleasantly, and a gentle breeze passing through the sycamore, shook down the glittering raindrops upon the funeral velvet. The small procession, with an instinctive spirit, began to move along; and, as I cast up my eyes to take a farewell look of that beautiful dwelling, now finally left by him who so long had blessed it, I saw, at the half open lattice of the little bed-room window above, the pale weeping face of that stainless matron, who was taking her last passionate farewell of the mortal remains of her father, now slowly receding from her to the quiet field of graves.

We proceeded along the edges of the hills, and along the meadow-fields, crossed the old wooden-bridge over the burn, now widening in its course to the plain, and in an hour of pensive silence, or pleasant talk, we found ourselves entering, in a closer body, the little gateway of the church-yard. To the telling of the bell we moved across the green mounds, and arranged ourselves, according to the plan and order which our feelings suggested, around the bier and its natural supporters. There was no delay. In a few minutes the Elder was laid among the mould of his forefathers, in their long-ago chosen spot of rest. One by one the people dropt away, and none were left by the new made grave but the son and his little boy, the Pastor and myself. As yet nothing was said, and in that pause I looked around me, over the sweet burial ground.

Each tombstone and grave over which I had often walked in boyhood, arose in my memory, as I looked steadfastly upon their long-forgotten inscriptions; and many had since then been erected. The whole character of the place was still simple and unostentatious, but from the abodes of the dead, I could see that there had been an improvement in the condition of the living. There was a taste visible in their decorations, not without much of native feeling, and occasionally something even of native grace. If there was any other inscription than the name and age of the poor inhabitants below, it was in general some short text of Scripture; for it is most pleasant and soothing to the pious mind, when bereaved of friends, to commemorate them on earth by some touching expression taken from that book, which reveals to them a life in heaven.

There is a sort of gradation, a scale of forgetfulness, in a country church-yard, where the processes of nature are suffered to go on over the green place of burial, that is extremely affecting in the contemplation. The soul goes from the grave just covered up, to that which seems scarcely joined together, on and on to those folded and bound by the undisturbed verdure of many many unremembered years. It then glides at last into nooks and corners where the ground seems perfectly calm and waveless, utter oblivion having smoothed the earth over the long-mouldered bones. Tombstones on which the inscriptions are hidden in green obliteration, or that are mouldering, or falling to a side, are close to others which last week were brushed by the chisel:—constant renovation, and constant decay—vain attempts to adhere to memory—and oblivion now baffled and now triumphant, smiling among all the memorials of human affection, as they keep continually crumbling away into the world of undistinguishable dust and ashes.

The church-yard, to the inhabitants of a rural parish, is the place to which, as they grow older, all their thoughts and feelings turn. The young take a look of it every Sabbath Day, not always perhaps a careless look, but carry away from it, unconsciously, many salutary impressions. What is more pleasant than the meeting of a rural congregation in the church-yard before the Minister appears? What is there to shudder at in lying down, sooner or

later, in such a peaceful and sacred place, to be spoken of frequently on Sabbath among the groupes of which we used to be one, and our low burial-spot to be visited, at such times, as long as there remains on earth any one to whom our face was dear! To those who mix in the strife and dangers of the world, the place is felt to be uncertain wherein they may finally lie at rest. The soldier—the sailor—the traveller, can only see some dim grave dug for him, when he dies, in some place obscure—nameless—and unfixed to imagination. All he feels is that his burial will be—on earth—or in the sea. But the peaceful dwellers who cultivate their paternal acres, or tilling at least the same small spot of soil, shift only from a cottage on the hillside to one on the plain, still within the bounds of one quiet parish—they look to lay their bones at last in the burial-place of the kirk in which they were baptized, and with them it almost literally is but a step from the cradle to the grave.

Such were the thoughts that calmly followed each other in my reverie, as I stood beside the Elder's grave, and the trodden grass was again lifting up its blades from the pressure of many feet, now all—but a few—departed. What a simple burial had it been! Dust was consigned to dust—no more. Bare, naked, simple, and austere, is in Scotland the service of the grave. It is left to the soul itself to consecrate, by its passion, the mould over which tears, but no words, are poured. Surely there is a beauty in this; for the heart is left unto its own sorrow—according as it is a friend—a brother—a parent—or a child, that is covered up from our eyes. Yet call not other rites, however different from this, less beautiful or pathetic. For willingly does the soul connect its grief with any consecrated ritual of the dead. Sound or silence—music—hymns—psalms—sable garments, or raiment white as snow, all become holy symbols of the soul's affection; nor is it for any man to say which is the most natural, which is the best of the thousand shows and expressions, and testimonies of sorrow, resignation, and love, by which mortal beings would seek to express their souls when one of their brethren has returned to his parent dust.

My mind was recalled from all these sad yet not unpleasant fancies by a deep groan, and I beheld the Elder's son fling himself down upon the grave, and kiss it passionately, imploring pardon from God. "I distressed my father's heart in his old age—I repented—and received thy forgiveness even on thy death-bed! But how may I be assured that God will forgive me for having so sinned against my old grey-headed father, when his limbs were weak, and his eye-sight dim!" The old Minister stood at the head of the grave, without speaking a word, with his solemn and pitiful eyes fixed upon the prostrate and contrite man. His sin had been great, and tears that till now had, on this day at least, been compressed within his heart by the presence of so many of his friends, now poured down upon the sod as if they would have found their way to the very body of his father. Neither of us offered to lift him up, for we felt awed by the rueful passion of his love, his remorse, and his penitence; and nature, we felt, ought to have her way. "Fear not, my son"—at length said the old man, in a gentle voice—"fear not, my son, but that you are already forgiven. Dost thou not feel pardon within thy contrite spirit?" He rose up from his knees with a faint smile, while the Minister, with his white head yet uncovered, held his hands over him as in benediction; and that beautiful and loving child, who had been standing in a fit of weeping terror at his father's agony, now came up to him, and kissed his cheek—holding in his little hand a few faded primroses which he had unconsciously gathered together as they lay on the turf of his grandfather's grave.

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(From Richardson's Travels.)

### *Ruins of Heliopolis.*

About five miles to the north of Cairo lies the village of Metarieh, close to the ruins of the ancient city of On, (the city of the sun,) of which Potipherah, the father-in-law of Joseph, was

priest. The ruins are in the form of a square, about a mile and a half in circumference; they consist chiefly of houses of unburnt brick—of the same description with the ruins of Upper Egypt. In the midst of this square grew a crop of common beans, which showed that the doctrines of Pythagoras were not now acted upon in the place where he had learned them. In the midst of this field of beans stood a venerable obelisk, of large grained red granite, of the height of seventy feet; and, to the west of it, without the precincts of the inundation, are the fragments of an ancient colossal statue, and near to it a pedestal, but no substructions of any regular ancient building are perceptible. These are all the remains of the ancient Heliopolis, or the still more ancient On. The fragments of the houses and walls of the city, both from the freshness and the quantity of burnt brick among them, appear to be of a more modern date, and are probably Roman. Yet these simple relics deeply affect the mind, and carry it far into the postern of time long elapsed, when Joseph served an officer of Pharaoh, languished in prison under an unjust accusation, or ruled in power by the appointment of the sovereign, and fed the starving nations out of the stores which his foresight had contrived.

We are naturally tempted to inquire, Where was the land of Goshen? But history is silent, and conjecture is of little avail. Two cities have been stated by critics as being the capital of Egypt in the days of Joseph—Memphis, and Zoan, or Zanis. Whichsoever of the two it was, Goshen was near it, as we learn from the sacred record.—There is a considerable proportion of the name in the word Gheeza, which is the district that contains Memphis: there is also near it a town called Ramasi, lying between it and the pyramids of Gheeza; this was the name of one of the towns which the Israelites built for Pharaoh, and the name of the place from which they took their departure on going out of Egypt. Gheeza is near to On, which corresponds with the statement of Joseph to his brethren, "Ye shall be near me."

## *Abstract of the Journal of the Convention of the Protestant Episcopal Church in the State of Massachusetts.*

(From the Gospel Advocate, for July, 1822.)

The annual Convention of the Protestant Episcopal Church in the State of Massachusetts, assembled in Trinity Church, Boston, on the 19th of June, 1822, at which were present 10 clergymen, and 17 lay delegates, the representatives of 11 parishes. Hopkinton, Greenfield, Ashfield, Springfield, Great Barrington, Lanesborough, Lenox, Quincy, and Cambridge, were not represented. The Bishop not being present, the Rev. James Morss, rector of St. Paul's Church, Newburyport, was elected president, and the Rev. Titus Strong, rector of St. James's Church, Greenfield, secretary pro tem. The Convention, being organized, proceeded to celebrate divine service, when morning prayers were conducted by the Rev. Isaac Boyle, rector of St. Paul's Church, Dedham; the Convention sermon was preached by the Rev. Calvin Wolcott, rector of St. Andrew's Church, Hanover; and the communion was administered by the Rev. Dr. Gardiner, rector of Trinity, assisted by the Rev. Dr. Jarvis, rector of St. Paul's, Boston.

In the afternoon session, the following reports, on subjects referred last year to the clerical members of the standing committee, were read and accepted:—

"The clerical members of the standing committee, having been directed by the last Convention to revise the constitution and canons of the Church, in this state, to determine whether any, and if any, what alterations are necessary therein, and to report on the same to the present Convention, respectfully represent—

"That in consequence of a proposition made at the last diocesan Convention, held at Newport, September 27, 1820, to consolidate the diocess more effectually, by providing for annual Conventions of the same, to be composed of all the clergy, together with lay delegates from all the parishes in the diocess; which proposition is to be

acted upon at the next diocesan Convention, to be held at Portsmouth, in September: your committee have been of opinion, that it would be unadviseable to take any measures on this subject at the present Convention; they beg leave, however, to submit to the consideration of the Convention the following resolution:—

"*Resolved*, That the clerical members of the standing committee, appointed by this Convention, be directed to revise the constitution and canons of this Church, and to make such alterations therein as may be rendered necessary or expedient to render them conformable with such regulations of the diocess as may be made at the ensuing diocesan Convention, and to report thereon at the next annual Convention.

JOHN S. J. GARDINER,
SAMUEL F. JARVIS,
T. CARLILE."

"The clerical members of the standing committee having been appointed to inquire into the state of the Journals of the Convention of the Church in this state, and to have all, or such of them printed, as they may think proper, respectfully report—

"That they have examined the Journals, and find that in many respects they are unsuitable for publication.—They are of opinion, however, that an abstract of the state of the Church might be profitably published for the purpose of contributing to a more perfect view of the origin and growth of the American branch of the Protestant Episcopal Church. They beg leave, therefore, to offer the subjoined resolution, to be acted upon by the Convention:—

"*Resolved*, That the delegates appointed by this Convention to represent the Church of Massachusetts in the approaching diocesan Convention, be, and they hereby are directed to propose, that an abstract from the Journals of each state composing the eastern diocess, be formed under the direction of the Convention of each state; that the same be entered on the Journals of the next diocesan Convention; and that the whole be printed for the information of the Church in the United States. All which is respectfully submitted.

JOHN S. J. GARDINER,
SAMUEL F. JARVIS,
T. CARLILE."

The following report from the standing committee was read, and on motion of Dudley A. Tyng, Esq. recommitted to the standing committee of the present year:—

"The standing committee appointed by the last annual Convention having been requested to furnish each Church in the state with one or more copies of the constitution, canons, and journals of the General Convention of the Protestant Episcopal Church in the United States, and of the diocesan Convention, and that of this state, to be purchased with money to be raised by contribution in the several churches, and to be placed in their hands, report,

"That they have received no money for that purpose, but have made inquiries of Messrs. R. P. & C. Williams, booksellers, from whom they have received the statement herewith presented, which will enable the Convention to take order upon the subject.

Respectfully submitted,
JOHN S. J. GARDINER,
*Chairman of the Standing Committee.*"

The clergy present gave in their parochial reports, of which the following is the result:—Families in nine congregations 563; baptisms in eleven do. 218; marriages in nine do. 69; funerals in eleven do. 119; communicants in twelve do. 661; catechumens in four do. 255.

In Greenfield there is a parish library, principally founded by the pious benevolence of the late Shubael Bell, Esq. consisting of about 320 volumes.

In Ashfield a library has been begun, and a small number of books collected.

We regret that the returns to the Convention were not made by all the parishes, and that among those presented so many are defective. It is of importance to have an accurate statistic account of the Church every year: and we cannot but hope that more at-

tention will be paid to this subject, not only in this state, but throughout the whole Union.

The following gentlemen were nominated and chosen the standing committee for the ensuing year:—Clergy—the Rev. John S. J. Gardiner, D. D. the Rev. Samuel F. Jarvis, D. D. the Rev. Isaac Boyle. Laity—G. Brinley, S. Codman, and T. Clark, Esqs.

Delegates to the Diocesan Convention:—Clergy—the Rev. Dr. Gardiner, the Rev. Mr. Morss, the Rev. Dr. Jarvis, the Rev. Mr. Boyle. Laity—D. A. Tyng, Stephen Codman, Joseph Head, and William Woart, Esqs.

Delegates to the General Convention:—Clergy—the Rev. Dr. Gardiner, the Rev. Dr. Jarvis, the Rev. Mr. Eaton, the Rev. Mr. Morss. Laity—Gardiner Greene, Joseph Head, William Appleton, and George Sullivan, Esqs.

The standing committee were empowered to fill vacancies in the above-mentioned delegation to the General Convention.

The following representation respecting the Massachusetts Protestant Episcopal Missionary Society, and Trustees of the Bible, Prayer Book, and Tract Society, was read:—

*"To the Convention of the Protestant Episcopal Church in Massachusetts.*

"The Directors of the Massachusetts Episcopal Missionary Society ask leave respectfully to represent to the Convention, the objects, condition, and prospects of this Society, and to solicit their countenance and co-operation.

"This Society was incorporated by an act of the Legislature, in 1815, by the name of 'the Massachusetts Episcopal Missionary Society, and Trustees of the Massachusetts Episcopal Prayer Book and Tract Society.' It was soon after organized, and has since been continued in existence by an annual election of officers on Easter-Tuesday. But little else has been done until the present year. On the 4th of February last, a meeting of the friends of the Church, called at the request of the Society, was held in this town, at which, and at an adjourned meeting, the subject was fully discussed; and measures were adopted to provide means to enable the Society to go into operation. Subscriptions were opened, from which a considerable sum has already been obtained; and more it is expected will be received. The sum of $565 has been subscribed in this town, to be paid annually, and more than $300 have been given in donations to the Society.*

"At the same meeting, a committee was appointed to correspond with all the Episcopal Churches in the commonwealth, for the purpose of procuring the establishment of an auxiliary society in each church. A circular has accordingly been addressed to each church, stating the objects of the society, with a request for assistance. It is not yet time to expect a full return from all the churches; but very encouraging accounts have been received from several, of the exertions which are making in behalf of this Society.

"The objects of the Society are to assist the destitute churches in our own

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* "A statement of the situation of the Massachusetts Episcopal Missionary Society, and Trustees of the Massachusetts Episcopal Prayer Book and Tract Society, Boston, June 17, 1822.

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| Since the commencement of the *present year*, about 70 subscribers have been obtained, who have agreed to pay annually | 565 0 |
| Donations have been received from individuals, &c. | 72 0 |
| Received from the scholars belonging to the Salem-street Sunday school, being the fruits of a missionary box, kept in said school | 10 71 |
| Received, through the exertions of a female member of St. Paul's Church, profits arising from the sale of Bishop Wilson's Treatise on the Sacrament | 55 0 |
| Donations, which are promised by two individuals of this city, of one hundred dollars each | 200 0 |
| Making the sum total | $902 71 |

"A large proportion of this sum has been already received by the treasurer, say between 5 and 600 dollars, of which about 50 dollars has been invested in Prayer Books.

"It will be observed that *all* the above subscriptions and donations have been obtained *this year*, excepting about 25 dollars included in the donations 'from individuals,' &c. which was the avails of a collection taken at Christ Church some years since. There is little doubt that the Society will realize the sum of 1000 dollars or more, before the close of the year.

B. HOWARD, *Treasurer.*"

state, in providing themselves with the means of religion, and, as we shall be able, to extend the same assistance to other destitute portions of our country, and hereafter, if sufficient funds should be provided, to other countries. It is also a prominent object, to provide Prayer Books for the poor, either to be sold to them at a very low rate, or in some instances to be distributed gratuitously. The funds now in hand will enable us to begin the prosecution of these objects, although on a very limited scale.

"At the last annual meeting, in Easter week, the by-laws of the Society were revised, and provision was made that each of the several objects of the Society should receive their due share of attention. The directors appointed a standing committee on the subject of missions, and another for the purchase and distribution of Prayer Books and tracts. The committee for Prayer Books have procured a supply for immediate use, and will probably be always prepared to furnish them as they may be needed.

"The committee for missions have not as yet been able to do more in the prosecution of the design intrusted to them, than to collect some information as to the portions of our Church, which stand in the most urgent need of aid from the Society. They have been prevented from doing more by the want of clergymen to act as missionaries. They do not find that there is a clergyman of our Church in this diocess, who is so disengaged as to permit his being employed in the service of the Society. We trust, however, that this obstacle will soon be removed, by an application to the Bishops of some of the other diocesses.

"Under these circumstances, the directors look with confidence to the Convention for their support and assistance. To build up the waste places of our Church, and to extend the blessings of our holy religion to those who are destitute of its privileges, are objects so important, that they cannot be regarded with indifference. We trust that what we have done will meet with the approbation of the Convention, and that *they will* concur with us in the hope, that the subscription which has been begun in this town will prove but the commencement of a system of Christian liberality, which shall extend through all our churches.

For the Directors,

JOHN T. WINTHROP, *Secretary.*

*Boston, June* 17, 1822."

Whereupon, on motion of the Rev. Titus Strong, seconded by the Rev. Dr. Jarvis, it was

"*Resolved*, as the sense of this Convention, That the organization of a missionary society, with a view to the necessities of destitute parishes in our own commonwealth, and in distant places, is an event of the greatest importance to the welfare of the Church, and one which deserves, in the accomplishment of the object intended, the co-operation of all her members.

"Therefore, voted, That it be recommended to the Episcopal parishes in Massachusetts, to establish auxiliary societies, and to adopt all such means as their respective circumstances may warrant, for the purpose of giving constant and vigorous effect to the exertions which have been so happily commenced by an association, whose labours are to extend to the needy and forsaken, the bread of everlasting life."

It was then moved by the Rev. Mr. Eaton, seconded by the Rev. Dr. Jarvis, that the thanks of this Convention be, and they hereby are, returned to the Rev. Calvin Wolcott, for his sermon preached this day before the Convention, and that be a committee to request a copy to be inserted in the Gospel Advocate.

On motion, to fill up the blank, the names of the Rev. Dr. Jarvis, and the Rev. Mr. Eaton, were inserted. The committee withdrew for a short time, and returned with their report, informing the Convention, that the Rev. Mr. Wolcott would comply with their request.

The Rev. Isaac Boyle was appointed to preach before the next annual Convention; after which it was adjourned for one month, to meet at St. Peter's Church, Salem, the third Wednesday in July.

## *Protestant Episcopal Theological Seminary.*

THE Trustees of the Theological School of the Protestant Episcopal Church in the United States held their annual meeting in the city of New-York, on the 23d day of July, 1822. The meeting consisted of Clerical and Lay Trustees from Massachusetts, Connecticut, New-York, and Pennsylvania. The venerable presiding Bishop of the Church, Bishop White, of Pennsylvania, favoured the meeting with his presence and his counsels—Bishop Hobart, of New-York, and Bishop Croes, of New-Jersey, also attended—Bishop Brownell, of Connecticut, had made arrangements for attending, but was prevented by indisposition. At the meeting, an interesting communication was read from the Standing Committee of the Church in South-Carolina, affording strong evidence of the lively and zealous interest of the Bishop, and Clergy, and Laity, of that state in the success of the Seminary, to which they have liberally contributed. The Trustees adopted Statutes for the government of the institution, and attended an examination of the students, who afforded evidence of very satisfactory proficiency in the different branches of study which they had pursued. An interesting address was delivered in the presence of the Trustees, the Professors, and the Students, by the presiding Bishop, which we shall publish in our next. A dissertation was read by one of the students, and sermons publicly delivered by two of their number. The following is the report of the Professors:

*New-York, July* 22, 1822.

The Professors of the General Theological Seminary beg leave respectfully to report to the Trustees as follows:—

At the commencement of the session, on the 13th of February, 1822, the following students were admitted as members of the institution:—Seth W. Beardsley, New-York; Augustus Convers, New-York; Robert B. Croes, New-Jersey; John Dick, New-York; Edward K. Fowler, New-York; Thomas T. Groshon, New-York; Lemuel B. Hull, Connecticut; William L. Irving, New-York; Levi S. Ives, New-York; William Jarvis, Connecticut; Samuel R. Johnson, New-York; William L. Johnson, New-York; Samuel Marks, Pennsylvania; Henry M. Mason, Pennsylvania; Matthew Matthews, Pennsylvania; Sylvester Nash, Virginia; Thomas V. Peck, New-York; William Potter, Massachusetts; George M. Robinson, New-York; William Shelton, Connecticut; Edward Thomas, South-Carolina; Henry J. Whitehouse, New-York; and Joseph L. Yvonnet, New-York. On the 22d of March, Samuel G. Raymond, New-York, was admitted on the 22d of April, Joseph P. Verdries, Pennsylvania; Philip Gadsden, South-Carolina; and William P. Coffin, South-Carolina; and, on the 17th of June, Paul T. Keith, South-Carolina.

The students attended the Professor of Pastoral Theology and Pulpit Eloquence* one day every week, from the commencement of the session until the month of June. The service of the Church was on these occasions performed as a devotional exercise by the students in rotation, and two sermons, and frequently more, were delivered by them, which, as well as the performance of the service, were the subjects of the criticisms of the Professor. They also went through a short course of instruction on the qualifications and duties of the clerical office.

The Professor of Biblical Learning and of the Interpretation of Scripture,† reports, that he has attended two classes. One of them, having studied with him, during the last term of the Seminary, while in New-Haven, the Epistles from Romans to Colossians, inclusive, has, during the present session, gone through the remainder. As this class attended him but once a week, it has been found impracticable to review any but the Epistle to the Hebrews. The other class attended twice a week, and, after carefully reading the Gospel of St. Matthew, examined the Evangelists as an harmony, the Greek of Archbishop Newcome being used as a text book, and the general principles of other harmonists being occasionally pointed out. Since the beginning of May, they have pursued the

* Right Rev. John Henry Hobart, D.D.
† Rev. Samuel H. Turner, D.D.

study of the historical books of the Old Testament from Joshua to Esther, inclusive; but, as the variety of duties which engaged their attention made it impracticable for them to devote more than one day in the week to this pursuit, it was impossible to attend to it with any minuteness. Lectures on subjects connected with these studies were occasionally read by the Professor, and he believes that the most important questions of a critical nature arising out of them were topics of discussion.

The class attending the Professor of Systematic Theology* began, shortly after the opening of the Seminary, to study Bishop Pearson's Exposition of the Creed, and have proceeded as far as that part of the work, inclusively, which treats of the personality and divinity of the Holy Ghost: comprising nearly five-sixths of the whole. The class was attended three times a week generally, but considerable interruptions in their exercises has been occasioned by the state of the Professor's health. The course pursued by him has been to connect with the study of the Exposition of the Creed, that of other works on some subjects which appeared to require a more full examination than the Bishop's Exposition contains. The class, accordingly, have studied nearly the whole of the following works:—Jones's Catholic Doctrine of the Trinity—Bishop Horsley's Tracts on Unitarianism—Dr. Magee on the Atonement—Bishop Hobart's Tract on the Descent into Hell, with Bishop Horsley's Sermon on the same subject; and West on the Resurrection, with several of Bishop Horsley's Sermons on that subject.—Occasional references have likewise been made to passages in other authors.

With the Professor of the Nature, Ministry, and Polity of the Christian Church, and Ecclesiastical History,† the students attended during the present session in two classes. The first class, having prosecuted in the Seminary, while at New-Haven, the study of the History of the Church before the coming of Christ, and for the three following centuries, have attended to the Ecclesiastical History of the fourth century, with Mosheim for the text book. It was then thought adviseable to direct their notice to the writings of the earlier fathers, with the view of passing from them to the study of the Nature and Ministry of the Church, under the advantage of the important light thrown on these subjects by that sound and best rule for the interpretation of Scripture, the generally prevailing principles and practice of the first Christians.

The various other claims upon the time of the students rendered impossible a critical study of the fathers in the original languages. All, therefore, that could be done on this head, was, to recommend that exercise to them when opportunity shall be afforded. The generally accurate translations of Archbishop Wake, and of the Rev. William Reeves, were made subjects of particular examination, and those parts of them which had the most important bearing on the principles and practice of the primitive Church, having been compared with the originals, such inaccuracies as occasionally appeared were pointed out. The notes and other observations of these translators, particularly applying the study of the fathers to the important topics connected with the first department of this professorship, were made the subject of particular notice and examination.

The second class have been engaged in the History of the Church before the coming of Christ, and have recited that portion of the third part of Staokhouse's Body of Divinity which relates to this subject, and the first six books of Prideaux's Connexions.

Each of the above classes has attended the Professor once in every week, and, for a short time, the second class has attended twice.

The Professor has devoted as much of his time as his other avocations would admit, to the recitations of the students from the above text books.—Where additional facts or illustrations have presented themselves to his mind, in the course of this exercise, he has endeavoured to improve the circumstance, by a familiar and informal notice of them.

Upon the union of the General Seminary with that of New-York, those

* Rev. Bird Wilson, D. D.
† *Rev. Benjamin T.* Onderdonk.

students who had made some progress in the Hebrew language, formed themselves into two classes, who have attended the Professor of Hebrew and Greek Literature,* since the commencement of the session until the present time. During the above period, the classes have severally read the first 17 Psalms, and the first 17 chapters of Isaiah; and, beside continual repetitions of distinct parts of the same in the course of the recitations, they have nearly completed a general revision of the whole. The class that read Isaiah have attended the Professor once a week from the commencement of the session. The other class, for some time, attended two recitations in each week; but, in consequence of the numerous studies to be pursued, the faculty thought it expedient to diminish the number of recitations one half. Several students who were not able to join either of the above classes, have separately attended the Professor during the latter part of the session. In addition to the above course of study, a part of each week has been devoted to such of the students as were desirous of having assistance in reading the notes to Bishop Pearson's Exposition of the Creed.

The Professor of the Evidences of Revealed Religion and of the application of Moral Science to Theology,† reports, that since the last week of April, nearly all the students, except those of them who had already gone over the same course during the last year in the New-York Seminary, have attended his instructions.

The text book used in this part of the course, was Paley's Evidences, in which the class was regularly examined. In going over this work, it was endeavoured to give such an enlargement of Paley's argument by extemporary instruction, reference to other authors, and, where the subject appeared to demand it, by written lectures or dissertations, as to present a general view of the historical and internal evidences of Christianity, of the popular objections of infidelity and their refutation, and of the history of controversies on that subject, especially so far as they seemed to have an influence upon the opinions of our own country; excepting only those objections and controversies of a purely abstract and metaphysical character, the consideration of which has been reserved for another part of the course.

The Faculty beg leave further to report, that, of the students above mentioned, Messrs. Dick, Fowler, Groshon, Peck, Robinson, and Raymond, have left the Seminary; also Messrs. Irving and Ives, in consequence of their expectations shortly to take orders, and Mr. Nash, in consequence of the illness of his father. Messrs. Marks and Yvonnet are absent.

All which is respectfully submitted.

Signed by order of the Faculty of the Theological School,

J. H. HOBART, *President.*

* Mr. Clement C. Moore.

† Mr. Gulian C. Verplanck.

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*Society for Promoting the Enlargement and Building of Churches and Chapels.*

THE anniversary meeting of this society was held on the 20th day of May, 1822, at the society's rooms, in Lincoln's Inn Fields; present, the Archbishop of Canterbury in the chair; Bishop of London, Bishop of Chester, Bishop of Llandaff, Lord Kenyon, Dean of Carlisle, Archdeacon of Cambridge, Archdeacon Watson, Archdeacon Blomfield, the Rev. Dr. Shepherd, the Rev. Dr. Wordsworth, George Gipps, Esq. M. P. Joshua Watson, Esq. together with a large assembly of subscribers to the institution.

*Report.*—During the last year, the aid of the society has been applied for in 68 cases, several of which are still under consideration. Fifty-four grants have been made, and, by this assistance, church room has been provided for 16,891 persons; and this increased accommodation furnishes 12,764 free and unappropriated sittings, about three-fourths of the whole number. The grants made by the society to promote this object, have amounted to £13,551.

*Statement of Contributions.*—Donations, £60,321 16*s.* 10*d.* Annual Subscriptions, £626 10*s.*

The committee have especial plea-

sure in reporting, that during the last year the society has received two anonymous donations of £500 each.

*National School Society.*

On the 6th of June, 1822, the annual meeting of the London National School Society took place. It appeared from the report which was read by the Secretary, that upwards of two hundred and fifty thousand poor children were educated by the Society, and that twelve thousand had been added to the schools in different parts of the kingdom within the last year. The institution has been in existence only eleven years, and is supported entirely by private contributions.

*Convention of Rhode-Island.*

*Providence, R. I. June 7, 1822.*

The annual Convention of the Protestant Episcopal Church in this state was holden at St. Paul's Church, in Wickford, on Tuesday last. Prayers were offered by the Rev. Mr. Wheaton, and a truly appropriate sermon was delivered by the Right Rev. Bishop Griswold. The officers of the last year were generally re-elected.

Reports were received from the several churches, (excepting St. Paul's, North-Providence,) by which it appears that the state of the several parishes is flourishing, and that some are or have been more especially visited with divine blessings.

A resolution was adopted respecting the subject of missionary funds, and a committee appointed to draft and report the necessary regulations; and committees were appointed in each parish to obtain contributions. The Bishop was authorized to appoint a missionary; and it is hoped that additional funds will be raised among the Episcopalians of our state to enlarge the borders of their Zion.

The Bishop was requested to furnish a copy of his sermon for the press.

*Episcopal Acts.*

On Sunday morning, the 9th of June, 1822, the Right Rev. Bishop Kemp held an Ordination in St. John's *Church, Washington*, and admitted the Rev. Benjamin P. Aydelott, M. D. the Rev. William Armstrong, jun. and the Rev. Daniel Somers, Deacons, to the holy order of Priests; and Mr. Lemuel Wilmer, to the holy order of Deacons.

The Rev. Amos Treadway, of North Carolina, was admitted to the holy order of Deacons, in the Monumental Church, in the city of Richmond, by the Right Rev. Richard C. Moore, D. D. on Sunday, the 30th of June, 1822. On the 11th July, at Fredericksburgh, Mr. Stephen Willson Presstman was admitted to the order of Deacons by the same reverend prelate.

The Right Rev. Bishop Hobart held a Confirmation at Flushing, on Sunday morning, July 14th, 1822. On this occasion morning service was performed by the Rev. Mr. Thorne, and an able and appropriate sermon preached by the Bishop, who administered the rite of Confirmation to 65 persons.

On Monday, the 15th of July, 1822, the new church erected in the village of Jamaica, was consecrated to the service of Almighty God, by the name of *Grace Church*, by the Right Rev. Bishop Hobart. Morning prayer was conducted by the Rev. Mr. Johnson, of Newtown; the lessons read by the Rev. Mr. Proal, of Schenectady; and an appropriate sermon delivered by the Bishop. There were present of the Clergy of the Protestant Episcopal Church, besides the above and the Rev. Mr. Sayre, the rector of the new church, the Rev. Mr. Hart, of Hempstead, the Rev. Messrs. Lyell, Wainwright, and Richmond, of New-York, the Rev. Mr. Wheeler, of North-Hempstead, the Rev. Mr. Onderdonk, of Brooklyn, and the Rev. Mr. Thorne, of Flushing.

The services on this occasion were aided by the exertions of the ladies and gentlemen of the excellent choir of St. Ann's Church, Brooklyn; their attendance being very politely solicited. Besides the usual portion of Psalms, they sang, in a very superior manner, two of Chapple's best anthems. These anthems are in a sweet and simple style, and admirably calculated for public worship, as they can easily be learned by a congregation.

The building consecrated is plain but elegant. From the chaste and solid ap-

pearance of its ornaments, it would, we presume, be classed by architects in the Doric order; and there is nothing mixed or incongruous in the whole building. The chancel, desk, pulpit, and pews, are very conveniently arranged; and the whole edifice is an excellent model for churches of this size. We congratulate the Episcopalians of Jamaica, and the Episcopal Church at large, on this additional evidence of the very flourishing state of their religious community.

### *Charleston Protestant Episcopal Sunday School Society.*

The third anniversary of this society was celebrated in St. Philip's Church, in the city of Charleston, on Witsun-Tuesday, May 28th, 1822. Divine service was performed by the Rev. Dr. Gadsden, and an appropriate address delivered by the Right Rev. Bishop Bowen. Nearly 170 children attended; and, by their correct deportment, presented a spectacle pleasing and interesting to the Patriot and the Christian.

### *Literary Honours.*

At the late Commencement of Union College, Schenectady, the degree of D. D. was conferred on the Rev. Henry J. Feltus, Rector of St. Stephen's Church, New-York; and the honorary degree of A. M. on the Rev. William B. Lacey, Rector of St. Peter's Church, Albany.

The degree of LL. D. was recently conferred on John Pintard, Esq. of New-York, by Allegany College.

The Rev. Alonzo Potter, recently admitted to Deacons' orders by Bishop Hobart, is appointed Professor of Mathematics and Natural Philosophy in Union College, Schenectady.

The Right Rev. Philander Chase, Bishop of the Diocess of Ohio, has accepted of the Presidential Chair in the Cincinnati College, and will enter upon the duties of the office at the commencement of the winter session, in the month of October next.

### *Obituary Notices.*

Died, at Middletown, Connecticut, on the 27th July, 1822, the Rev. Walter Cranston, Rector of Christ Church, Savannah, Georgia, aged 32 years.

Died, on Thursday, the 12th of July, 1822, in the 68th year of her age, Miss Anne Browne, for many years an inhabitant of this city, and well known for her exemplary piety, her zealous attachment to the Episcopal branch of the Protestant Church, and her constant and devout attendance upon its public worship.

This truly respectable woman was born on the 25th of August, 1754, at Beverley, near Salem, in Massachusetts, of which latter place her paternal ancestors had long been ranked amongst the most distinguished inhabitants. The first of the family who emigrated from England, was William, the youngest son of Francis Browne, Esq. of Branden, in the county of Suffolk, born in 1607, and married to a daughter of the Rev. Sydney Smith, Rector of North-Yarmouth. William Browne came to America with his wife in 1635, and settled at Salem. He was a member of the provincial council, and held other offices in the colony. He died in 1688, bequeathing £250 currency, to Harvard University, (at the foundation of which he had already contributed the sum of £100,) and leaving other legacies to a large amount for pious uses or public objects. He had been extensively and most prosperously engaged in commerce, which enabled him, besides making the bequests mentioned, to leave a large residuary estate amongst his children, of whom the third, Major William Browne, married, in 1664, Hannah, the daughter of George Curwen. The third son of this marriage was Colonel Samuel Browne, born in 1669, and married in 1705, to Abigail Keatch, of Boston, by whom he had four children. The second of whom, William, the father of the subject of this notice, was born in 1709, and married, in 1737, to Mary, daughter of William Burnet, Esq. Governor of the then Province of New-York, and son of the celebrated Bishop Burnet. The fruits of this marriage were several children, of whom, the eldest son, William Burnet Browne, Esq. survived his parents. He married and died, before the Revolutionary War, in Virginia, where he left descendents in the female line. Upon losing his first wife, Wil-

liam Browne married Mary, daughter of Philip d'French, Esq. of New-Brunswick, in New-Jersey, of which second marriage was born Anne, whose death this article announces. Her father resided principally at his seat at Danvers, near Salem, where, having also survived his second wife, he died in 1763, leaving, besides his son and the subject of this memoir, a daughter, who afterwards married Francis Hall, Esq. of the Eastern Shore of Maryland.

In consequence of the death of both her parents, and of her brother, Miss Browne was removed, at an early age, to this city, where she received her education under the superintendance of her maternal relations. At the breaking out of the Revolutionary war, she accepted the offer of an asylum in the family of one of her female friends, whose father held an important post in the American army. From this circumstance, Miss Browne became personally acquainted with all the most distinguished officers in our army, and familiar with the most interesting occurrences of the times. She often resided in camp, and at head quarters, or in their vicinity, and she was frequently an inmate in the family of Washington, both during the War, and afterwards, when he was President. The important events and distinguished personages, of which Miss Browne was thus in early life the contemporary, together with the impression made by them upon an uncommonly retentive memory, imparted in her later years an interest to her conversation and to her character itself, which can only be estimated by those who knew her intimately, and felt some of that enthusiasm with regard to the subjects of her recollection and discourse, which is inspired by love of our country, and by sentiments of gratitude to the authors of its independence. Upon the marriage of her friend, Miss Browne continued with her as a guest and companion for many years, and it was only by the vicissitudes of fortune that they were eventually separated. From that period, until her death, Miss Browne lived in lodgings in this city, in the enjoyment of the esteem and friendship of a numerous circle of relatives and acquaintances, by whom she was beloved for her piety, benevolence, and good temper, and for her purity of heart and simplicity of character. For several years before her decease, she suffered indeed the tortures of a lingering and cruel disease, for which as she conceived all remedies hopeless, she deliberately resolved to await the progress and termination, without resorting to any but temporary expedients for its mitigation. In this resolution she was fortified by the ill success of a surgical operation, which she endured upwards of thirty years previous to the reappearance of her complaint; and she persevered in concealing both her sufferings and their cause from the knowledge of her most intimate friends, until within a few months of her decease. From the nature and eventual state of her disorder, the pain she must have undergone is almost incredible, and can only have been excelled by the fortitude with which she supported it. It was only for the last few weeks that she was confined to her bed, or to her room, and the last Easter was the first Sunday, for thirty years, that she omitted to receive the Communion in Church. It was her religion, and its great Author alone, that could have enabled her to sustain herself in her anguish without murmur or complaint—to note every arrangement in relation to her departure from this life, with as much composure as she would have directed the preparations for an ordinary journey—and thus to exhibit, in sickness and in death, a firmness of character which, whilst in health, she was never supposed to possess, and which contrasted finely with the meek and humble disposition for which she was remarkable in her life.

*** We have to apologize for the delay in issuing the present number, which has arisen from our desire to insert in it the Report of the Professors of the Theological Seminary, the MS. of which had been placed in a situation not to be accessible in season for the Journal to appear as usual on the first day of the month

THE

# CHRISTIAN JOURNAL,

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*For the Christian Journal.*

### No. VI.

### *Universal Redemption.*

The universality of the redemption wrought by Jesus Christ may likewise be fairly inferred from the impartiality of our Creator. He is said to be no respecter of persons, to extend equal justice to all men, to be good to all, to send his rain, and to cause his sun to shine upon the just and upon the unjust. Such being the case, can we suppose that he would give the Son of his love to die only for a part of the human race, thereby putting it out of the power of the rest to attain future happiness, and in truth virtually consigning them to perdition? Farther, can we suppose that it is his will—(such is the doctrine of Calvinists)—his ministers should offer pardon and life to all, when at the same time only a part can accept and enjoy them? If such is the fact, may we not ask, "Why does he complain of his people, saying, Ye will not come unto me, that ye might have life?" Surely this language implies that they may come, and that the fault is in themselves if they do not.

"In every nation, he that feareth God, and worketh righteousness, is accepted of him." Such was the language of Peter on occasion of the admission of Cornelius the centurion into the church. Cornelius was a heathen, but by his upright life he had acquired the favour of his Maker—his prayers and his alms had ascended up for a memorial before God. The case of Cornelius is a strong argument in favour of universal redemption, since it is one of the proofs that may be adduced, that the benefits of the Saviour's death will be extended to all nations, to many of those who have never heard of his name. The redemption wrought by *him*, we believe *to be universal in the strictest sense of* the term; extending not only over Christian countries, but over the whole earth—over Mahometan and pagan, as well as Christian lands. All those in these different regions of the earth, who conform their lives to the light and the knowledge they enjoy, who "work righteousness," will be accepted by him. "There is no respect of persons with God," says St. Paul. "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. (For not the hearers of the law shall be just before God, but the doers of the law shall be justified. For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.)" Here is an express declaration, that those heathens who do their duty as far as they know it, will find favour with God. But the Calvinist contends that all heathens must perish. Why? Because they have not the right faith. All, say they, who have not this faith—and they cannot have it if they have never heard the name of Christ—all who have never been regenerated, or born again in their acceptation of the term, must be cast into outer darkness. May we not call this doctrine, in the language of Calvin himself, "*horribile decretum?*"

But a conclusive proof of the doctrine of universal redemption may be drawn from the nature of the Christian covenant. This covenant differs only from the Jewish, in that the latter was confined to one people, whereas the former is to include all nations. They are both covenants of grace and mercy. The mode of admission into the Jewish was

by circumcision, a rite to be applied to the young as well as to the old. Admission into the Christian Church is by baptism—"Go ye and teach," or make disciples of, says our Saviour, "all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost." And we know from Scripture, and the practice of the primitive Church, that infants as well as adults were admitted into the covenant by this rite. They were received into the Church of Christ, which is called his body and his spouse. By one spirit, says the Apostle, we are all baptized into one body. This Church is in other places styled the kingdom of heaven, or kingdom of God; that is, the kingdom of God in this world—a state of grace and of mercy, in opposition to the state of nature in which we are born. Is there then no blessing attached to admission into the Church? Is it no privilege to become members of the body of Christ, and inheritors of the kingdom of heaven? Christ, says the Apostle, loved the Church, and gave himself for it. He redeemed it by his blood, and, as the Church will consist of good and bad members to the end of time, many are redeemed who will not be saved. When we enter the Church, we embark upon that stream, if I may so speak, whose natural course will lead us to the haven of eternal rest. We do not say it will necessarily lead us to the haven, for we may be cast away on the rocks and shoals of vice, and be ruined—but we say that we have embarked upon the true course, and that if we do our duty we shall safely reach the end of our journey. But perhaps it will be denied that we are received into the Church, and placed in a state of grace by baptism. We ask, then, what are the benefits to be derived from this rite? If we take this ground we reduce it to an unmeaning ceremony, and, by fair reasoning, shall be led to the conclusion, that the doctrine of partial election extends to infants as well as adults. If baptism does not admit infants into the Church, they must remain in a state of nature. And if they remain in a state of nature, and all mankind are divided into the two classes of elect and reprobate, (or, if you choose, substitute preterition for reprobate,) the inference is fair, that the decree extends to the young as well as the old. And what an awful view does this give us of the Divine proceedings with respect to man? How, under this view, can the Gospel be styled *glad tidings*—how can it be *good news of great joy* to all people? If, on the other hand, all persons baptized are brought into the Church, the conclusion appears to be inevitable, that such at least are redeemed; and as the Christian Church is designed to embrace all nations, the inference again is fair, that all men have been redeemed.*

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* The writer of these remarks does not profess to know what are the sentiments of Calvinistic churches generally on the subject of baptism. It is believed that there is great diversity of opinion among them, as they find it impossible to reconcile the doctrine of admission into the Church by baptism, with that of partial redemption—but he was told, not long since, by a Presbyterian minister, that the doctrine inculcated in their seminary is, that the children of believing parents (that is, the children of communicants—or, if one of the parents is a communicant, it is considered to be sufficient) are *born into the Church*, and that baptizing them, in their view, is merely putting a seal upon them. But how strange a doctrine? It reduces baptism almost to an unmeaning ceremony—to a simple declaratory act—that the children thus baptized are the children of believing parents—since at the moment of their birth they are in the Church. But another difficulty arises. To be a believer with them, means that the person has been regenerated in their view of the term—has been born again—is a Christian in the strictest sense of the word, and will persevere in the true course to the end. Now, how does the officiating minister know, that the parents of the children he baptizes, are believers in this sense? Are there not hypocrites in all denominations? If, then, the parents should be of this character, what is the effect of baptism upon their children? Again, are all the children thus born into the Church redeemed? And if so, are they all saved? This is an assertion no one would make. If, then, some are redeemed who are not saved, the Calvinistic doctrine of redemption falls to the ground. But if the children born into the Church are not redeemed, what is the benefit arising therefrom? The same and no more than from being born out of it. Such is the dilemma arising from the doctrine of partial redemption, a dilemma that strongly points out the propriety of excluding the doctrines of Calvin altogether from theology. The reader who wishes to see the subject of Calvinism thoroughly discussed, is referred to Bishop White's "Comparison." The celebrated Dr. Barrow also has three sermons on universal redemption, that appear to be unanswerable. The late Dr. Smith, of Princeton, although by some supposed to inculcate the tenets of Calvin, in his work on "Natural and Revealed Religion," in reality abandons them, since he advocates the

Let us now examine some of the arguments usually adduced in favour of the doctrine of partial redemption.

It is said, if Christ died for all mankind, and only a part is saved, then his blood was shed in vain for that part which is not saved—and is it not an idea unworthy of the majesty and power of God, that he should provide a ransom for all, while only a part are benefitted by it—that he should do any thing in vain? We reply, 1st. That it is a doctrine much more unworthy of the acknowledged attributes of the Creator, that he should give the Son of his love to suffer on the cross for a select few, when all are by nature equally deserving. In truth, it is only on the supposition of the truth of universal redemption that the goodness and justice of God can be vindicated. The doctrine of partial election is in open hostility to both. According to that doctrine, a part of the human race was chosen by God from eternity, before the foundations of the world were laid, and without regard to their faith or good works—to eternal life. The other part was doomed from eternity to eternal death. For those who were thus chosen to eternal life, Jesus Christ in due time gave up his life on the cross, redeemed and saved them; while the rest were passed by as vessels of wrath fitted for destruction. Such is a fair account of the doctrine. And may we not ask, is it consistent with either the justice or goodness of God? Is it consistent with his justice, to punish a part of the human race, because they will not avail themselves of the benefits of Christ's death, when that death was not designed to effect their salvation—when it was out of their power to rely upon it as their rock and support? Is it consistent with his goodness, to place the boon of eternal happiness within the reach of some, and to deny it to others, and without regard to their faith or good works, when they are all by nature equally worthy, or rather equally unworthy? If this is true doctrine, the reprobates may well ask, why are we condemned for rejecting a boon that was never offered to us? Why are we punished for not believing and trusting in Christ, when he never died for us? But if we adhere to the doctrine of universal redemption, the unbelieving and impenitent, when they come to receive their sentence, and are asked what excuse they have to offer, will, in silence and terror, acknowledge the justice of their doom. But, 2dly, we reply to those who make the objection, that if Christ died for all, then his death is in vain to those who are not saved, and we ought not to believe that God would do any thing in vain—"the death of Christ, if God is so disposed, is sufficient for the redemption of all mankind—that is, there is merit enough in him as a sacrifice to atone for the sins of the whole world. This all must admit. Why then should he resign his life for a part only, when that life was sufficient to ransom all?" The advocate for partial redemption will say, perhaps, such was the good pleasure of God. We deny that such was the will of God, and for proof we appeal to Holy Scripture—a much more proper mode of settling the question, than by resting upon philosophical and metaphysical arguments—the foundation, by the bye, upon which the whole edifice of Calvinism rests.

But it will be asked, is there not an election spoken of in Scripture? We acknowledge there is, but it is not an election of some individuals to everlasting life, to the exclusion of all others. It is an election of nations to the privileges of the Gospel or of the true religion. Thus the Jews were the elect people of God, because he selected them from the nations around them, that he might deposit with them, the principles of the true faith. But we cannot infer that, because the Jews as a nation were the elect of God, they were all saved. On the other hand, we know that there were, at different times, perhaps at all times, many wicked and rebellious individuals among them, and that Korah and his company, for their sins, met a severe and awful punishment. Christians also,

doctrines of Universal Redemption, the Freedom of the Will, and the suasive, but not irresistible operations of the Holy Spirit. How the learned Doctor could consistently support these doctrines, and yet hold to the "perseverance of the saints," is more than the writer of this can comprehend.

all those nations that have embraced the Christian religion, are the elect of God; but then no one will aver, that all who bear the name of Christian will be saved. St. Paul, when directing his Epistles to the different churches, styles them the *elect of God—called of God—called to be saints, &c.* but, at the same time, in some instances, sharply reproves them for their unholy conduct, and warns them that they may lose the favour of God, and return "like the dog to his vomit again, and like the sow that was washed to her wallowing in the mire."

Calvinists generally advance the text, "many are called but few are chosen," in support of the doctrine of partial redemption. But this passage surely admits of a very different interpretation. It evidently applies to the Jews, as the context shows, all of whom were first called, (according to the direction of the Saviour to his Apostles, to go first unto the lost sheep of the house of Israel,) but only a few of that nation obeyed the call, only a few were chosen. But admitting that it refers to the whole human race, it does not support the doctrine of Calvinism, unless it could be shown that the word *chosen* means *irresistibly drawn*. Again, "Christ loved the Church, and gave himself for it." But does it necessarily follow, that because Christ died for the Church, he died for none others? If the passage must bear that construction, it would not answer the purpose, for it is admitted on all hands, that the Church contains bad as well as good members—that the tares will be mixed with the wheat until the time of harvest.

But we forbear noticing any more passages that might appear to favour the Calvinistic doctrine of redemption, since it can hardly fail to strike any one, who reads the Scriptures, that their whole current runs in favour of universal redemption. Innumerable texts may be brought to support it, either expressly or by fair inference; while it is hardly rash to assert, that there is not *a single passage* in the sacred volume *which, when* rightly interpreted, gives *any countenance* to the doctrine of *partial election.* At all events, let us ever bear in mind this necessary rule in interpreting any book, not to build our opinion on a few insulated passages that run counter to its general spirit and meaning.

In concluding these remarks we cannot avoid one reflection—how astonishing are the lengths to which prejudice and preconceived opinions will carry us? Were it not that the doctrines of partial election, irresistible grace, &c. are embraced by many Christians of great respectability as to piety and talents, we could hardly judge it possible that they could ever enter the human mind, much less claim to be supported by Holy Scripture. But, alas! the human mind is a curious principle, and no error is too absurd or irrational for it to adopt, when prejudice, prepossession, and education have lent it their aid. We know, however, (and consoling is the reflection,) that error, although sometimes rapid in its growth, is short lived—it has not a firm root, and in time it will "wither away." Truth, on the other hand, is permanent—it is a temple whose foundation rests upon a rock that can never be destroyed, and if it is sometimes obscured by the weeds of error that spring up around it with mushroom rapidity, yet the scythe of time never fails to mow down these weeds, and to cause the temple to reappear in all its beauty. Let it be our prayer, that the period may speedily come, when all "error in doctrine," as well as all "viciousness of life," may be "driven away from us," and truth and the knowledge of the Lord may "cover the earth, as the waters cover the sea."

*The Country Clergyman.*

## *Sentiments of the Shawanœse relative to God and Religion.*

From the Piqua (Ohio) Gazette.

Mr. Barrington,—I have been, for some time past, employed in the Shawanœse nation, procuring an account of the religion, language, manners, and customs of this people, for the use of the government. As there are great efforts making in many parts of the United States to civilize and evangelize the Indian tribes, it may be satisfactory to some of your readers to know the senti-

of the Shawanoese relative to God eligion. You will find annexed esult of my inquiries on these , together with a translation from anoese into English of the Lord's er.

JOHN JOHNSTON,
*Indian Agent.*

ughkonetta, May 7, 1822.

ie Shawanoese believe that religion very good thing; keeps them at with each other as well as at in their own minds; all those respect religion prosper, and are ver happy; believe that their reli- came down from heaven; believe are two roads; the virtuous and after death go to a place of hap- s, where they shall want nothing hey can desire; the bad will go to ent and endless misery; that their uct in this life will be decisive of state in the world to come. That is one great and supreme GOD, aker of all things, the master of they call him *We-she Ma-ni-tou*, We-she, something that is su- ely beautiful, excellent, or desir- and Ma-ni-tou, God. Have the gest confidence in their Maker; ve that he constantly governs the l and all things in it; that they l not exist a moment without his r and goodness. They are in the tant practice of praying for favours assistance; in making sacrifices oblations to obtain Divine aid; ave no idea of a general judgment. pleasure which they anticipate in a e state of existence is more cor- al than mental. Their ideas on subject are in a great degree con- able to the doctrines broached by n Swedenbourgh.

he Shawanoese believing their re- n to be of Divine appointment, and d to their condition, are opposed ceiving Christian instruction.

*The Lord's Prayer.*

ur, *Ne-le-wa;* Father, *No-the-na;* ch art in heaven, *La-gwa Spi-me- -pe-ta;* Hallowed be thy name, *igh-que-le-mabe kit-e-she-tho;* Thy dom come, *Ke-la no sa-ba-ma -pe-a-wa;* Thy will be done, *Ke- a-mitch-to-ta;* In earth as it is in heaven, *O-ta-she na-tha-pa ta-hap-pe- an-e Spi-me-ke;* Give, *Me-le-lo;* Us, *Ne-la-wa;* This, *Ye-a-ma;* Day, *Ke- she-ke;* Our, *Ne-le-wa;* Daily, *Thwa wa-puck-a;* Bread, *Tuck-quan-a;* And forgive, *Wi-ne-cat a-loo;* Us, *Ne-la- wa;* Our, *Ne-le-wa;* Debts, *O-sen-a a-ga;* As we forgive, *Sha-ke ne-la-wa now-en-e-cau-ta;* Our debtors, *Ne-le- wa ma-she-ne-get-che:* And lead us, *Ne-ke-she-wa-she;* Not into temptation, *Ta-ke ta-mut-cha-se;* But deliver us, *Pi-e-gwa negh-wa-ben-she-pa;* From evil, *Ta-mut-cha-se:* For thine is the kingdom, *Ke-la we-se ta-hap-pe e-an- ne;* And the power, *Ke-la we-she-cat- e-mau;* And the glory, *She-ka-nan-es- cau kim-she ke-la-wa;* For ever, *La- gwa to-she.* Amen, *E-ne we-ha-ke.*

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[A Missionary Society has recently been formed in the parish of Christ Church, Cincinnati, Ohio, auxiliary to the parent society of that diocess. Its constitution, and an address from the president, have been forwarded for in- sertion in the Christian Journal. The true Churchman cannot but be gratified with the perusal of these articles. The pious zeal and perseverance of the few pastors in that des- titute and extensive region will, we trust, in- duce others to follow in their steps, and thus eventually gather a rich fold unto the harvest of our primitive and apostolic Church.]

*For the Christian Journal.*

## *Constitution of the Episcopal Mis- sionary Society of Christ Church, Cincinnati.*

WHEREAS "*the congregation of Christ Church, Cincinnati,*" have be- held, with great regret, the feeble exer- tions that have been made by the Pro- testant Episcopal Church for the sup- port of Missionaries; knowing the great want of them in the western country; being persuaded that nothing but some energetic measures of this na- ture will serve to preserve the Church in this diocess from premature extinc- tion; and believing it the means, under God, of extending the borders of our Zion, and hastening that time when the knowledge of the Lord shall cover the earth, as the waters cover the sea; and considering that the formation of auxi- liary societies, as recommended by "*the Protestant* Episcopal Missionary *Society* within and for the diocess of *Ohio,*" will be the most effectual way

of promoting these important objects, by bringing the interests of our holy religion more immediately to the notice of every individual of the parish, they have formed themselves into a society, and adopted the following Constitution:

ART. I.—This association shall be known by the name of "the Episcopal Missionary Society of Christ Church, Cincinnati," and it shall be auxiliary to "the Protestant Episcopal Missionary Society within and for the diocess of Ohio."

ART. II.—The object of this society shall be to collect funds for the support of Missions, which funds, so collected, shall be paid over to the Treasurer of the society before mentioned, on or before the meeting of the annual Convention of the diocess of Ohio.

ART. III.—Any person paying not less than fifty cents annually, shall become a member of this society; and, by paying five dollars at any one time, may become a member for life.

ART. IV.—The affairs of this society shall be managed by a President, first and second Vice-Presidents, Treasurer, Corresponding Secretary, Recording Secretary, and six Directors. The Rector of Christ Church shall be President, *ex officio*, of the society; the other officers and directors shall be chosen by ballot at the anniversary meeting of the society.

ART. V.—Any three of the Directors, together with the President, or, in his absence, two thirds of the Directors, shall be a quorum for transacting business. The President, or any two Directors concurring, may call a meeting of the board at any time.

ART. VI.—The anniversary meeting shall be held at Christ Church, on Easter-Monday, when the annual report of the board of managers shall be presented.

ART. VII.—No alteration shall be made to this constitution, except by the concurrence of two thirds of the members present at any meeting of the society.

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*Officers.*—The Rev. Samuel Johnston, *President, ex officio;* the Rev. Thomas Osborne, 1st Vice-President; Ethan Stone, Esq. 2d Vice-President; John P. Foote, Treasurer; James M. Mason, Corresponding Secretary; Nathan M. Whittemore, Recording Secretary.

*Managers.*—Major William Ruffin, Edward Hallam, Dr. Daniel P. Robbins, Beza E. Bliss, Esq. Elijah Hayward, Esq. T. Jenifer Adams.

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*Address.*

BELOVED BRETHREN,

When, in conviction of duty, we stand forth as the advocates for human science, and require your influence and pecuniary assistance, we propose a subject, good in itself, and worthy of your attention; nor is your ear less attentive, when we address your sympathies in behalf of suffering humanity: But what must be our emotions, when we call forth your charities in behalf of the first Missionary Society of our Church west of the Alleghanies, standing, too, as we now do, on ground, where, not more than thirty years since, some of you worshipped your God, fearing the encroachments of savages, but now enjoying the refinements of life, and the blessings of the Gospel. We share the privileges of Christianity in a city, which adorns the banks of the Ohio, and is a splendid testimony of the persevering enterprise of its citizens.

Yes, Brethren, when we call on you to open your understandings, incline your hearts, enlist your influence, and lend your aid for extending the truths of religion, and being the means, under Providence, of multiplying the heralds of the cross in the western world, we propose a theme which, above all others, ought to gain your solemn attention.

There is now existing in this new country a vast population of settlers from the Atlantic board, who have emigrated either from necessity, or laudable enterprise, or both. Many of these people have been nurtured in the bosom of the Church of England, and a still greater number brought up by the fostering care of her daughter, the Protestant Episcopal Church in the United States. They have left the baptismal

n which they received the initia-
rite into the visible Church, and
ned a covenant claim to salvation.
r have left the altars around which
were fed with the symbols of re-
ing love. They have left those
:hes where the heart never ceases
spond its grateful acknowledge-
s for mercies received of a cove-
keeping God. They have left those
d temples, whose arches rang with
ound of the Gospel-trumpet, pro-
ing the glad news of salvation,
gh the merits of a Redeemer's

ntemplate these suffering people
bereft of those privileges which
the delight of their souls, and now
ng for the Church of their fathers.
such of them as are laid on the
1 of sickness, no servant of God is
nd, like an angel of comfort to
their desponding hearts with help
on high, and to offer up the sacri-
of prayer to their Father, and to
'ather, and to their God, and to
od. No one is with them to ad-
ter the waters of baptism, or give
them the bread of life, and the cup
vation. No one is with them to
over the lifeless remains of their
sed relatives, that solemn service
nich we commit them to their kin-
earth, and encourage the survivors
the hope, that such as sleep in Je-
hall be re-animated to a joyful re-
ction, and partake of celestial fe-
. No village bell sounds to call
from their dwellings to enter the
d courts of our God, to join in that
:e which seems to breathe more
human fervour. These sons and
aters of the Church may exclaim,
saint of old, "*Wo is me that I*
*rn in Mesech, that I dwell in the*
*of Kedar.*"
d what must we say, my Brethren,
the states of *Indiana, Illinois,*
*essee, and Missouri*, are without
gle Minister of the Church! As
and as Christians, we cannot but
niserate their spiritual condition,
pray for the time, the set time, to
; when God shall favour Zion.—
n we consider that all other deno-
tions compass sea and land to
*proselytes*, our souls must be
chilled to every finer feeling if we will not extend to them our prayers and our aid.

What would have been the Church in the Atlantic states if it had not been favoured with Missionary aid, and pecuniary assistance, from the venerable Society in England for the Propagation of the Gospel in Foreign Parts? Precisely what we shall be if no exertions are made to promote the interests of our Church.

The condition of many of our people is not unlike the children of God in Babylon, with their harps unstrung upon the willows, moaning and sighing for their deliverance. Well might they say, like the pious Psalmist, "*How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.*"

It must be conceded, Brethren, by all, that in proportion as emigrants are long estranged from the public services of the sanctuary, they naturally deteriorate from their former good habits, and become sensibly altered. If possible, then, the means should not be delayed to preserve them in their attachment to the faith, and encourage them to persevere in the path which leads through their present to their everlasting welfare. Merciful God! why have we been so long neglected? When shall the glorious sun of Episcopacy, so long obscured by the clouds of adversity, and the want of Missionaries, again dart its rays from the meridian, to light our Israel in the long neglected paths of religion, of glory, honour, and immortality? When shall the standard of the cross be unfurled, and the sons of the Gospel penetrate through our western forests, and cheer us with a goodly prospect, that "*the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose?*"

If the Episcopalians in the west should be suffered to remain much longer without some adequate exertions in their behalf, they will soon scatter and be no more seen. If a Liturgy is needed in any quarter of the Union, surely it is here. In such a promiscous population as ours, a "form of sound

*words*" is imperiously demanded. Heresies and schisms deform the fair face of Zion. They threaten like a flood to overwhelm the Church, and extinguish all hopes of Christian unity and orthodox faith. *Our* Liturgy, by the confession of all, *is such a form*—it is that ark of safety which will ride out all storms. By the experience and test of ages, the Spirit of the Lord, like the Dove in the ark, delighteth to dwell therein; and, while she conducteth *us* to the land of everlasting rest, she manifests to all others the olive branch of peace.

The efforts that are now making we hope will be successful; and let none be discouraged that at first they are not adequate to our wishes. The time may come when, perhaps, the Missionary Society of this Church shall rank chief among those institutions in the west designed to extend and perpetuate the blessings of primitive Christianity. Let no one despise the day of small things. In our attempts to aid the cause of Zion, we must imitate our humble Brethren scattered throughout our woods. No roads are prepared for them through the trackless desert. No temples built of the cedars of Libanus rise to their view, yet they surmount all difficulties. The humble cot supplies them for a place of worship, cheered by the sacred promise of their adored Saviour, to be present where two or three meet together. They look forward to better times. The smallness of their means, the feebleness of their present endeavours, consecrated by the faith in the Divine promise, are sure pledges of their future prosperity. As they do, so must we.

May we not anticipate the time, when we shall see the Church flourish as a vine which the right hand of the Lord hath planted? Wherever it hath taken root it hath grown and shed its fragrance on all around. The mild and peaceful doctrines of Jesus exhibited therein have smoothed the asperities of uncultivated society, so that we may safely say, were every sinner reconciled to the Saviour of man, by the living faith which the Church exhibits, the world would cease to wear its gross and gloomy aspect, and assume the bloom, the beauty, and the fragrance of the garden of God. "Even the desert," (in the beautiful words of the Prophet) "and the solitary place, have been glad."

In view of these heavenly blessings, our faith inclines us to hope that this society, though now in its infant state, may one day be acknowledged as the medium through which many sons and daughters of Adam have been illumined with the knowledge of Christ and his kingdom. O that it may be thus useful in its effects! O that it may call forth the hitherto sleeping energies of our Church; and thus be crowned with heavenly blessings.

For us, who claim to be of primitive and apostolic order, it is high time to awake, and do all in our power to extend the Gospel to destitute places, at least in our own diocess: and, let it be considered, that we have forty parishes, and only six ministers; and what are they among so many? It is incumbent on us, although limited in our resources, to do something to revive the hearts of our brethren, and if we cannot do what would be desirable, let us do what we can.

The Convention has already formed a Missionary Society, and recommends every parish to organize auxiliaries.—The hearts and hands of all will then be united in doing what we can. The combined efforts of all will throw something liberal into the general treasury. By this concentrated action, the pious and more wealthy members of our Church in the east, will be persuaded that we are doing the best according to our means; which will render us worthy to feel the influence of their charity, which has within the last year been so readily bestowed through the channel of the worthy individual appointed by the parent society to solicit aid. We may then share the labours of their zealous Missionaries which are so much needed in this land, fertile in the productions of the earth, but barren in the fruits of righteousness.

Let it not be forgotten, that in religion, as in every plan in this life, means must be used. With the view of so much sin as daily observation proves to be prevalent in the west—

with our Bibles open, we cannot be indifferent. We must be active, persevering, "*up and doing.*" "*It is good to be zealously affected always in a good thing.*" We should call forth our vigorous exertions, whether in the duty of prayer, or extending the blessings of the Gospel through the humble organ of this association, whose primary objects are the honour of the Redeemer, the good of mankind, and the ultimate salvation of souls. We bless God in this, that he hath put into our minds good desires, and while we work in faith we would ascribe to him the glory. And let us remember, among all our means, devout prayers for the grace of God are most essential. It was the duty of Elijah to build the altar, to put the wood in order, and to lay the sacrifice upon the pile: but the fire was to come from heaven which was to inflame it, and to make it ascend a grateful offering to Jehovah. Let us then persevere in the way of duty, in extending the boundaries of a Church mild in its government, apostolic in its ministry, scriptural in its doctrines, and primitive in its worship.

Christian Brethren, the lines have fallen to us in pleasant places. Our trees drop with honey. We drink of the pure stream in the way, and our deep shades cover us from the scorching sun. Our soil, rich beyond example, rewards with abundance the labours of the husbandmen: and our flocks are multiplied. Do not these instances of temporal prosperity remind us of those spiritual riches and heavenly joys which God reserveth for the faithful? "Let the children of Abraham's faith, whose lot hath fallen in a land flowing with milk and honey upon earth, reflect, that God hath given them riches, and the leisure which riches procure, not for the purpose of indulging themselves and others, but that they may glorify him, benefit their neighbours, and save their own souls;" that they may observe his statutes and keep his laws.

To perpetuate, then, our beloved Zion, let us give of our earthly substance, and let us hope that the Missionary will extend his labours from the shores of *Erie* to the banks of the Ohio. Already we may suppose he will be hailed as a messenger of love, bearing in his credentials the authority of his Divine Master, proclaiming peace and good will towards men. It is hoped you may see him in our western forests, going even to the rapid waters of the *Missouri*, and burning with a zeal which no hardship shall damp, no impediments prevent: as if to repair the encroachments made upon the soil, you may see him, in anticipation, enter the wigwam, and endeavouring to lead his red brethren to the Kingdom of *Jesus*, where is righteousness and peace.—Their passions had long been burning and thirsting for human blood, and who were the cause of it? Who drove them from state to state, and from territory to territory? Who caused their rivers to be encrimsoned again and again with human gore? Let the advocates of avarice blush!

We have buried the hatchet, and may the moisture which nourishes the root of the tree under which we have laid it, daily eat more deeply into its edge, and more completely destroy its temper. Let disinterested Christian love prove to the world at large the practicability of an undertaking which has often been abandoned in despair.

It has been proved by experience in a diocess where the Church has risen to its meridian splendour, that our Liturgy is not too mechanical in its arrangement, or too fervent in its strains, for the Indian to bow the knee in humiliation, to elevate both soul and body in thanksgiving, and to pour forth the hallowed desires of his heart to *his* and to *our Great Spirit*. Let, then, the Missionary come on and persevere in his duty, till these whole western wilds, which once resounded with the savage war-whoop, shall be cheered with the sound of the Gospel of peace, and the hallelujahs of the redeemed.

We hail with joy the zeal which has marshalled the many thousands of our Israel in one united compact to burst the chains of heathen idolatry, and to carry the news of salvation to the wretched and the distant Hindoo; to the miserable and degraded African; and while, on the one hand, the pagan will exult at the prospect of seeing his

deluded countrymen converted to the Christian faith, on the other, every log-house, and every village west of the mountains, shall feel its holy influence, and rejoice in the day that gave it birth. O pray we then for the peace of Jerusalem, that the zeal which has already been excited in the land of our fathers shall not be evanescent, the mere momentary excitement, but actuated and continued from a principle of the warmest attachment to the Redeemer's cause, which no impediment shall check, no difficulties intimidate.

A vast field for Missionary exertion is before us. If we have hitherto been behind others, let us *now* strive to be the first in zeal if not the first in fame. Let us act wiser for the time to come, and be more ardent in the glorious work. If we are negligent much longer, the golden opportunity will be lost. The ministers of the altar among us may soon be in their graves. Others must succeed them. "*The harvest truly is great, but the labourers are few: pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest.*" Come forward, then, Brethren, and give the Society your influence, your prayers, your pecuniary assistance. Thus doing our duty, we shall be prospered. We cannot but hope that in this diocess, by the aid of some Missionaries, the Church will increase and display her evangelical power; and that God will fit her members, by the frequent use of her ordinances, to join the saints in light. Let us pray that the zeal which has so happily dawned in the east, will gradually spread, in shedding its evening splendours on this western Zion, and that we may all be faithful to the interests of the Redeemer's cause, till the earth shall be one altar, and the heavens one temple of Jehovah.

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## *Consecration of Pancras Church.*

From the Christian Remembrancer, June, 1822.

On the 7th of May the new parish Church of St. Pancras, the first stone of which was laid by his royal highness the Duke of York, on the 1st of July, 1819, was consecrated by the Lord Bishop of London.

The Church is situated on the south side of the New Road, having its western front in Euston Square; and is so conspicuously placed, that it has attracted a good deal of public attention during the progress of its erection, by its unusual size, and peculiar style of architecture.

As the architectural design is very different from any thing to which the public eye has been accustomed in this country; and as it puts in a claim to consideration in consequence of its being the first attempt to introduce the principles of Grecian architecture, as distinguished from the Roman, into our ecclesiastical buildings of magnitude and importance, it may not be amiss to mention the authority which exists for the several parts of the building, and the manner in which the ancient models have been adapted to the present purpose. The design of Mr. Inwood, which is now executed, was originally selected by the board of trustees as being more simple, more commodious, more accordant with the best standards of taste, than any other, out of the many which were submitted to them. The enormous expense of erecting a Gothic, or English Church, equal in durability and execution, to what might be effected in a less elaborate style, determined them against attempting to build a Church, which after all could only be a very humble imitation of the magnificent cathedrals which attest the endless resources of the hierarchy in the days of Roman Catholic ascendency, but defy all competition in these more economical and unostentatious times. The plan adopted, therefore, was of a different kind; and the models to which it was determined to adhere, as closely as might be practicable, were taken from the spot where science once flourished in its greatest splendour. The Erectheum, the small Ionic temple which still stands on the Acropolis of Athens, the eastern portico of which was dedicated to Erectheus, the sixth king of Athens; the western to Minerva Polias, the supposed protectress of the city; and the attached little fane, or southern wing, to Pandrosus, the granddaughter of Erectheus, has been as nearly copied in the design of St. Pan-

cras Church as difference of circumstances and destinations would allow.

It is understood that the Erectheum was completed about B. C. 400, having been in progress during a period of about forty years, in which the fine arts were raised to their highest pitch of glory by the taste and munificence of Pericles, and the skill of Phidias and Ictinus. It is to be expected, therefore, that the decorations and proportions of a building of that date should be of the first rank of art; and such the remains of the Erectheum are esteemed.

In a modern Christian Church it is impossible to adhere servilely to the precise construction of a Pagan temple; nor is it desirable that it should be attempted; but in following the proportions very nearly, and the decorations even minutely, in deviating from the forms and ornaments only where there is necessity—that is, in adapting whatever is admirable in the beautiful remnants of ancient art to the character and purposes of a Church of England, all that can be done, is done, for the preservation of good taste. Whatever deviations from the model have been found necessary in St. Pancras Church, they have been made on the principles, as it would appear, of Grecian architecture. Thus, for example, the tower, or steeple, is deemed a necessary appendage to a Church, and therefore ought not to be omitted, however it may interfere with the style of those ages in which no such things were allowed to break up the long extended horizontal line. In submission to established custom, the tower of St. Pancras is raised to a considerable height, and it is composed, not copied, from the tower of the Winds, or Clepsydra, at Athens; a building, indeed, certainly of much later date, and consequently of less authority than the temple of Erectheus, but suitable in many respects (and the only one in Greece which is so) to the purpose of an English ornamental Campanulum. As we find in the Propylæa, or entrance to the Acropolis, that the portico is Doric, but the inner range of columns Ionic, most remarkably brought down to the simplicity of the Doric, by stripping them of their volutes; so here it seems to have been the intention of the architect to adopt the least decorated example of Corinthian, because it more nearly assimilated with the Ionic of the portico; by this means, very judiciously availing himself of the effect of gradual transition, rather than strong contrast. On the summit of the tower, which in the original supported a shifting vane, is planted the cross, the sacred symbol of our faith. On that elevated pinnacle it stands (and long may it stand!) an emblem of the triumph of Christianity, over the boasted influence of heathen superstition. It appropriately terminates the edifice, on the front stone of which is inscribed, in the character and dialect used when the Erectheum was erected,

Μακαρια φως Ευαγγελια ητως ασι
φωτιζοι τας Εθνων αφανεις νεας.

With respect to the construction of the interior, it appears as if the great desideratum, facility of hearing and seeing in a large building, were really attained. The Church contains upwards of 2200 sittings, and yet simply by avoiding all obstructions to the voice, all heavy peers and angular projections, by leaving a free passage below the galleries, and a large uninterrupted area above them, it seems as if no difficulty would be experienced, on ordinary occasions, either by the officiating minister, or his congregation, as to speaking and hearing. Upon the whole, the simplicity, which is characteristic of the style of architecture, and the excellence of the proportions, which diminishes at least one-third the apparent magnitude of the building, the beauty of the mouldings and ornaments, combined with the richness of the communion plate and hangings, presented on the day of consecration a fine architectural treat to those who are fond, and are capable to judge, of the niceties of the fine arts, applied to the best of purposes.

The exterior is not yet complete, and is therefore scarcely a fair subject for criticism. It is impossible to judge of the effect of the portico, till the capitals are placed upon the columns, or of the Mausoleum buildings, till the female figures, after the original, are fix-

ed in their intended stations. From what is complete, however, we have reason to expect that every attention will be paid, and every endeavour used to render the whole as great an honour to the age, as the several parts are creditable to the individuals who have executed them.

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[The Convention in Maryland have resolved to establish a diocesan theological school. It is understood that this measure is in opposition to the wishes and opinion of the Bishop and a respectable minority of the Clergy and Laity. The following letter, which urges, in a temperate and forcible manner, the impolicy of this act of the Convention, has appeared in a pamphlet form; but has been forwarded for publication in the Journal.]

## *A Friendly Letter to a Member of the Episcopal Church in Maryland.*

"The Synagogue is for the spiritual nourishment of the Sheep. The School for that of the Shepherds."—*Buxtorf.*

*Dear Sir,*

I HAVE received, with equal surprise and regret, a printed sheet containing the Constitution of the Theological Seminary of the Protestant Episcopal Church of Maryland. This paper has been attentively read in the hope of discovering the reasons on which the measure is predicated. Is the Seminary founded by the General Convention likely to fail, or has it been ill conducted? Have any of the Maryland candidates for the ministry complained of it in any respect? Is the experiment, if it may be so called, to be abandoned when scarcely six months have elapsed? If it be proper in the diocess of Maryland to institute a Theological Seminary, then it would be proper, and much more so, in the distant diocesses; and it follows that they would wish the design of the General Seminary to be relinquished, and the advantages of its present endowment surrendered. Is the Church so wealthy that she can afford to decline the acceptance of Mr. Sherred's legacy of sixty thousand dollars? But I ask again, why have not our Maryland friends stated *some* objections to the General Seminary, *if they* have such? Why were *they not* stated at the last meeting of the General Convention? They might have led to the result desired. Have these objections arisen from circumstances that have transpired since the meeting of the General Convention? If so, they ought to be brought to the view of the Church in general. A special Convention might be called, and the error corrected. At least, these objections might be brought before the Board of Trustees at their approaching meeting in July. Do not the members of the Church in Maryland owe to their brethren throughout the Union, to state why they have determined to decline a co-operation in a great common undertaking, which has so often and anxiously engaged the deliberations of our supreme council—which was considered of sufficient importance to demand (necessarily at much inconvenience and expense) the late special Convention—in the happy result of which the venerable presiding Bishop, for the first time during more than thirty years, specially congratulated that body—with a feeling which thrilled every heart, and drew tears from every eye. At that Convention, not one of the Delegates from Maryland objected to the course then adopted. Their Bishop strenuously advocated the new Constitution. Have they seen cause to change their opinion? The Church anxiously waits a reply to this inquiry. What advantages can our Maryland brethren anticipate from any Theological Seminary, which they may not derive at less expense from the General Seminary? Will *their* Seminary be better endowed? This would be to say, that one diocess can accomplish more than all the diocesses united. Will it be better governed? This were to say, that there is less intelligence and experience in the General than in the Diocesan Convention, or that a Board of Trustees, selected from the whole United States, would probably be less capable than a board whose members must be citizens of a particular state. Will their Seminary command more able professors? This would be to suppose, that men of talents, and learning, and exalted piety, would prefer a sphere of limited to one of extensive usefulness—it is to suppose, that such men would shrink from the responsibility of a high station—

that they were unmindful of the consideration, that if the Church expected much of them, she at the same time offered them much encouragement and a great reward—her abiding confidence—her ardent prayers—her lasting gratitude. But I would go farther. If the Maryland Seminary should attract a professor of commanding resources—on whose instructions the blessing of heaven seemed to rest—whose success was apparent and remarkable: if such a man should be invited to remove to the General Seminary—the question of greater usefulness would come before him in such a shape, that it is believed he could not resist the conclusion. He would feel it his duty to forego his inclination—to leave his friends—to follow the call of Providence. I repeat it, then, there is every reason to believe, that the professors of the highest qualifications, will naturally be attracted towards the General Seminary, and when I speak of high qualifications, let me say once for all, that I mean persons not merely of solid understanding and great acquirements, and aptness in teaching, but of sound principles and elevated piety, "good men, full of faith and of the Holy Ghost."

Again. Do our Maryland brethren suppose, that, in their Seminary, they would have better security for those views of theology which they entertain, than in the General Seminary? We have a right to suppose that their theology is that of the Church. Their constitution provides that the course of study shall be consistent with that laid down by the General Convention.* We find similar expressions in the constitution of the General Seminary. The instructions, then, at the two Seminaries will be substantially the same. And where is the necessity of incurring the expense and trouble of erecting two Seminaries, when one would answer the purpose. But let us take a more enlarged view of this important matter. The faith of the General Seminary will be invariably that of a majority of the General Convention. Now, to suppose the General Convention in error, is to suppose the Church in error which they represent. As long as the Church maintains a sound theology, the Convention will do so, and so will the Seminary emanating therefrom, and effectually controlled thereby. What greater security can be afforded by any human arrangements!

But let us look at the other side.—*Local* prejudices are common and powerful. A few individuals, or a single one, may have an undue influence in his own district. A diocess may gradually embrace an erroneous theology; at least, there is more probability that this should be the case, than that it should be true of all the diocesses of the whole Church, spread over so wide a surface, composed of such a variety of individuals. An impartial mind must admit, that for the preservation of a sound theology, no more effectual method, under God, could be adopted, than that of a General Seminary regulated by the whole Church, and rearing its ministers with common views and kindred feelings. On the other hand—for introducing theological errors—for weakening the unity of affection, and in that indirect way, the unity of faith—as well as for distracting the councils of our Church by differences of opinion often merely nominal—originating in accident, fostered by unkindness, pertinaciously maintained for want of mutual explanation, and of a common technical language; I say for introducing evils like these, no means more effectual could be adopted than the institution throughout this country, (having a population so scattered, and various in character and manners) of several theological schools under the banner of ill-informed, ill-advised, and ill-disposed individuals. If the object of our Maryland friends be the preservation of sound Church principles in our land, for the benefit of themselves and posterity, and I cannot suppose they have any other, let me hope that they will at least pause in their career, and inquire whether *that* goal be indeed before them, or whether there be no danger that they may unintentionally bring about a different result—conduct their branch at least of the Church to a re-

* This expression is somewhat inaccurate. *The House of Bishops, not* the Convention, *have recommended* a course of study.

paration from the general body, to all the evils of schism and error. It may be that the present location of the Seminary is disapproved of. This is possibly the objection, but it was not taken at the meeting of the General Convention by any of the gentlemen from Maryland. It was understood that the Bishop heartily approved of that location. Have any new circumstances occurred? Would it not be friendly, is it not a duty to state them, that they may have their effect on the other members of the Church? If the *city* of New-York be thought objectionable, the considerations laid before the Trustees might induce its removal into the country, which they can do Do our Maryland friends prefer the District of Columbia? When the question of location was before the Convention, why was not that place proposed? Is it a suitable place, in the immediate vicinity of the Baptist and the Catholic Seminaries? Is it recollected that Congress refused a charter to the Baptist Seminary, except under such modifications as it is hoped our friends would never assent to, because if they mean any thing, they are highly objectionable, and if they mean nothing, they imply insincerity on the part of some of the persons concerned. As it respects expensiveness, perhaps no situation less suitable than the District of Columbia can be mentioned, and for salubrity, a preference is undoubtedly due to a more northern situation.

It seems almost unnecessary to speak of the comparative convenience which may arise to a few candidates. How many candidates reside in Columbia? As it respects the other Maryland candidates, such is the facility of communication, in two days most of them could be landed in New-York. Could those in the remote counties come to Washington in less time and with less expense?

But is it supposed that the southern candidates will prefer Washington to New-York? North and South-Carolina are deeply interested in the success of the General Seminary. They regard it with parental solicitude. Several of their candidates have already gone to it. If Virginia should not have her own Seminary, will she prefer one over which she has no control, to one of which she is a joint governor, and in a small degree a joint patron? And what is the comparative convenience to a candidate who goes from home one hundred or three hundred miles, the former by land, the latter by water?

But let it be admitted that the Maryland Seminary completely succeeds—that it becomes in every respect equal to, or even superior to the general institution. Will success justify the measure? Can impartial reflection approve of it? Can it be right for one diocess to separate herself in this way from the rest—to refuse her co-operation in a measure which has been almost unanimously adopted by the united dioceses—a measure to which at the time she gave a cordial, or at least a silent assent. In the year 1817, the Bishops, in conformity to a resolution of the preceding Convention, reported, that they had inquired in their respective dioceses, concerning the expediency of establishing a General Theological Seminary, and it is understood that the diocess of Maryland was one of those which recommended the measure. Now, if after sanctioning this design in various ways and on various occasions,* Maryland may withdraw her support from it without any assigned reason, and indeed may oppose its progress—for the rearing of another institution has at least the appearance of opposition—any other diocess may do the same. And what then becomes of the respectability of your ecclesiastical congress? This body meets in 1814, discusses the question of a Seminary, postpones it to consult their constituents, come instructed in 1817 to carry through the measure, in 1820 make various arrangements, and in 1821 finally organize it. Six months after, a particular diocess refuses to co-operate in carrying into effect the decision of the General Convention, approved by their own delegates, specially instructed to sanction it.† The exam-

* At a meeting held in Baltimore, when the Right Rev. Dr. Brownell visited that place, at which the Bishop presided, it is understood an unanimous sentiment in favour of the General Seminary was expressed.

† The decision in favour of a General Seminary is here meant. The delegates from Mary-

ple is indeed to be lamented. Our ecclesiastical government in an especial manner needs the countenance and support of opinion. If a course like that now referred to be approved, it will be in vain to legislate. The General Convention recommends. The members of the Church are to execute. And they should be instructed by the general sentiment, that if they have a *right* to refuse, they cannot with *propriety* do so without very good reasons, and especially that it becomes the delegates of each diocess respectively to give their whole influence towards the carrying into effect those measures which have been enacted by the General Convention, whether those delegates have concurred in them or not. If the authority of the General Convention be supported at all, it must be by its own members, the Bishops and the Clerical and Lay-Deputies. But it may be replied, that in 1820, the Bishops declared "that they did not mean to interfere with any plan now contemplated, or that may hereafter be contemplated in any diocess for the establishment of theological institutions. This declaration was predicated on the then existing state of affairs. One of the diocesses frankly avowed an intention to found a Seminary. How different is the present case! There was so great unanimity respecting this object at the last Convention, that no diocess asked for any exception in its favour. The Bishops did not deem it necessary to renew their declaration. When the presiding Bishop congratulated the two houses on the delightful result of a remarkable harmony, whereby local attachments had been merged "in the general good," could he have imagined that any one harboured the idea of creating another Seminary, which might again awaken local attachment, and be the nursery of division and discord?

While so little is to be said for, and so much against the institution of Diocesan Seminaries, may we not hope, that our friends in Maryland will give the subject a patient reconsideration. Here would we plant our standard of expostulation. Our Church is poor. Her members, some of them, are wealthy. But the Church, as a collective body, is poor. In the vast missionary field what have we done! Even in our own borders how few Missionaries have we! We have planted a Church in Ohio, and it is ready to perish for want of support. Under such circumstances shall we be improvident or wasteful? Shall we not practise the most rigid economy? If one Seminary is sufficient, why incur the expense of another? The number of candidates in Maryland, according to the report of 1820, was eight; but suppose them to be doubled, would you create a Seminary for so few? If the labourers are already too few, why invite them from important stations to a new Seminary, when the old has professors in sufficient number to instruct any number of candidates, which we may expect in this country for a century to come?*

Have our friends in Maryland a willing mind and abundant means? Let them be freely imparted to the less favoured regions of our country, and to the furtherance of that great purpose, the evangelizing of the heathen, for whose spiritual welfare our Church has not yet done her part. Their constitution speaks of professors, two at least must be contemplated, for whose maintenance $1,500 each per annum would be the required salary; so that a capital of $50,000 would be necessary for this branch of the expenditure. Fifty thousand dollars more at least would be necessary for the requisite buildings, and the support of indigent students. A capital of $100,000 is a moderate estimate for a Theological Seminary. That of Andover has an endowment about three times as great. Now, if the diocesses co-operate, as is reasonably hoped, the quota of Maryland to the General Seminary would not exceed $30,000 at the most. Here, then, she would have a balance of $70,000 to repair her dilapidated churches—to assist in the support of her clergy in the

hand might have differed on the question of location, *but it is believed they were unanimously in favour of a General Seminary.*

* The *whole* number of candidates for the ministry of our Church at present is about 75; several of the Colleges in our country have four times as many pupils.

poorer parishes—to complete her Episcopal fund—to carry on missionary operations—to found an academy for her youth in general, or to assist in any "good deeds for the house of God, and the offices thereof."

I cannot avoid expressing additional surprise and regret, that in the printed sheet before me, not a single reference is made to the General Theological Seminary. It might even be supposed that the signers were ignorant of the existence of any such institution. When the Virginia Convention purposed to found a Seminary, a purpose which, it is hoped, they have now abandoned, they alleged several reasons, and explicitly disclaimed any disapprobation or wish to interrupt the progress of the General Seminary. What are we to conclude from the silence of the District of Columbia? Are there any new objections to be offered against the General Seminary?

If the distance of this institution be the objection, have those gentlemen adverted to a clause in the constitution, which provides that branches may be instituted in different parts of our extended country, as circumstances may render necessary? If sufficient reasons had been offered to the Board of Trustees, a branch would no doubt have been granted to our friends in Columbia. To a branch school, the objections to a separate school entirely removed from the authority of the Church in the General, of course would not apply.

In the tenth article of your constitution I find it said, "the location of the Seminary shall be determined at the Convention," and in a note, "the Seminary was located in the District of Columbia." I conclude, therefore, that this constitution did not originate in the Convention, that it was previously formed by some other body. As the whole subject is interesting, I would make some inquiries respecting this point, if this letter had not already been extended to an unexpected length.

I have only to add my persuasion, that your friends in Maryland have but *one object*—the good of the Church. *That we may discern the good and the right way, and have grace and power to walk therein, is doubtless our common desire and prayer.*

I am, very respectfully, your's,
UNITAS.

*Note.*—In a political point of view, ought we not to encourage, as much as possible, an union of feeling between the North and the South? If there be few points of difference between them, are they not sufficient? Who will be willing to incur the responsibility of creating, in any one particular, and especially on the subject of religion, any new point of difference? Must we have a Northern and a Southern Theology, and that in the bosom of the same Church, professing to have common standards and "one ministry?"

## *The Twins.*

From Lights and Shadows of Scottish Life.

The Kirk of Auchindown stands, with its burial-ground, on a little green hill, surrounded by an irregular and straggling village, or rather about an hundred hamlets clustering round it, with their fields and gardens. A few of these gardens come close up to the churchyard wall, and in Spring-time, many of the fruit-trees hang rich and beautiful over the adjacent graves. The voices and the laughter of the children at play on the green before the parish-school, or their composed murmur when at their various lessons together in the room, may be distinctly heard all over the burial-ground—so may the song of the maidens going to the well;—while all around, the singing of birds is thick and hurried; and a small rivulet, as if brought there to be an emblem of passing time, glides away beneath the mossy wall, murmuring continually a dreamlike tune round the dwellings of the dead.

In the quiet of the evening, after the Elder's Funeral, my venerable friend and father took me with him into the churchyard. We walked to the eastern corner, where, as we approached, I saw a monument standing almost by itself, and even at that distance, appearing to be of a somewhat different character from any other over all the burial-

ground. And now we stood close to, and before it.

It was a low monument, of the purest white marble, simple, but perfectly elegant and graceful withal, and upon its unadorned slab lay the sculptured images of two children asleep in each other's arms. All round it was a small piece of greenish ground, without the protection of any rail, but obviously belonging to the monument. It shone, without offending them, among the simpler or ruder burial beds round about it, and although the costliness of the materials, the affecting beauty of the design, and the delicacy of its execution, all showed that there slept the offspring neither of the poor nor low in life, yet so meekly and sadly did it lift up its unstained little walls, and so well did its usual elegance meet and blend with the character of the common tombs, that no heart could see it without sympathy, and without owning that it was a pathetic ornament of a place filled with the ruder memorials of the very humblest dead.

"There lie two of the sweetest children," said the old man, "that ever delighted a mother's soul—two English boys—scions of a noble stem. They were of a decayed family of high lineage; and had they died in their own country a hundred years ago, they would have been let down into a vault with all the pomp of religion. Methinks, fair flowers, they are now sleeping as meetly here.

"Six years ago I was an old man, and wished to have silence and stillness in my house, that my communion with him before whom I expected every day to be called might be undisturbed. Accordingly my manse, that used to ring with boyish glee, was now quiet; when a lady, elegant, graceful, beautiful, young, and a widow, came to my dwelling, and her soft, sweet silver voice told me that she was from England. She was the relict of an officer slain in war, and having heard a dear friend of her husband's who had lived in my house, speak of his happy and innocent time here, she earnestly requested me to receive beneath my roof *her two sons. She herself* lived with *the bed-ridden mother of* her dead husband; and anxious for the growing minds of her boys, she sought to commit them for a short time to my care. They and their mother soon won an old man's heart, and I could say nothing in opposition to her request but that I was upwards of threescore and ten years. But I am living still—and that is their monument."

We sat down, at these words, on the sloping headstone of a grave just opposite this little beautiful structure, and, without entreaty, and as if to bring back upon his heart the delight of old tender remembrances, the venerable man continued fervently thus to speak.

"The lady left them with me in the manse—surely the most beautiful and engaging creatures that ever died in youth. They were twins. Like were they unto each other, as two bright-plumaged doves of one colour, or two flowers with the same blossoms and the same leaves. They were dressed alike, and whatever they wore, in that did they seem more especially beautiful. Their hair was the same, a bright auburn—their voices were as one—so that the twins were inseparable in my love, whether I beheld them, or my dim eyes were closed. From the first hour they were left alone with me, and without their mother, in the manse, did I begin to love them, nor were they slow in returning an old man's affection. They stole up to my side, and submitted their smooth, glossy, leaning heads to my withered and trembling hand; nor for awhile could I tell, as the sweet beings came gliding gladsomely near me, which was Edward and which was Henry; and often did they, in loving playfulness, try to deceive my loving heart. But they could not defraud each other of their tenderness; for whatever the one received, that was ready to be bestowed on the other. To love the one more than the other was impossible.

"Sweet creatures! it was not long before I learned to distinguish them. That which seemed to me at first so perfectly the same, soon unfolded itself out into many delightful varieties, and then I wondered how I ever could have mistaken them for one another. Different shadows played upon their

hair; that of the one being silky and smooth, and of the other slightly curled at the edges, and clustering thickly when he flung his locks back in playfulness or joy. His eyes, though of a hazel-hue like that of his brother, were considerably lighter, and a smile seemed native there; while those of the other seemed almost dark, and fitter for the mist of tears. Dimples marked the cheeks of the one, but those of the other were paler and smooth. Their voices, too, when I listened to them, and knew their character, had a faint fluctuating difference of inflection and tone—like the same instrument blown upon with a somewhat stronger or weaker breath. Their very laugh grew to be different unto my ear—that of the one freer and more frequent, that of the other mild in its utmost glee. And they had not been many days in the manse, before I knew, in a moment, dim as my eyes had long been, the soft, timid, stealing step of Edward, from the dancing and fearless motion of Henry Howard."

Here the old man paused, not as it seemed from any fatigue in speaking so long, but as if to indulge more profoundly in his remembrance of the children whom he had so tenderly loved. He fixed his dim eyes on their sculptured images with as fond an expression, as if they had been alive, and had lain down there to sleep—and when, without looking on me, whom he felt to have been listening with quiet attention, he again began to speak, it was partly to tell me the tale of these fair sleepers, and partly to give vent to his loving grief.

"All strangers, even many who thought they knew them well, were pleasantly perplexed with the faces and figures of the bright English Twins. The poor beggars, as they went their rounds, blessed them, without knowing whether it was Edward or Henry that had bestowed his alms. The mother of the cottage children with whom they played, confused their images in her loving heart, as she named them in her prayers. When only one was present, it gave a start of strange delight to them who did not know the Twins, to see another creature so beautifully the same come gliding in upon them, and join his brother in a share of their suddenly bestowed affection.

"They soon came to love, with all their hearts, the place wherein they had their new habitation. Not even in their own merry England had their young eyes ever seen brighter green fields—trees more umbrageous—or, perhaps, even rural gardens more flowery and blossoming, than those of this Scottish village. They had lived, indeed, mostly in a town; and, in the midst of the freshness and balminess of the country, they became happier and more gleesome—it was said by many, even more beautiful. The affectionate creatures did not forget their mother. Alternately did they write to her every week—and every week did one or other receive from her a letter, in which the sweetest maternal feelings were traced in small delicate lines, that bespoke the hand of an accomplished lady. Their education had not been neglected; and they learnt every thing they were taught with a surprising quickness and docility—alike amiable and intelligent. Morning and evening, did they kneel down with clasped hands—these lovely Twins—even at my feet, and resting on my knees; and melodiously did they murmur together the hymns which their mother had taught them, and passages selected from the Scriptures—many of which are in the affecting, beautiful, and sublime ritual of the English Church.—And always, the last thing they did, before going to sleep in each other's arms, was to look at their mother's picture, and to kiss it with fond kisses, and many an endearing name."

Just then, two birds alighted softly on the white marble monument, and began to trim their plumes. They were doves from their nest in the belfry of the spire, from which a low, deep, plaintive murmuring was now heard to come, deepening the profound silence of the burial-ground. The two bright birds walked about for a few minutes round the images of the children, or stood quietly at their feet; and then, clapping their wings, flew up and disappeared. The incident, though, at any other time, common and uninteres-

ing, had a strange effect upon my heart now, and seemed dimly emblematic of the innocence and beauty of the inhabitants of that tomb, and of the flight of their sinless souls to heaven.

"One evening in early autumn, (they had been with me from the middle of May,) Edward, the elder, complained, on going to bed, of a sore throat, and I proposed that his brother should sleep in another bed. I saw them myself, accordingly, in separate places of repose. But on going, about an hour afterwards, into their room, there I found them locked, as usual, in each other's arms—face to face—and their innocent breath mingling from lips that nearly touched. I could not find heart to separate them, nor could I have done so, without awaking Edward. His cheeks were red and flushed, and his sleep broken and full of starts. Early in the morning I was at their bed-side. Henry was lying apart from his brother, looking at him with a tearful face, and his little arm laid so as to touch his bosom. Edward was unable to rise—his throat was painful, his pulse high, and his heart sick. Before evening he became slightly delirious, and his illness was evidently a fever of a dangerous and malignant kind. He was, I told you, a bold and gladsome child, when not at his tasks, dancing and singing almost every hour; but the fever quickly subdued his spirit, the shivering fits made him weep and wail, and rueful, indeed, was the change which a single night and day had brought forth.

"His brother seemed to be afraid more than children usually are of sickness, which they are always slow to link with the thought of death. But he told me, weeping, that his eldest brother had died of a fever, and that his mother was always alarmed about that disease. 'Did I think,' asked he, with wild eyes, and a palpitating heart, 'did I think that Edward was going to die?' I looked at the affectionate child, and taking him to my bosom, I felt that his own blood was beating but too quickly, and that fatal had been that night's sleeping embrace in his brother's bosom. The fever had tainted his sweet veins also—and I had soon to lay him shivering on his bed. In another day he too was delirious—and too plainly chasing his brother into the grave.

"Never, in the purest hours of their healthful happiness, had their innocent natures seemed to me more beautiful than now in their delirium. As it increased, all vague fears of dying left their souls, and they kept talking as if to each other of every thing here or in England that was pleasant and interesting. Now and then they murmured the names of persons of whom I had not formerly heard them speak—friends who had been kind to them before I had known of their existence, and servants in their mother's or their father's household. Of their mother they spoke to themselves, though necessarily kept apart, almost in the very same words, expecting a visit from her at the manse, and then putting out their little hands to embrace her. All their innocent plays were acted over and over again on the bed of death. They were looking into the nests of the little singing birds, which they never injured, in the hedgerows and the woods. And the last intelligible words that I heard Edward utter were these—'Let us go, brother, to the church-yard, and lie down on the daisies among the little green mounds!'

"They both died within an hour of each other. I lifted up Henry, when I saw he too was dead, and laid him down beside his brother. There lay the Twins, and had their mother at that hour come into the room, she would have been thankful to see that sight, for she would have thought that her children were in a calm and refreshing sleep!"

My eyes were fixed upon the sculptured images of the dead—lying side by side, with their faces up to heaven, their little hands folded as in prayer upon their bosoms, and their eyelids closed. The old man drew a sigh almost like a sob, and wept. They had been intrusted to his care—they had come smiling from another land—for one summer they were happy—and then disappeared, like the other fading flowers, from the earth. I wished that the old man would cease his touching narrative—both for his sake and my own. So I rose, and walked up quite close to the monument, inspecting the

to dispose us the more to look up to God for the continuance of that tendency to conciliation, which, under the influence of his grace, has hitherto blessed our counsels.

Of so happy an issue the prospect is the brighter, in consequence of the unforeseen alterations of the constitution of the seminary, by the Convention which assembled in the last autumn; and especially by its being provided, that the weight of influence of every section of the Union shall be proportioned to the number of clergymen therein, and to the extent of its contributions to the fund. For, as the General Seminary was established, and continues, with the allowance of locally constituted schools; it appeared to me, that there would be essential injury to the former, from indifference in some departments, and from rivalship, or perhaps hostility in others. For, even the latter ought to be supposed the possible result of the infirmity of human nature, acted on by local jealousies, if not by a lurking desire of making inroads on our ecclesiastical institutions.

To give effect to the principles of the new organization, it will be especially necessary—and this is respectfully addressed to my brethren of the Board—to exercise such discretion in the appointments of Professors, in the prescribing of a proper course of education, in looking well to its being carried into effect, and in interference for the correcting of disorders, if they should occur, as may take a fast hold on public opinion: establishing a reputation proportioned to the grade of patronage, and to the degree of expectation consequently excited.

Another feature of the ameliorated constitution, tending to reconcile to the preference obtained by it, is the opening left for future branches of the institution. For although, in the opinion of the present speaker, it is inexpedient to extend this provision further than in the instance sanctioned by the conditions of the late compact, yet, there will occur many cases, in which, on account of expense and severance from family, it will be a reasonable accommodation to young men, to have opportunities near to their respective homes: and, perhaps, the best expedient to this effect, would be individual professorships in different places, with a view to the completing of education in the General Seminary.* When there shall be means competent to what is suggested, a beneficial effect will be the lessening of inducements to theological instruction under clergymen designated by private partiality, who may not always be equal to the trust. That the proposed enlargement of the plan, on the principles provided by the constitution, will tend to the preventing and the removing of local jealousies, must be obvious.

With a view to the sentiment in the beginning, having principally an aspect to the future peace and unity of our communion, let there be taken the liberty of stating respectfully to the learned Professors of the Seminary, not as a matter at present without influence on their minds, but to confirm the weight of it, that the object aimed at will very much depend on the complexion of their public instructions, and of their personal intercourse with the pupils. It is well known, that from the time of the reformation to the present day, there have been shades of difference in the opinions of the divines of the mother Church of England, without any deteriorating effect on her institutions; although, in some instances, with different interpretations of them. The meaning is, not that such matters should be kept out of view; but, that they should be presented with a fair statement of opposing arguments; and although with explicit expression of opinion, yet without such an interposition of influence, as might be unfavourable to free inquiry. We ought not to wonder, that the discrepancies referred to should exist; when, even in the Church of Rome, notwithstanding her pretence to the possession of an infallible head, the

* The deliverer of the address wishes it to be understood, that the above scheme of accommodation ought not, in his opinion, to be carried into effect, until, what has not yet taken place, the obtaining of a sufficient fund for the support of the parent school; and, in this event, that there should be preference of those parts of the Union, from which contributions have been the largest.

has existed in a greater degree, in a much greater variety of in-es, than in the Church of England. in the latter there was a designed de in some particulars, may be red from sundry circumstances; ially from the fact, that on some s much litigated in the age of the nation, her compilers carefully ed a definiteness of expression, ed by many of their reforming ren on the continent, as well in public confessions, as in their ogical disputations. The same a constant source of complaint n the bosom of the Church of and; by a party, who faulted her utions as defective in these re-s.

iat the sentiments delivered are to misapprehension, must be ob-: to guard against which, let it be stood, that whatever has a ten-/ to shake the constitution of the tian ministry, believed by us to been handed down from the tles, or to obtrude on us any mode rship diverse from the forms con-ed by us as agreeable to Scripture primitive antiquity, or either to nse with our doctrinal articles on ne hand, or to enlarge them by as not clearly comprehended in on the other, is not the latitude pleaded for. Even in regard to cts within the scope of what has delivered, there may be mani-l a love of controversy not consist-rith the spirit of the Gospel, inde-ently on all question of the truth ie falsehood of the matters to be t.

would be a suppression of per-feeling, rather worthy, it may be d, of indulgence, if the opportunity not embraced of congratulating iembers of the faculty on the use-ation occupied by them, of begin-a system of education, which may pected to give the tone of correct y, and of correct feeling also, to ture ages of our Church. To say hing of the duties of their respec-lepartments, is not the present ob-but it will not be held improper, ider a fervent wish for the success eir labours; and for their being sustained in them, by all who have the concerns of the institution at heart. For we must perceive a weighty obligation resting on us, to secure the respectability of those, who have immediate and constant intercourse with the youth expected to be the future instructors of our flocks, when the voices of at least the greater number of us shall be heard among them no more.

The peace and unity of our Church being still in view, it will not be irrelevant, to address a few suggestions to the consideration of the students of the institution: on whose wisdom, in respect to this point, our Church may be dependent.

Were it known, of any engaged in this course of study, that they are without a due apprehension of the sanctity of the ministerial calling, and of the duties to which they propose to pledge themselves in the services for ordination, this would be a proper occasion to warn them of their error; and to declare to them, that they cannot engage in any other calling with so much hazard to their souls. There is also none, in which there is less likelihood of the enjoyment of peace of mind. It is not, that there are wanting satisfactions in the Christian ministry; tending to support under its labours, and to console under its sorrows and its disappointments: but, the satisfactions are such, as will not be possessed by him, whose conduct has any other directory than that of the glory of God and the good of men. In the circumstances referred to, it is not likely, that even correct instruction, not proceeding from the heart of the deliverer of it, will reach the hearts of his hearers; and, even if this should sometimes happen, it will avail no more to his salvation, than did the true prophecies of Balaam to the preventing of the fearful end recorded of him.

Integrity of intention being supposed, there are avenues for the intrusion of temptations, other than those of vice in her undisguised form. It is one of the warnings of Scripture, that Satan may be "transformed into an angel of light:" and he may be often found doing his work, through the instrumentality of vanity or of ambition. These may

assail minds which are strangers to the motive of sordid interest; although even this may eventually combine with the others, for the accomplishing of the same object, in proportion to the increase of the exigences of life. Accordingly, our young brethren may be assured, that many a man, after having, at their time of life, professed religion with integrity of principle, has been afterwards seduced from the strait course by the pursuit of an evanescent popularity, so as to condescend to very unworthy expedients for the obtaining of it. Let not this be understood, as discountenancing their well directed endeavours, for the establishing of themselves in public estimation generally, and that of those among whom Providence shall appoint them to minister, in particular. But, this can only be the fruit of tried consistency, after having been not greedily coveted, and much less obtained by the disregard of any requisition of moral rectitude. On the contrary, when it is perceived of any man, that on every subject of considerable interest, he takes precisely the line of conduct sustaining a cast of character affected by him, he has descended from the high ground of Christian integrity. In such a case, if it be allowable to throw over his pursuits the mantle of charity, it must be because of some counteracting excellency of character, and with the hope, that its blemishes will be worn away under the hand of time.

In reference to popularity, there is especial danger from the more than ordinary interest taken in the question of evangelism and of the want of it, in the exercises of the pulpit: on which account, there shall be here an unequivocal expression of opinion, concerning the origin of the distinction, its misapplication, and a correct regard to it.

Long before the organizing of our Church, it had become a matter of complaint, concerning a considerable proportion of the clergy, both in England and in the colonies, that they did not sufficiently insist on the leading doctrines of the Gospel: principally, and almost wholly, confining themselves to moral duties—such as may be found in the writings of the heathen sages.—There was ground for the charge, although not in the extent sometimes affirmed: as is evident in the circumstance, of there having been no period of time, near which there are not printed discourses of prominent divines of the Church of England, having no such fault as that referred to. It being impossible, to ascertain what proceeded from all the pulpits individually, we may reasonably hope, that they were not divested, in so great a degree as has been alleged, of what renders the Gospel "the power of God unto salvation." Still there was ground of the complaint; and we ought to rejoice in the circumstance, although it is no apology for the delinquency, that even under this privation, the consequences were partly guarded against, by the evangelical services of the Book of Common Prayer.

On the other hand, the distinction has been misapplied to various purposes. With some, it comprehends such views of the sovereignty of God, as are inconsistent with what our Church affirms of "the oblation of Christ for the sins of the whole world." In the notions of others, it is connected with such an excitement of animal sensibility, as we have no instance of in the Bible, except in what is recorded of the issue joined between Elijah and the Priests of Baal. And, in some instances, there has been a subserviency to the purposes of party, for the making of inroads on the institutions of our Church. So far as the present speaker can judge from his own observation, and from his reading in the ecclesiastical histories of the Church of England, however honourable the epithet of evangelical in the proper sense of the word, yet, when applied to the purposes of party, it has a tendency to reconcile the conscience to any expedients, however contrary to good morals, which may seem conducive to what may perhaps be esteemed the cause of Gospel truth.

Whatever may be the degree of weight to which this expression of opinion may be thought entitled; it is the more solicitously delivered, in consequence of having known some, who have begun with upright views in the

path now cautioned against; and have gradually settled down, if not in known hypocrisy; yet, in a cast of conversation and of conduct, necessary for the maintaining of consistency; but not sufficiently distant from the pharisaical character held out to our disapprobation in the Gospel.

For the avoiding of misapplication of the distinction, and for the securing of correct conduct in relation to it, the direct course, is to open "the whole counsel of God;" which requires the insisting on faith and on morals, in their bearings on one another; that is, the constituent doctrines of the Gospel should be opened, with their influence on the life and conversation; and the graces of the Gospel should be displayed, in accompaniment with the motives which arise from the disclosures of Gospel truth. These matters are associated in Scripture, and they cannot be disjoined, without dereliction of our trust.

It is to be lamented of some religious persons, that, without being chargeable with doctrinal error, they commend evangelical preaching in such a manner, as tends indirectly to the disparagement of morals: the word being here understood not as limited to act, but as comprehending the cast of character of the inward man. It is in many cases a great snare. For while there are some immoralities, the temptations to which are sufficiently guarded against by the profession of religion, and by the view of sustaining it before the world; there are certain malignant movements of the mind, not only so, there are certain covert species of lying, and even of fraud, within the limits of the laws, which enter, at least as much as the more open sins, into the composition of that "carnal mind" which is "enmity against God." Now, it is possible to insist on the insufficiency of moral conduct in such a manner, as that the matters taught may be strictly true, and yet the hearers shall be exposed to the danger intimated where it is said of the enemy of souls—"We are not ignorant of his devices." It would be similar, if a man, sustaining the sanctity of Christian morals, should announce, as he well may, that, without due regard to them, no acknowledgment of Christian doctrine will avail; and if this should be a subject of habitual declamation with him, not attended by sufficient care against misconstruction. In such a case it might reasonably be concluded, that while he avoids the contradicting of the truths of Scripture, he has no deep sense of their importance; and that he designs to render them of little value in the estimation of his hearers.

The principle may also be illustrated with a reference to our Liturgy. Nothing can be more true, or more worthy of being taught, than that forms of prayer, without the spirit of it, are of no avail in the sight of God. Yet, if a minister make this a favourite theme, and always with a bearing on the prescribed service; not guarded by the intimation, that formality may attach to devotions of any description; it is impossible, but that in the minds of hearers whose attention is chained to his instructions, and with whom he is perhaps a sort of oracle, there will ensue an ideal association, between our Liturgy and deadness to the life and power of godliness. Such may be the abuse of truth in a partial view of it.

In a return to the subject, let it be remarked, that the discourses of our Saviour abound with lessons of morality: not indeed as a mere regulation of manners, but as the issue of religious graces in the mind. And, indeed, what we justly censure under the name of mere moral preaching, while it is barren of the constituent doctrines of the Gospel, is also defective in its want of tendency to interest the affections. But that Christian morality, in its extent, falls short of the design of its being preached, is owing, not to its being wanting in any particular necessary to the perfection of being, but to the condition of human nature. The whole end of the Gospel is satisfied, in its bringing of men to "live soberly, righteously, and godlily, in this present world." But to accomplish this, it must be taken in connexion with "the grace of God, that bringeth salvation." Thus, the whole body of divine truth is addressed to us as sinful beings, who have need of the mercy of God; and,

as frail beings, dependent on his aids; and who, therefore, will not be materially benefitted by a scheme of instruction, accommodated to a grade of character of which they feel themselves unconscious.

It is not an object of this address, to go extensively into a delineation of the duties of the ministry: the sentiments presented being merely accommodated to the design intimated in the beginning. But it will not be thought unsuitable to the stand here occupied, to press on the consciences of the students, most earnestly and affectionately, that during the course on which they have entered, they may look well to the discipline of their hearts. This can only be by habitual prayer, and by constant recourse to God for the supplies of his Holy Spirit. During intermission of this, there can be no reliance on any strength of understanding, even when aided by any extent of useful reading, for the being grounded in "the truth as it is in Jesus." It is not, that in such a case, there is the want of a kind of inspiration otherwise to be expected, but because of the vitiating influence of our frailties.

While the prominent place is thus assigned to religious culture, let it not be thought a dispensing with a sufficiency of literary information. It is a fact too notorious to be concealed, that our Church has suffered from some admissions to the ministry, without sufficient time and a due course of preparatory study. This was the result of the state, almost approaching to annihilation, in which our ministry was left by the War of the Revolution. It will rest with our young hearers, and with those who shall join or come after them in the classes, to raise the reputation of our communion in this particular. We live at a time, when there is an extraordinary excitement to religious inquiries; and, when a minister of the Gospel is more than ever liable to be assailed by infidels; and by professors of Christianity, under forms materially different, as we think, from that of "the faith once delivered unto the saints." If he should be unequal to such occasions, truth must suffer from *his inability to sustain it.*

*Young Men,*

To him who now addresses you, it is a source of consolation to find brighter prospects opening on him; although he cannot expect to see them realized in any considerable degree: and that you who now listen to him may contribute your respective shares to the extension of the influence of true religion, is his wish, and will be the subject of his prayers.

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[The foregoing address was procured and handed to us for publication at the request of several of the Trustees and others who were present at its delivery; and, since that time, the following resolution in relation to the same has been passed at a meeting of the Board of Professors.]

At a meeting of the Faculty of the General Theological Seminary of the Protestant Episcopal Church in the United States of America, held in the Recitation Room of the said Seminary, on Monday, November 18th, 1822, being the first meeting of the Faculty since the examination in July last, the following resolution was unanimously passed:—

"*Resolved*, That the thanks of the Faculty be presented to the Right Rev. Bishop White, for the address delivered by him before the officers and students of the Seminary, at the late examination; by which, as well as by his presence on that occasion, he fully manifested the interest which he takes in the welfare of the institution; and that he be requested to furnish a copy of the address for publication."

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(From the Gospel Advocate, for Sept. 1822.)

### *Concordate, or Bond of Union, between the Catholic remainder of the ancient Church of Scotland and the Church of Connecticut.*

It will perhaps be recollected by some of our readers, that, in our number for March, 1821,* we republished, from the Churchman's Magazine, the address of the Scottish Bishops, "to the Episcopal Clergy in Connecticut." In that address, mention is made of "a

* See Christian Journal for June 1821, p. 257.

Concordate drawn up and signed by the Bishops of the Church in Scotland on the one part, and by Bishop Seabury on the other, the articles of which are to serve as a bond of union between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in the State of Connecticut." The copy of this Concordate, sent to the clergy of that diocess, not having been deposited in any public archives, or transmitted, as far as we can learn, from the first Bishop to his successors in office, cannot now be found;* but, through the kindness of the Right Rev. Dr. Skinner, the present Bishop of Aberdeen, and the son and successor of one of the venerable Bishops who assisted at the consecration of Bishop Seabury, we have been favoured with a correct copy of one of the most primitive documents of modern times. We hasten, therefore, to lay it before our readers, requesting them, before they peruse it, to refresh their recollections by turning to the address. It may be necessary to premise, that in consequence of the political disabilities of the Scottish Bishops, many of the Episcopal clergy and laity in Scotland remained in the anomalous state of paying no ecclesiastical obedience to the apostolic succession. However they may have justified this on a plea of obedience to the civil authority, the moment the Scottish Bishops took the oaths required by the existing government, it became the duty of the clergy and laity to submit to their lawful government. Those who did not thus submit, became guilty, in the language of Bishop Horsley, "of keeping alive a schism." It was this state of things, in the year 1784, to which the third article of the Concordate alluded. To heal this schism has been for many years an incessant object of exertion among the pious and consistent friends of the Church; and, we are happy to add, that their labours for peace have not been in vain. "I feel most happy," says Bishop Skinner, "in having it in my power to enclose for you a correct copy of the Concordate which you mention as likely to prove a very acceptable present. This interesting document forms a pleasing record of the perfect harmony and unanimity which subsisted between the Bishops of our Church at that time, and the worthy Bishop Seabury; and distinctly proves the soundness of their sentiments and opinions on the most important points of theology. The circumstances of *our* Church are indeed considerably altered since that period; a change for the better, which is in a great measure to be ascribed to the part which its governors took in contributing to lay the foundation of your American Church. By this means they were made known to some of those worthy friends in England, through whose benevolent exertions we were relieved from the severe penalties of legal restriction, under which our pious predecessors had been so long depressed: and although, in point of numbers, we are greatly inferior to our Presbyterian and Sectarian countrymen, yet, in the respectability and rank of our members, we are, to say the least, fully on a level with the establishment. Those anomalous intruders of English or Irish ordination, of whom the Concordate complains in such very severe terms, are now reduced to a very few congregations, not above six or seven in the whole kingdom; and in no long time there will not, I hope, be any in Scotland, professing themselves Episcopalians, who are not really such by submitting themselves to the spiritual authority of their indigenous Bishops."

IN THE NAME OF THE
HOLY AND UNDIVIDED TRINITY,
Father, Son, and Holy Ghost,
ONE GOD, BLESSED FOR EVER,
AMEN.

The wise and gracious providence of this merciful God, having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut, in North-America, to desire that the blessings of a free, valid, and purely ecclesiastical episcopacy might be communicated to them, and a Church regu-

* The original copy is in the possession of the Bishop's son, the Rev. Charles Seabury, rector of Caroline Church, Setauket, Long-Island, and has been lately seen by the gentleman who gives us this information.—*Ed. U. J.*

larly formed in that part of the western world upon the most ancient and primitive model: and application having been made for this purpose by the Rev. Dr. Samuel Seabury, presbyter in Connecticut, to the Right Rev. the Bishops of the Church in Scotland; the said Bishops having taken this proposal into their serious consideration, most heartily concurred to promote and encourage the same, as far as lay in their power, and accordingly began the pious and good work recommended to them, by complying with the request of the clergy in Connecticut, and advancing the said Dr. Samuel Seabury to the high order of the episcopate; at the same time earnestly praying that this work of the Lord, thus happily begun, might prosper in his hands, till it should please the great and glorious Head of the Church to increase the number of Bishops in America, and send forth more such labourers into that part of his harvest.

Animated with this pious hope, and earnestly desirous to establish a bond of peace and holy communion between the two Churches, the Bishops of the Church in Scotland, whose names are under written, having had full and free conference with Bishop Seabury, after his consecration and advancement as aforesaid, agreed with him on the following articles, which are to serve as a CONCORDATE, or BOND OF UNION, between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in Connecticut:—

ARTICLE I.—They agree in thankfully receiving, and humbly and heartily embracing the whole doctrine of the Gospel, as revealed and set forth in the Holy Scriptures: and it is their earnest and united desire to maintain the analogy of the common faith once delivered to the saints, and happily preserved in the Church of Christ, through his Divine power and protection, who promised that the gates of hell should never prevail against it.

ART. II.—They agree in believing this Church to be the mystical body of Christ, of which he alone is the Head and Supreme Governor; and that under him the chief ministers or managers of the affairs of this spiritual society are those called Bishops, whose exercise of this sacred office being independent on all lay powers, it follows of consequence that their spiritual authority and jurisdiction cannot be affected by any lay deprivation.

ART. III.—They agree in declaring that the Episcopal Church in Connecticut is to be in full communion with the Episcopal Church in Scotland, it being their sincere resolution to put matters on such a footing, as that the members of both Churches may with freedom and safety communicate with either, when their occasions call them from the one country to the other: only taking care, when in Scotland, not to hold communion in sacred offices with those persons who, under the pretence of ordination by an English or Irish Bishop, do or shall take upon them to officiate as clergymen in any part of the National Church of Scotland; and whom the Scottish Bishops cannot help looking upon as schismatical intruders, designed only to answer worldly purposes, and uncommissioned disturbers of the poor remains of that once flourishing Church, which both their predecessors and they have, under many difficulties, laboured to preserve pure and uncorrupted to future ages.

ART. IV.—With a view to this salutary purpose, mentioned in the preceding article, they agree in desiring, that there may be as near a conformity in worship and discipline established between the two Churches, as is consistent with the different circumstances and customs of nations; and in order to avoid any bad effects that might otherwise arise from political differences, they hereby express their earnest wish and firm intention to observe such prudent generality in their public prayers, with respect to these points, as shall appear most agreeable to apostolic rules, and the practice of the primitive Church.

ART. V.—As the celebration of the Holy Eucharist, or the administration of the sacrament of the body and blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian Church, the Bishops aforesaid agree in

desiring, that there may be as little variance here as possible. And, although the Scottish Bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavour all he can, consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the most primitive doctrine and practice in that respect, which is the pattern the Church of Scotland has copied after in her communion office, and which it has been the wish of some of the most eminent divines of the Church of England that she also had more closely followed, than she seems to have done, since she gave up her first reformed Liturgy used in the reign of King Edward VI.; between which and that form used in the Church of Scotland, there is no difference in any point, which the primitive Church reckoned essential to the right ministration of the Holy Eucharist. In this capital article, therefore, of the Eucharistic service, in which the Scottish Bishops so earnestly wish for as much unity as possible, Bishop Seabury also agrees to take a serious view of the communion office recommended by them; and, if found agreeable to the genuine standards of antiquity, to give his sanction to it, and, by gentle methods of argument and persuasion, to endeavour, as they have done, to introduce it by degrees into practice, without the compulsion of authority on the one side, or the prejudice of former custom on the other.

Art. VI.—It is also hereby agreed and resolved upon, for the better answering the purposes of this Concordate, that a brotherly fellowship be henceforth maintained between the Episcopal Churches in Scotland and Connecticut, and such a mutual intercourse of ecclesiastic correspondence carried on, when opportunity offers, or necessity requires, as may tend to the support and edification of both Churches.

Art. VII.—The Bishops aforesaid do hereby jointly declare, in the most solemn manner, that in the whole of this transaction they have nothing else in view but the glory of God, and the good of his Church; and being thus pure and upright in their intentions, they cannot but hope, that all whom it may concern, will put the most fair and candid construction on their conduct, and take no offence at their feeble but sincere endeavours to promote what they believe to be the cause of truth and of the common salvation.

In testimony of their love to which, and in mutual good faith and confidence, they have for themselves, and their successors in office, cheerfully put their names and seals to these presents, at Aberdeen, this fifteenth day of November, in the year of our Lord, one thousand seven hundred and eighty-four.

Sic subscribitur,

(L. S.) Robert Kilgour, *Bp. & Primus.*
(L. S.) Arthur Petrie, *Bishop.*
(L. S.) John Skinner, *Bishop.*
(L. S.) Samuel Seabury, *Bishop.**

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## *Account of the first institution of Missions in Switzerland, by the Rev. Theophilus Blumhardt, of Basle.*

It is truly delightful to hear, and it is not less delightful to tell, what the Lord has done in our days for the furtherance of his holy kingdom in the heathen world. I was so happy as to hear, in the last two weeks, glorious things about the triumphs of the Gospel in the world. Your kindness will permit me to give you a very imperfect and simple description of the exertions of the missionary spirit on the continent.

It was in the last calamitous war, in the year 1815, that the spirit of missions struck its first roots in the hearts of some Christian friends at Basle, in Switzerland. In this eventful year, a Russian army encamped on one side of our town; and, on the other side, the fortress of Hunigen began to pour out a dreadful torrent of bombs against our dwellings. In these sorrowful moments, the Lord of the elements sent a very

* As this is the copy of the Concordate in possession of the Bishops of the Church of Scotland, the signature of Bishop Seabury is properly put last; but we presume that in the copy sent to the Church of Connecticut, Bishop Seabury signed first, and the Scottish Bishops last; this interchangeable mode of signature being customary in all agreements between equal parties. [The signatures in the original copy brought over by Bishop Seabury, are in the same order as printed above.—Ed. C. J.]

violent east wind, which had a wonderful effect on the fire of the enemy. The bombs were exhausted in the air, before they could reach our homes, without injury to any life of the inhabitants. While the fire of the fortress was, in this remarkable manner, quenched by the wind of God, a holy flame of missionary zeal was kindled in the hearts of some Christian friends. They resolved to establish a missionary seminary, as a monument of this most remarkable salvation of our town; and to train up a number of pious teachers for the instruction of the heathen and Mahomedan tribes, who were sent from the interior of Asia to be our deliverers.

The first beginnings of this institution resembled the grain of mustard seed; but the Lord gave his blessing to the work.

In the first year, 1816, we had only a few rooms, inhabited by a small number of missionary scholars—in the sixth year, the blessing of God enabled our committee to build a missionary college. In the first year, we had an income of little more than £50—in the sixth year, the blessing of our Lord increased it to about £5,000. In the first year, our society consisted only of a small number of Christian friends at Basle—by the sixth year, more than forty auxiliary societies had been established in Switzerland, in Germany, and among the Protestants of France, to support this work of our God. In the first year, a very small number of Christian friends met together in our monthly prayer meetings—and, now, the grace of the Lord has opened, in many parts of the continent, cathedrals, and churches, and halls, to the heavenly influence of the missionary spirit. This is the work of our gracious God, and unto him alone be all the praise, and the glory, for ever and ever!

You will permit me to observe, that some of our most distinguished Universities in Germany have proved to be the principal means in the hand of God, of spreading the graces of the missionary spirit over the Church of Christ in Germany, and of raising up the vigorous life of the Gospel in the hearts of thousands of my countrymen.

*It was the noble example of our British brethren, which gave the first holy stimulus to our minds in forwarding this philanthropic work of God*; and it was the constant assistance and encouragement of the Church Missionary Society, which led us to mature and enlarge our plans: and now the eyes of the Christian continent are fixed on the wonderful triumphs of your Christian liberality. Go, then, forward with the banner of Christian love—we shall follow you. May the Lord himself establish the work of your hands; and make his people in England the praise of the Churches of Christ throughout this world!

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### *Death of Ann Boleyn and Catharine Howard. From Bayley's Antiquities of the Tower.*

Since my writing to you, on Sunday last, says an eye-witness of this catastrophe, I see the quene and the lady Rotchford suffer within the Tower the day following, whos sowles, I doubt not, be with God, for thay made the moost godly and Christian's end that ever was hard tell of, I thinke, sins the world's creation, uttering thayer lively faith in the blode of Christe onely, with wonderful pacience and constancye to the death, and with goodly works and stedfast countenances they desyred all Christen people to take regard unto thayer worthy and just punishment with death for thayer offences, and agenst God hainously, from thayer youth upward, in breaking all his commandments; and agenst the king's royall majesty very daungeriously: wherfor, thay being justly condempned, as thay sayed, by the lawes of the realme and parlement, to dye, required the people, I say, to take example at them, for amendement of thayer ungodly lyves, and gladly to obey the king in all things; for whose preservation thay did hartely pray, and willed all people so to do, comending thayer sowles to God, and earnestly calling for mercy upon him; whom, continues the writer, I besiech to geve us grace with suche faith, hope, and charite, at our departing owt of this miserable world, to come to the fruytion of his godhead in joy everlasting.

*Paraphrase of St. Matthew*, vi. 28, 29.

When the great Hebrew king did almost strain
The wondrous treasures of his wealth and brain,
His royal southern guest to entertain:
Though she on silver floors did tread,
With bright Assyrian carpets on them spread
To hide the metal's poverty—
Though she looked up to roofs of gold,
And nought around her could behold
But silk and rich embroidery
And Babylonian tapestry,
And wealthy Hiram's princely dye—
Though Ophir's starry stones met every where her eye—
Though she herself, and her gay host were dress
With all the shining glories of the East—
When lavish art her costly work had done,
The honour and the prize of bravery
Was by the Garden from the Palace won;
And every Rose and Lily there did stand
Better attired by Nature's hand:
The case thus judg'd against the king we see
By one that would not be so rich, though wiser far than he.

COWLEY.

*Paraphrase of Isaiah* lxiii. 1—5.

Who is this mighty Hero, who?
With glories round his head, and terror in his brow?
From Bozrah, lo! he comes; a scarlet dye
O'erspreads his cloaths, and does outvie
The blushes of the morning sky.
Triumphant and victorious he appears,
And honour in his looks and habit wears:
How strong he treads, how stately does he go!
Pompous and solemn is his pace,
And full of majesty, as is his face.
Who is this mighty Hero, who?
'Tis I, who to my promise faithful stand;
I who the powers of death, hell, and the grave
Have foil'd with this all-conquering hand—
I who most ready am, and mighty too to save.
Why wear'st thou then, this scarlet dye?
Say mighty Hero, why?
Why do thy garments look all red
Like them, that in the wine-fat tread?
The wine-press I alone have trod—
A mighty task it was, worthy the Son of God!
I look'd and to assist was none—
My angelic guards stood trembling by,
But durst not venture nigh;
In vain too from my Father did I look
For help—my Father me forsook.
Amazed I was to see
How all deserted me:
I took my fury for my sole support,
And with my single arm the conquest won.
Loud acclamations filled all heaven's court;
The hymning guards above
Strain'd to a higher pitch of joy and love,
The great Jehovah praised, and his victorious Son.

NORRIS.

*Paraphrase of Psalm* xli.

Blest is the man whose heart can share
The woes which others' breasts assail;
Who makes his brother's wants his care,
Nor heedless hears the poor man's tale;
When by affliction's load oppress'd,
When by delusion's snares betray'd,
The Lord shall grant him heavenly rest,
Borne by his all sustaining aid.
Safe from the reach of every ill,
From every earthly foe secure;
His God shall guard his pillow still,
And free his soul from thoughts impure:
If sickness sore or fell disease
Should heave the sigh or draw the tear,
His God shall every storm appease,
And smooth his couch with tender care.
Heal, heal my Soul, my bounteous God!
Thy endless mercies, Lord! impart,
To one who sinks beneath the load
Of sins that wound his conscious heart:
"When shall he die?" my foes exclaim,
As swell their hearts with vain delight,
"Perish!" they cry, his boasted name,
"Doomed be the wretch to endless night."
Lo! now with impious malice fraught,
The artful tale they gladly frame;
Destruction rules their every thought,
Nor will distress their pity claim:
No more, my Soul! on man depend,
No more believe the Flatterer's face;
E'en he, mine own familiar friend,
Disdains affection's warm embrace!
E'en he who shared my lowly roof,
Smiled as my friend, and brake my bread,
With impious scorn now stands aloof,
Or proudly rears his taunting head!
But thou, O God, assistance lend!
Restore me to Thyself again,
By this I know that thou'rt my friend,
Because my foes' attempts are vain!
In triumph shall the righteous live,
Sustained by thy Almighty hand,
And, round thy heavenly Throne, survive
The servants of thy high command:
Then choirs of Angels shall delight,
When Time be past, these strains to sing,
Blest be the Lord of power and might!
Oh! blest be Israel's Lord and King!

## *Episcopal Acts.*

On Sunday, the 11th day of August, 1822, the Right Rev. Bishop Hobart held an ordination in St. John's Chapel, New-York, and admitted Messrs. William S. Irving, Levi S. Ives, and Thomas K. Peck, to the holy order of Deacons. Morning prayer was conducted by the Rev. Dr. Harris, and an appropriate sermon preached by the Bishop.

On Sunday, the 9th day of June, 1822, at Worthington, Ohio, the Right Rev. Bishop Chase admitted Mr. John Hall, of Astabula county, and Mr. Rufus Murray, of Norwalk, Huron county, to the holy order of Deacons, and confirmed several persons. On the following Wednesday, the Rev. Ezra B. Kellog was admitted to the holy order of Priests, in St. Paul's Church, Chilicothe.

Lemuel B. Hull, and William Jarvis, late of the General Theological Semi-

nary, were admitted to the holy order of Deacons, the one on the 4th, and the other on the 7th of August, by the Right Rev. Bishop Brownell. On the 11th of the same month, John M. Garfield, A. B. was also ordained Deacon, by the same Bishop.

On Tuesday, the 17th day of September, 1822, the new church, erected in the village of Rockville, Montgomery county, Maryland, was consecrated, agreeably to the forms of the Episcopal Church, to the service of Almighty God, by the name of Christ Church, (of which the Rev. Thomas G. Allen, of Rockville, is rector,) by the Right Rev. Bishop Kemp. Morning prayer was conducted by the Rev. William Hawley, of Washington city, the declaration of consecration was read by the Rev. Mr. Weller, and an appropriate sermon delivered by the Bishop. In addition to the gentlemen above named, the following clergymen were present on the occasion:—The Rev. Mr. Reid, of Montgomery; the Rev. Mr. Johns, of Fredericktown; the Rev. Mr. M'Ilvaine, of Georgetown; the Rev. Mr. Tyng, of Georgetown; and the Rev. Mr. Armstrong, rector of Zion Church, Montgomery. After the sermon, the Bishop administered the rite of confirmation to about 20 persons. The congregation was large, respectable, and very attentive during the whole of the exercises. From the zeal and activity manifested by the Rev. Mr. Allen, and the members of his congregation, we cherish the pleasing hope that much good will be done in that place for the great cause of our Redeemer, and the salvation of many who have been engaged in this good work. The building is a neat brick edifice, and well adapted to the purposes for which it is designed; and the members of the Church in that place deserve much commendation for the exertions which they have made to promote the prosperity of the Episcopal Church, and advance the great interests of the Redeemer's Kingdom. The presence of the Rev. Mr. Reid on this occasion, who is now in his 75th year, and who is the oldest clergyman in the diocess, his venerable appearance, and pious life, induced the brethren present to pay him that respect which was due to his age and character. After dinner, at Judge Kilgour's, they resolved, in testimony of their respect, to request the Bishop to present to him their great gratification in meeting him on this solemn occasion, and their sincere regret that the infirmities of his age prevented him from taking the part in the exercises of the day to which his long standing in the ministry entitled him. Wishing him all the consolation which, as a faithful labourer in the vineyard of our Lord, he could desire, and all the blessedness of a devout servant of the Lord Jesus, and that, when his earthly pilgrimage should be terminated, he might be received into mansions of everlasting rest, they bid him an affectionate farewell.

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*To our Subscribers.*

The printing of the present number of the *Christian Journal* had been commenced, when the alarm of malignant fever made it necessary for the Publishers to abandon their store and printing-office, and to suspend the business of their establishment. The friends and patrons of the Journal will unquestionably receive this as an ample apology for the interruption of its regular course: and that the course may be resumed in its regular order, the Publishers intend to issue one number for the three succeeding months of the present year, containing an equal quantity of matter with three separate numbers, and to appear some time in December. The number for January, 1823, will be published as near the first of that month as may be found practicable; and the following numbers may be expected on or about the first of each month.

*Nov.* 1822.

*Errata.*—In the July number of the Christian Journal, page 196, first column, line 6, for "distribution," read *destitution*.

In the present number, page 258, 2d column, first line, for "pretention for reprobate," read *preterition for reprobation*.

THE

# CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

No. 10—12.] *October, November, and December,* 1822. [Vol. VI.

*For the Christian Journal.*

[*Communication.*]

*Review of a Sermon, entitled, "The grounds of the Christian's love to the Church, and the means of promoting her prosperity, with an Address to a Candidate for the holy order of Deacons; preached at the late Annual Convention of the Protestant Episcopal Church in the Diocess of Pennsylvania, by the Rev. J. Montgomery, A. M. Rector of St. Mark's Church, Mantua, and published at the request of more than two thirds of the members of the same."*

The Episcopal clergy of our country are beginning to assume a higher station both in literature and theology than they have been accustomed to hold since the days of our colonial existence. During the period of our dependence upon England, the Episcopal Church, in some places, was supplied by clergy, whose theoretical attainments in religion far exceeded their advances in practical piety, and who, indeed, (with some very honourable exceptions,) may be regarded as a set of ecclesiastical adventurers, whose minds and hearts were more strongly fixed upon the emoluments, than upon the duties and obligations of their sacred profession. Such men could not but bring the Church into disrepute, and their evil influence was feebly counteracted by the zeal and piety of their less learned, but more correct and consistent brethren. When the struggle for independence had terminated successfully, the resources of the Church were in many places cut off, and, in her impoverished state, she was deserted of course by those who had entered her holy temples with no other view than to feed in idleness upon her bounty, and was left to the fostering care of a few faithful, but not very erudite shepherds. Another circumstance which had a very powerful effect to depress the Church, was the erroneous, but at that time very prevalent idea, that Episcopalians, or, as they were in those days called, Church of England men, were necessarily favourers of the English dynasty, and reluctant to throw off the colonial yoke. To the influence of this sentiment, which our good friends the Presbyterians took special care to cherish and proclaim, we are to attribute several very disgraceful acts of violence committed upon the persons and property of Episcopalians, as well the demolition of not a few of their churches, and the sacrilegious dispersion of their funds. The peculiar circumstances of the times, and the force of human prejudice, may be considered as some apology for these violent acts. They present us, however, with a cause of the depression of the Church, and what is a necessary consequence of that depression, the inferiority of her clergy for several years subsequent to the revolution. The prejudices against the Church, both political and civil, which existed and operated in those days, were not removed in a moment: they subsided gradually but slowly; and in many portions of the eastern states are not even yet entirely without their influence.

We have made the preceding observations purposely to explain the causes of the well known fact of the inferiority of the Episcopal clergy in literary and theological acquirements for a long time after the war. The interests of the Church were committed for many years to men, more remarkable for their zeal and piety, than for their talents and learning. To men of this character we stand indebted, under Providence, for the preservation of our Church. They submitted, in the service of their Divine

Master, to privations, toil, poverty, and, in many places, to a species of persecution which, to our view, should invest them with a similar sacredness to that with which we are accustomed to regard the primitive promulgers of the Christian faith.

We rejoice, however, that such times are passed, and such prejudices are wearing off, and that our clergy have assumed, as the discourse now before us fully proves, a more elevated rank in theology and learning than they have heretofore held.

In giving our readers an account (which, perhaps, they have been rather impatiently expecting,) of the sermon which stands at the head of this article, we shall state its several divisions of the subject brought under view, and extract just so much into our paper as will be sufficient to illustrate our opinion of its merits, and, we hope, lead to an extensive circulation of it among the members of our Church. In conclusion, we shall offer some general remarks upon its style and sentiments.

The text is the 9th verse of the 122d Psalm—"Because of the house of the Lord our God, I will seek thy good."

After a brief, but beautifully simple exposition of the whole Psalm, in which he traces the gradual progress of its pious sentiments, as they may be supposed to have arisen in the mind of the Psalmist, the author remarks—"Considering the whole Psalm, therefore, as accommodated to the Christian Church, the last two verses inculcate the duty of promoting its peace and prosperity from two motives, viz. love to the brethren, and love to the Church; and, to the consideration of the latter, our attention is now to be confined."

He then proceeds to state the grounds of the Christian's love to the Church, reducing them to three, viz. "because it is founded by the Redeemer, who is its Head, and who presides over it—because it is a mean and pledge of a vital union with the Saviour, and of all the covenanted mercies of God to all its members who, to an outward union with it, add the indispensible requisitions of faith, repentance, and obedience—and because it prepares for the glory and bliss of the Church triumphant in heaven." These several grounds the author illustrates briefly, but with clearness, force, and feeling. We extract the following remarks, in reference to the last mentioned ground of the Christian's love to the Church, viz. because it prepares for the glory and bliss of the Church triumphant in heaven—"To be participants of glory in eternity, we must in time become the children of grace. To be qualified for the enjoyment of the beatitude of heaven, and for the blissful society of saints and angels, we must on earth cultivate those habits of piety and virtue, which constitute the only preparation of the heart; passing the time of our probationary struggle in intimate communion with heaven; and endure 'as seeing him who is invisible.'

"To this preparatory discipline the Church most efficiently ministers.—Trained up in her most holy ways; sanctified by that Spirit, of which her ordinances are the means and pledges; enlightened by that word, of which she is the depository and dispenser; and animated with the view of that crown of glory to which she points their hopes; her children proceed from strength to strength, from virtue to virtue, till at length, ripened for immortality, they enter into the joy of their Lord.

"How inconceivably happy then are those who, nurtured in her bosom, are prepared for the hour of death—that awful hour in which

'———— Our hopes and fears
'Start up amaz'd, and o'er life's narrow verge
'Look down ———— On what!
'A fathomless abyss, a dread eternity!
'———— How surely our's!'

That hour, to the wicked, O how awful! is, to the soul of the expiring Christian, fraught with heavenly consolation: for—his momentary pang of terror over—he resumes his confidence; he fears no evil; a smile of joy plays upon his lips; a beam of hope lights up his eye; he feels the ineffable attractions of celestial love; he utters an ejaculation of triumphant faith; he dies. His spirit returns to God who gave it, and, at the consummation of bliss both of body and soul, it will ascend to Zion, where the redeemed shall walk, and the ransomed of the Lord shall return

with songs and everlasting joy upon their heads; where they shall obtain joy and gladness; and sorrow and sighing shall flee away."

Having thus discussed the grounds of the Christian's love to the Church, the author occupies a few pages with a statement of the means by which he will endeavour to promote its prosperity. He enumerates, among those means, the winning and suasive influence of the believer's own example, an habitual attendance on the sanctuary, a diffusion of the precious word of life, and an extension of the knowledge of her principles and constitution; and to these, he adds, the application of his munificence to those of his brethren who may be unable to secure to themselves the enjoyment of the ministry and ordinances of the Church. To this enumeration we would have added what perhaps the author may consider as included in an attendance on the sanctuary, but what, to our view, justly claims a separate notice and enforcement—a compliance with the Christian sacraments, and especially with the Lord's Supper. This we think a powerful means of promoting the prosperity of the Church, for the brightest example of piety can never be regarded as compensating for a neglect of these positive institutions of our Divine Master. The devout composer of the Psalm, which has furnished our author with his text, would not have esteemed himself a promoter of the prosperity of that Zion which so often called forth the plaintive, and, sometimes, exulting strains of his muse, had he lived in habitual neglect of the Passover, or of any other of the stated festivals of his Church. Nor can the Christian be viewed in so favourable a light as the anxious friend of the spiritual Zion, if he constantly refuses to comply with the dying injunction of its Great Head and Preserver.

Having thus stated the grounds of the Christian's love to the Church, and the means of promoting her prosperity, the author turns to the duty imposed upon him by the occasion of an ordination which was to take place at that time—the duty of addressing the candidate upon the subject of the office he was about to assume. This, of course, was no way connected with the subject he had discussed, and was a violation of the unity of his sermon. But it was a violation that could not be avoided, and one which we are very willing to excuse, on the single consideration of the excellency of his remarks upon the importance of the ministerial office, and the conduct to be observed by those who are invested therewith. We are strongly tempted to transfer to our review the several pages which relate to these points, but are forced to content ourselves with the following extract:—

"Apply yourself unremittingly to the acquisition of knowledge—of that knowledge especially which has a more immediate relation to our office. Our profession is one of incessant labour. We must always be pressing forward. Idleness may be ruin. Study habitually the oracles of truth, that you may be able rightly to divide the word of God, and give to every man his portion in due season. Shun not to declare the whole counsel of God: and do it with seriousness, with simplicity, with cogency, with gracefulness. Remember, it will be your duty to call men off from a world which lieth in wickedness, and to direct them in the pursuit of their eternal interests. Never compromise, therefore, with its follies or its vices by a reluctant, equivocal, or partial exhibition of 'the truth as it is in Jesus.' Discountenance and check, in every prudent way, the too prevalent propensity of worldly minds to fritter away the peculiar and essential doctrines of the Gospel, and to limit the scope of the obedience it enjoins, by displaying the former in all their simplicity, and enforcing the latter in all its extent and obligation. In whatever part of the Church militant your lot may be cast, let your standard bear this motto—'For I am determined to know nothing among you save Jesus Christ, and him crucified'—and on the reverse be inscribed—'And they that are Christ's have crucified the flesh with the affections and lusts.' Allure men to duty by displaying to their view the mercy of the Almighty in sending his Son to die for sinners, and by pain-

ing them to that eternal weight of glory reserved for his people. Or else 'knowing the terrors of the Lord,' persuade men. Tell them of the sanctions of his law. Erect before them the tribunal of his justice. Kindle to their view the flames of Tophet. Say to the righteous, it shall be well with him—but to the wicked, it shall be ill with him. Remembering always who hath said, 'If thou dost not speak to warn the wicked from his ways, that wicked man shall die in his iniquity, but his blood will I require at thine hands.'"

These are sentiments which it would be well for every minister of Christ, whatever be his age or standing in the Church, to have deeply imprinted on his mind. This is language which should often echo from the walls of the sanctuary on occasions like the one which called it forth. The word of exhortation is as needful to the clergy as to the laity. Possessed of the same nature, subject to the same frailties, exposed to the same temptations, they too require their zeal to be excited, their languor to be forced off, and their exertions to be animated and encouraged by such plain and forcible appeals. And we doubt not that many who heard the serious exhortation of our author, beside the youthful candidate to whom it was more particularly addressed, felt its application to themselves, and were benefitted by the remembrances it excited.

We intended to offer some remarks more at length upon the style and sentiments of this sermon, but we have time and space only to observe—

1st. That we exceedingly admire the simple, manly, unaffected style of its composition. There is no attempt to glitter, no effort to procure, by figure and fancy, the applause of such as are delighted by flowers and ornaments. Nor are we disgusted by any affected coarseness of language which, with the many, passes for strength. The style is adapted to the subject and to the place. And the author seems to have been more anxious, as every writer of sermons should be, about the substance of his discourse, than the peculiar dress *in which it* should be clothed.

*2dly.* We desire to bestow equally hearty approbation on the pure evangelical sentiments which pervade this sermon. It is this fervent strain of disciplined piety which we delight to hear emanating from the pulpits of our Church. Enemies, we profess ourselves to be, to that cold explication of the moral code, which is sometimes falsely called a sermon—and not less hostile are we to that ultra-evangelical declamation which more rarely is heard from our pulpits. Give us sound, sensible, fervent, scriptural discourses like the one before us, and we are satisfied.

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*For the Christian Journal.*

I HAVE recently seen a splendid edition of "The Book of Common Prayer, &c with notes explanatory, practical, and historical, from approved writers of the Church of England. Selected and arranged by the Rev. Richard Mant, D. D." &c. &c. Its plan is, I presume, similar to that proposed by Bishop Brownell, of Connecticut, for an edition of our Liturgy, which, it is hoped, will meet with adequate encouragement from the members of the Church.

But my reason for bringing Dr. Mant's book to the notice of your readers is, because it confirms the construction which I ventured upon the authority of Mr. Reeve, and Horne Tooke, an eminent philologist, to give to the disputed rubric concerning the use of the ante-communion service. Dr. (now, I believe, Bishop) Mant explains this rubric by a quotation from Wheatley, whose book I have never seen. The quotation is too long to be here introduced; but, after a satisfactory historical view of the matter, he observes—"But afterwards, as piety grew colder and colder, the sacrament began to be more and more neglected, and, by degrees, entirely laid aside on ordinary week-days. And then the Church did not think it convenient to appoint any of this service upon any other days than holy-days and Sundays. But upon these days she still requires that (ALTHOUGH *there be no communion, yet, &c. &c. &c.)*" He gives many reasons for this order of the Church,

and, among others, that there are many things in the ante-communion service which ought to be read as well to those who do not, as to those who do, communicate; such as the Decalogue, the Collects, Epistles, and Gospels, PROPER to all Sundays and holy-days, without which those festivals would not be distinguished either from one another, or even from ordinary days, nor consequently celebrated so as to answer the end of their institution—the Nicene Creed, wherein the divinity of our Saviour, the ground upon which our whole religion was planted and propagated, is asserted and declared, the offering and the prayer for "the whole state of Christ's Church militant here on earth."

Most of these things, he remarks, made up the "Missa Catechumenorum" of the ancient Church, that is, that part of the ancient service at which the Catechumens, *who were not admitted to the reception of the Eucharist*, were allowed to be present. And he shows that the use of this service, according to his construction of the rubric, accords with the practice of both the Greek and Latin Churches.

It is conceived, then, that the force of these reasons for the use of the ante-communion service is in no manner weakened by the interpolation of the words "*sermon or*" into the ancient rubric; that the omission of it is against the immemorial custom of the Church; and, we may add, upon the testimony of those by whom the words were introduced, that it was not their intention or design that the meaning of the rubric, as to the occasions when the service is to be used, should be changed. It has, moreover, been shown, by a critical analysis of the words of the rubric as it stands, that its fair construction is such as is here contended for.

And, may it not be hoped, that those of our clergy who, with good intentions, have fallen into a practice contrary to this construction, whether it be from a too easy disposition to indulge the impatience of their congregations, or some of their members, who complain of the length of our service—or from a mistaken desire to make more room for the sermon—will reconsider this matter gravely and conscientiously. They will bear in mind their vow to "give their faithful diligence always so to minister the doctrines, and sacraments, and the discipline of Christ, as the Lord hath commanded, and *as this Church hath received the same;*" a vow too solemn and obligatory to be broken upon any pretence of convenience. In the words of Archdeacon Sharp, "we may affirm in general, that we are under higher obligations to observe the rubric, than any other ecclesiastical law whatever; that, excepting a very few cases, or under some necessary limitations and reservations, we are bound to adhere to it *literally*, *punctually* and *perpetually;* and that whosoever among the clergy, either adds to it, or *diminishes* from it, or useth any other rule instead of it, as he is in the eye of the law so far a non-conformist, so it behoves him to consider with himself whether, in point of conscience, he be not a breaker of his word and trust, and an eluder of his engagements to the Church." *A. Layman.*

*Philadelphia, October*, 1822.

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*For the Christian Journal.*

*Sermon, delivered at the opening of the Annual Convention of the Protestant Episcopal Church in the State of New-York, in St. Paul's Church, Troy, on the 15th day of October, 1822, by the Rev. William B. Lacey, A. M. Rector of St. Peter's Church, Albany.*

2 TIM. iv. 2.—*Preach the Word.*

IN condescension to the exigences of our fallen and guilty race, God has not only provided for them a Redeemer in the person of Jesus Christ, a Sanctifier and Comforter in the Holy Ghost, but likewise instructors in the ministry of the Christian Church. When Messiah had accomplished his mediatorial work below, he ascended on high, leading captivity captive, and gave gifts unto men: and, among these gifts, an active and efficient ministry held a permanent and and important rank. He gave some apostles, and some prophets, and some evangelists, and some pastors and

teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

And to inspire this ministry with a deep sense of their responsibility to God, they were solemnly assured, that to them was committed the word of reconciliation—that they were ambassadors, appointed in Christ's stead to beseech men to be reconciled to God—and that on the character of their ministrations, the final destiny of their hearers would intimately depend. "I charge thee, therefore," said the great apostle to his son Timothy, "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, *preach the word;* be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

The word here employed by the apostle, to express the matter of our preaching, like many other terms in the Holy Scriptures, is susceptible of various interpretations. It sometimes signifies a particular message from the Most High, denouncing his special judgments, or exhibiting his extraordinary promises—as "O earth, earth, earth, hear ye the *word* of the Lord." At other times it denotes the second person in the adorable Trinity—as "in the beginning was the *word*, and the *word* was with God, and the *word* was God." And not unfrequently it means, the entire system of the Divine economy, as displayed in the New Testament, in rescuing fallen man from the degradation of the apostacy. It has this meaning in the text.

On the Christian ministry is imposed the important duty of proclaiming to the world the word of life. "Go ye, therefore," said the Great Head of the Church, "and preach my Gospel to every creature; teaching them to observe all things which I have commanded you, and, lo, I am with you always, even to the end of the world."

The Gospel here committed to their care includes not only the principles of *natural*, but also of revealed religion; not merely a code of pure and unexceptionable morals, but a system of evangelical doctrines; not simply the outlines of the social, but the principles of the Christian life. It comprehends the unity and character of the Divine essence, and the Trinity of Persons in the Godhead: the apostacy of human nature, by the transgression of our first parents, and the redemption of mankind by the death of Christ: justification in the sight of God, by faith alone in the merits of his Son, and the gift of the Holy Ghost to renew us in righteousness and true holiness: the necessity of seeking the Divine blessings in the use of the prescribed means, and the certainty of their proving effectual, if we use them as we ought: the existence of a retributive state in a future world, in which we shall be rewarded according to the deeds done in the body; and the participation of our entire nature in this irrevocable award.

This is the important word that is enjoined upon the Christian ministry to *preach;* and they should preach it thoroughly—affectionately—earnestly—plainly—and with a deep sense of their responsibility to God.

1. They should preach it *thoroughly*—should exhibit, in their due proportions and prominence, the great variety of its provisions—should disclose its precepts and its promises; its terror and its glory; its reproofs and its exhortations; and that, precisely as they are disclosed in the Holy Scriptures.

Had it been devised merely in the counsels of human wisdom; or sanctioned only by the authority of created beings, there might be some pretext for a partial disclosure of its matter; but as it was devised by him who cannot err, it would be criminally presumptuous in any creature, to exercise merely his own option, in the exhibition or suppression of its doctrines; or even to give to some points a prominence disproportionate to their importance. Having been planned in the counsel of unerring wisdom, it must be, precisely what it was intended to be; and, consequently, the smallest disruption of its component parts, would be an implication of the Divine omniscience.

2. The Holy Scriptures, including a mysterious and complicated system of Divine operation, the perfection of which, consisting in its several parts, being reciprocally dependent on one tanoher, it is impossible to disclose the symmetry and beauty of this system, but by exhibiting, in their just proportions, its various elements. The plan of salvation revealed to us in the Holy Scriptures, comprehending the connexion of events occurring in the remotest periods of time—the bearing of contingent circumstances on the final destiny of man—the relative importance of different duties—and the influence of the Divine agency on the condition of our fallen species, it is impossible—morally and physically impossible to communicate a just knowledge of this plan, by partial and insulated exhibitions of the Holy Scriptures. They are a whole, and it is only by representing them as they really are, that we can hope to elicit their saving power.

3. When the apostles were commissioned to go forth and reform a guilty world, they were commanded to preach the Gospel. They were not left to the guidance of their own taste, in the selection of the topics of discussion; but were required, in the most solemn and peremptory manner, to preach the truth as it was in Christ—and lest, in any instance, they should stray from the path of duty, in the performance of this new and unpractised work, he sent them his Holy Spirit to guide them into all truth. Settle it, therefore, said he, in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

4. And in connexion with the commands of God to preach thoroughly the Gospel of his grace, are the most impressive and tremendous menaces, in the event of disobedience. Son of man, says he, I have made thee a watchman unto the house of Israel: therefore, hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked of his wicked way, to save his life; the same wicked man shall die in his iniquity—but his blood will I require at thy hands. And he declares, that he will accomplish his wrath, alike upon the wall, and upon them that have daubed it with untempered mortar: that he will say unto them, the wall is no more, neither them that daubed it, to wit, the prophets of Israel, who prophecy concerning Jerusalem, and which see visions of peace concerning her, and there is no peace saith God.

II. But although it is incumbent on us to exhibit the entire Gospel of Jesus Christ; to disclose its peculiarities with a prominence correspondent to their importance; to rescue its Divinity from the scorn of infidels; its matter from the misinterpretations of the ignorant, and its purity from the uncandid glosses of the licentious; to make it speak its thunders to the immoral, its menaces to the lukewarm, its promises to the penitent, and its precepts to every one—yet we should do it *affectionately*.

1. The pulpit is, of all places, the most unsuitable for the exhibition of an unfeeling and relentless spirit. It is there the Gospel, in all its tenderness, unpolluted by the acerbities of human nature, ought to be proclaimed. Even amid the thunders and menaces of the angry and violated law, the soft and subduing promises of mercy should be announced. Here should we elevate the standard of the cross; and, by an exhibition of the unbounded and amazing love of Christ, beseech his guilty subjects to be reconciled to God. And, although these topics may not inspire that awful and magisterial tone of declamation, which was once characteristic of the sacred ministry, they will furnish arguments incomparably more subduing to the obdurate heart, and productive of Christian duty, than simple denunciation ever did. I am not ashamed of the Gospel of Christ, saith the apostle Paul, for it is the power of God unto salvation; to the Jew first, and also to the Gentile.

2. The adoption and pursuit of this course, are recommended by the example of God himself. Come, now, said he to his rebellious people, and let us reason together; though your sins be as scarlet, they shall be as white as

snow; though they be red like crimson, they shall be as wool. To the backsliding Jews, he said, How shall I give thee up Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled. Even for the inhabitants of Jerusalem, incorrigibly wicked as they were, Christ manifested pity and concern. On approaching this devoted city, he lifted up his eyes and wept, saying, O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. The whole tenor of the divine procedure is manifestly marked with tenderness and love. Notwithstanding our race have been a perverse and rebellious people; have, in every period, left undone those things which they ought to have done, and done those things which they ought not to have done, God, instead of crushing them beneath his angry and Almighty hand, has borne long with their guilty conduct; has, by the strivings of his Holy Spirit, and the operations of his gracious Providence, moved upon their hearts, and excited in them desires to flee the wrath to come.

3. And of the propriety of imitating in our public ministrations, this sublime tenderness of our Heavenly Father, we are perpetually reminded by our own infirmities. Instead of arrogating to ourselves a perfection to which none around us can aspire, and of hurling upon our fellow-creatures the anathemas of the violated law, without feeling that we are alike obnoxious to its curses, we should recollect that we are men of like passions; that in our most holy things we are sinners in the eye of justice; and, like the veriest transgressor, depend alone upon the Divine mercy for pardon and salvation. In the recollection that we had allotted to us by our Heavenly Father, the same origin, the same infirmities, and the same sufferings, and that to these, we have appended nearly the same sins, we ought, instead of indulging in unrelenting denunciation, to exclaim, with the prophet, "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" "O ye pastors," said the immortal Fenelon, "far from you be banished the contracted heart. Enlarge, enlarge your bowels of affection. Ye know nothing, if ye are only acquainted with the voice of authority, reproof, correction, and with pointing out the letter of the law. Be fathers; this is not sufficient; be mothers; travail in birth again till Jesus Christ be formed in the heart of your parishioners."

III. But this affectionate tenderness for our fellow-creatures ought not to be of that description which paralizes our solicitude for their salvation; but of that which perpetually and intensely excites it. Aware of the temptations to which they are exposed in the present life, and the overwhelming calamities to which they may be obnoxious in that which is to come, we should with an earnestness, bounded only by our ability, exhort and beseech them to make their escape.

Such, indeed, is the stupidity of man, in relation to his future interest, that a requisition on all our powers to arouse him is indispensable. Overwhelmed as he is by the sleep of death, nothing but the most powerful addresses to his callous conscience, aided by the Holy Ghost, can awaken him. It is not the cold and proseing disquisition; the intellectual and heartless array of learning; nor casuistic and critical discriminations, that will subdue his obdurate heart, awaken his lethargic conscience, and bring him humble, broken hearted, and penitent before the cross—but only that *lively, ardent,* and *feeling* exhibition of the truth as it is in Christ. To arouse a guilty and a slumbering world; to awaken the lethargic conscience long steeped in the most fatal opiates; to reclaim the feet of the erratic prodigal, and convince, and soften, and convert the inveterate sinner, require not merely the disclosure of the truth, but the disclosure of it with a melting pathos, and an overwhelming earnestness.

2. And, surely, when we contemplate the perils to which the unregene-

rate are exposed, we discover sufficient reason for a requisition on all the ardour we possess. They are in the midst of a wicked and ungodly world; exposed to the toils and snares of a malignant foe; liable to the pains and torments of sin in the present life, and the anguish of eternal death in that which is to come; are not only tottering upon the verge of human existence, but trembling upon a giddy precipice, at the base of which yawns a deep and dreary gulph, with merely a hold upon the present life, as fragile as mortality itself. Under these circumstances they ought, surely, to be the objects of our liveliest concern. Our's should be the feeling of the prophet, when he said—"Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission. Mine eye affecteth mine heart, because of all the daughters of my city."

3. Nor have we instances merely of holy prophets and apostles, weeping over our fallen and degraded race, and making every exertion in their power to save them from present and eternal ruin; but incomparably greater instances of earnestness, for the accomplishment of the same object, are exhibited in the dispensations of Divine Providence and Grace. By every effort in the range of Almighty power, consistent with the freedom of human creatures, God has endeavoured to rescue them from the calamities of eternal death. The bitter passion and dying agony of his Son; the unwearied and gracious influence of his Holy Spirit; the salutary and diversified operations of his Providence; and his fervent and repeated admonitions, are decisive proofs of the earnestness with which he desires the salvation of our fallen and guilty race. And the imitation of his example, in this respect, is imperatively enjoined upon the Christian ministry. On them it is incumbent, with all the earnestness of which they are susceptible, to beseech their fellow creatures, in Christ's stead, to be reconciled to God.

IV. And, to render their ministrations effectual, they should be performed with entire *plainness*. With an independence that neither dreads the frowns of tyrants, nor courts the smiles of sycophants, they should *preach the word* precisely as they find it in the Holy Scriptures. Instead of indulging the pride of intellect, by penetrating the mazes of metaphysical abstraction; or gratifying a sickly fancy in culling the flowers of a factitious eloquence, we should be content with the exhibition of the truth, simply in its own majesty. To minds duly penetrated by the awfulness of the Christian verity, the pride and artifice, discoverable in the labours of meretricious ornament, are perfectly disgusting. It is not in the harmonious involution of the period; the beauty and appropriatness of the metaphor; nor the sprightly and pleasing turn of the sentiment, that will promote the spiritual and eternal welfare of sinners; but only that faithful plainness which despoils them of their fallacious pleas, discloses to their view the hideous character of their heart, leads them trembling and guilty before the throne of God, and shows them that salvation is obtained alone in virtue of the merits of his Son. It was this sort of plainness, to which the Christian orator alluded, when he said, My speech and my preaching was not with enticeing words of *man's* wisdom, but with demonstration of the *spirit* and of *power*.

V. Nor should we, for a single moment, forget our *responsibility to God*. To him we are accountable, not only for our individual conduct, but especially for our public and official ministrations. In the book of his rememberance is recorded, with unerring accuracy, the character of our sacerdotal efforts, to be exhibited in the day of final judgment, to our eternal glory or perdition. At that solemn and eventful period, we shall hear pronounced the irrevocable sentence, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord;" or, "Take, therefore, the talent from him, and give it to him that hath ten talents; and cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

As the Christian ministry is not

an ordinance of human invention; but an institution of the Great Head of the Church, it is to *him* we are especially responsible. It was Jesus Christ who said, As my Father hath sent me, even so send I you; go ye, therefore, and preach my Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you always, even to the end of the world.

Such being the nature and institution of the Christian ministry, it is incumbent on them to preach the word with a deep sense of their responsibility to God. A conviction, that every sentiment, word, and action, comprehended in their ministrations, will be exhibited in the day of trial, should thoroughly pervade their hearts. The last agonies of expiring nature, the pains and torments of the second death, the unutterable felicity and glory of the redeemed, and all the solemn realities of the judgment day, should be deeply impressed upon their imagination, while they are announcing to their fellow creatures the Gospel of the grace of God. To their conscience, the affecting truth should be ever present, that their ministrations will prove to their hearers the savour of life unto life, or of death unto death.

Such, my brethren, is the *manner* in which the Christian ministry should "*preach* the word;" and, in thus preaching it, under the Divine blessings, their labours will not be in vain. Sinners will be awakened from their guilty slumbers, and, repairing to the standard of the cross, will experience the saving efficacy of redeeming grace. The wastes of our holy Zion will be built up, her deserted temples thronged with adoring multitudes, and the loneliest scenes of her desolation converted into beauty and prosperity. Instead of the elegiac strains—the ways of Zion do mourn, because none cometh to her solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness—the wilderness and solitary places will respond to her songs of joy, and the whole earth will be filled with her glory.

Nor shall we, as individuals, be left disconsolate in the performance of this *work*. Amid the trials, afflictions, and disappointments, incident to the discharge of our duties, the Divine Presence will be with us. God will bind up our broken hearts, wipe, with the hand of pity, our flooded eyes, and say to our dejected souls, Fear not, be strong, I will come and save you. In the achievement of present usefulness, and the prospect of future felicity, we shall be cheered with purer and sweeter joy than all the honours and riches this world can afford. To know that our ministrations are sanctified to the edification of our fellow creatures; that we are made the instruments of promoting their present and eternal interest, will inspire us with joy unspeakable and full of glory.

Unpleasant and painful as it often is to exhibit with fidelity the Gospel of Jesus Christ; to reprove, rebuke, exhort, with all long-suffering and doctrine; and, in opposition to the wishes of the people, which require us to prophesy to them smooth things, to cry aloud and spare not, to lift up our voice like a trumpet, and to show the people their transgression, and the house of Jacob their sins; the recollection of having done so, will, in our dying moments, afford us the sweetest consolation. When the ruthless hand of death presses hard upon us, and our pastoral connexions are fast dissolving for ever, an ability to say, with the apostle Paul, "I have not shunned to declare the whole counsel of God," will not fail to animate us with the strongest hope. A remembrance of our faithfulness in this respect will illumine our bosom with the brightest ray, even amid the dark and oppressive clouds which hover on the tomb. Next to a conviction of a personal interest in the atonement of Jesus Christ, will the recollections of our fidelity in the discharge of our ministerial duty, animate us in the lingering and painful agonies of dissolving nature. Such remembrances will smooth our descent to the lonely grave, and open to our delighted eyes prospects of immortality and unfading glory; will enable us to seize the crown of righteousness, which will shine with increasing splendour, when the brightest laurels of the warrior shall have faded into forgetfulness.

Such being the motives to a faithful discharge of our ministerial duties, let us, from this moment, with increasing diligence, engage in the performance of them. By intense and ceaseless study —by fervent and effectual prayer—by the unremitting cultivation of personal piety—by a requisition on all our mental resources—by a skilful division and application of the word,—let us so discharge our duties, that we may realize the Divine promises: they that sow in tears shall reap in joy; and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

And to facilitate the accomplishment of so desirable an issue, the laity ought to be workers together with the ministry. By a devout and punctual attendance on all the means of grace; by countenancing an earnest and faithful exposition of the truth; by a respectful and friendly intercourse with its sacred heralds; and by a liberal appropriation of their earthly goods, they ought to assist in the furtherance of the great work in which the Christian ministry is engaged—that the word of God may have free course, run, and be glorified. So shall both ministers and people, when the chief Shepherd shall appear, receive from him a crown of glory that shall fade not away.

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*An Address delivered before the Charleston Protestant Episcopal Sunday School Society, at their third Anniversary, being Tuesday in Whitsun-Week*, 1822. *By Nathaniel Bowen, D. D. Bishop of the Protestant Episcopal Church in South-Carolina.*

Under circumstances admitting of too little preparation for its suitable performance, it has become my duty to address you on this occasion. Happily, my friends, the charity whose interests and claims, it is the purpose of this celebration of the anniversary of our Sunday School Society, to bring closely under review, is in such estimation with all who can be expected to give their presence to a scene like this, that a kindly sympathy awaits the sentiment to be uttered in its behalf, and forbids alike on the hearer's part all fastidious sensibility, and on the speaker's, any peculiar solicitude as to the manner in which it is conveyed. To plead the cause, indeed, of such a charity as this, (a task whose pleasure I could not forego,) is now no matter of laboured rhetorick. It demands the mere delineation of its real character, and the simple statement of its operations and its influences. These alone bring with them to the heart of the Christian an appeal which it cannot, and which it would not resist. It is the Christian, indeed, alone, who can be expected to estimate aright this charity. But while to him it belongs to enter into its interests with all the animation and the energy which are implied in the *zeal of good works*, to which, by his redemption unto Jesus, he is pledged to the patriot, and the political economist also, it comes with well founded claims on even their regard; for it exhibits to them means of good to the social and the civil state which cannot be extravagantly estimated.

The charity, which it is the business, my friends, of our present meeting to promote, is entitled, in our consideration, to a high rank among the many means which God, in his mercy, has put it into the heart of man, in our day, to devise, for giving increasing influence and efficacy to the religion of Jesus Christ, and ameliorating the moral state and character of our species. The benevolent individual, in whose active zeal it originated, looked not, in his enterprise, beyond the relief of the present wretchedness that surrounded him, and the correction, in some happy degree, of the pernicious malignity of the impious and profligate principles with which, as with an overwhelming flood, his country was threatened to be inundated. But the Spirit of Grace, from whom alone this good purpose came, had ulterior aims in the employment of his humble and modest instrumentality; for, even now, when scarcely five and thirty years have elapsed since its first fountains were opened, it is seen irrigating the divine householder's field in its whole extent, carrying on its pure and wholesome stream, an influence in which millions of immortal souls rejoice. The need of such an institution would seem to have been precluded in the country where it took its rise, by the abundant ability of its government to provide for the right education of all its people. While we wonder, that amidst the proud expenditure of its national greatness, and the wealth lavished in support of the magnificence of its religious and civil institutions, there should have been, in a country so eminently Christian, so much occasion left for the spirit of individual benevolence to direct its attention to a work like this, and, while we equally wonder, that such a work should have been so long deferred, we yet cannot but be thankful for the noble exemplification thus given *there*, of the love which is the great

characteristic of the true disciples of Christ, and rejoice in the lesson which *there* was set for the learning of all other Christian communities under heaven. There is, I believe, at the present day, scarcely any portion of the Christian world, however small, or however long unknown and neglected as such, or however recently added to it, in which the institution of schools like these may not be found, at once an honourable memorial of their first founder, and a depository of spiritual food and clothing for the spiritually poor, famishing, and naked. A charity which has thus readily approved itself to the people of Christ of all denominations, and the real friends of man in all countries, where the religion of Christ is known, brings with it, to every mind, claims too strong, in their own manifest intrinsic merit, to require argument or persuasion to enforce them. Consider, only for a moment, what the intent of this charity is.

In every community of men there are, and in the nature of things, under the present circumstances of human nature, there must be, many poor. It is part of the penalty of sin, applicable alike to every nation of men, that, as the Scripture expresses it, "*the poor shall never cease out of the land.*" Temporal poverty, where it is extreme, almost unavoidably associates with it that other, and more miserable species of penury, for which it was heaven's gracious purpose to provide, in ordaining in so especial a manner, the preaching of the Gospel to the poor. It is the want of means of intellectual and moral culture that renders a state of abject temporal depression a state of real misery. The life of man is, in his best estate, a scene of sorrow and ever varying travail. But there is a resource for the alleviation of trouble, and pain, and sorrow, and all the numberless *nameless ills that flesh is heir to*, in mental occupation, and the discipline and right exercise of the affections. It is education which gives this resource. Extreme poverty admits not of it, because it denies the privilege of any knowledge but that of its own misery; and the devices which the great tempter too often successfully suggests to it, and which a depraved nature helps it too soon to learn for the daily support of its existence. Hence, among the class of our fellow-beings whom we call the poor, to the natural ills of life to which all are born, is added a vast amount of moral wretchedness. The natural sense of good and evil is not extinguished in them; yet, to the constant violation of this, they are tempted, until the sense of crime and vice, dwelling habitually with them, aggravates the misery of poverty into the *misery of* conscious exclusion from the *friendship* alike of God and man. In this condition of moral being there are always many of our species—and would be more, but for the interpositions of that sensibility to the miseries of his fellow-creatures, which, whether formed into a regular principle of action under the authority of divine command or not, cannot, in a greater or less degree, but minister to their relief. To this condition very many are born—and in it are nurtured up to all the horrors combined of natural and moral evil. In this condition infancy receives its first impressions, and the mind and heart open to the conception and the feeling of the interests of being. Children thus are trained to no interest but that of relief to the present craving exigency. They know no good but that which this implies—they feel no impulse but that which it imparts—they aspire to no condition but that of a little less present wretchedness. Parents knowing nothing of God, but as the avenger of the evil, whose consciousness they carry with them through all their deeds of profligacy and crime, cannot teach their offspring to know him thus; and they are left to acquire the knowledge of him in their bitter and remorseful experience in the miserable progress of their own life. The case of the poor is stated thus, I am sensible, in an extreme, in which you are not often personally acquainted with it. But it is an extreme in which you cannot but know of its actual existence: and in which you cannot but be desirous to prevent its existence by the most effectual application to the moral misery of poverty which presents itself in your way, of the species of charity with which we at present are concerned. There are always poor, and children of the poor, who, having learned *but little of God* and his law, *little* of the nature and design of their existence, *little* of their moral obligations and their destiny, are *liable at least* to all the misery which, whether tempted to vice or not, their state of life implies, without the consolations and the aids necessary to its alleviation or endurance. There are always poor, and children of the poor, who have not learned to be content and humble; who know nothing of the sacred obligation which Providence imposes on them of industry, and patience, and cheerful submission to their lot; and who know not of the reward there is laid up in heaven for them, when they shall have been called to rest from their labours in the Lord. There are always, besides these, many poor, my friends, whose case must more directly claim an interest in your hearts: poor even of our own particular household of Christian faith, who, with humble patience endure their lot, yet have neither the capacity nor the opportunity to instruct their children in the principles of their duty and their happi-

ness. These, then, are variously objects of your charity. These are they for whom you are bound to care; for whom you are bound to provide the means of that Christian instruction in which is the best relief of poverty. Among these, whether you admit the extreme of the case of the poor, which I have stated, to be imaginary or not, there are enough to exercise your benevolence and your obedience to the precepts of your Lord. Among these are innumerable young, who, without your aid, may enter into life as a scene to them only of crime and misery. Among these, too, are adults yet practised in vice, and suffering the remorse which is its temporal penalty, whom you may reclaim, through your Christian lessons, to virtue and to peace. Among these may even be found aged sinners and sufferers, to whom you may convey, in the rudiments of Christian knowledge, never had before, the call, yet not too late, of the grace of God, which bringeth peace through the penitential seeking of the salvation that is in Jesus. Sunday Schools are the means by which you may exercise such important charity. They have been the means of its effectual exercise to thousands; and who shall say we indulge vain imaginations only, when we say that, through them, thousands from among those who have already been subjected to their influence, have been set forward into the path of life as a scene of moral probation, happy and rejoicing; thousands enabled to bear, in that path, the burden of sorrow which it had pleased the Lord of their being to impose on them; thousands helped to gain the end of it with gladness, and there rest in the peace of their Lord and Redeemer!

The claims of this charity, thus strong in the fact of the great amount of moral wretchedness upon which it operates in every community, derive peculiar force from some circumstances characteristic of our civil institutions. Religion here is universally alike free from any restrictive interpositions, and denied the patronising and protecting provisions of government. Whatever, therefore, may be the care which the Legislature may extend to the poor, with respect to general education, it is denied the power to institute any system of moral instruction founded in Christian doctrine. Hence, as *in all conditions of life*, men are left to provide themselves, at their own expense, the privileges of religious instruction and worship, so, in those conditions which deny the power of providing them, because of temporal penury, their enjoyment must, in every case, be the gratuitous result of charity. Circumstances such as these impose upon religionists of all denominations and sects, the obligation of exerting their benevolence for the religious and moral instruction of their poor. Our common schools may impart instruction, good and sufficient as to the temporal objects of education—and we cannot be unaware how much is thus effected even of *moral* benefit to the poor. But there still remains much, to whose necessity and importance the Christian can in no wise be insensible. The poor, and children of the poor especially, are necessarily, as to their moral and spiritual condition, and its necessities, the peculiar charge of their more favoured brethren: and, if the Christian cannot for one moment admit the idea, that there is no care for them in heaven, then can he not for a moment be at a loss to know where the care for them, correspondent to that which is entertained by the common Father of the rich and poor, should be cherished into a principle of active conduct among men. This, my friends, in our country, as to their moral wants, is the only resource of the poor. It is amply adequate to their wants, if we fail not in the attention which we know the commands of Christ to require.—Rightly applied, it may fill the habitations of poverty *with thanksgiving and the voice of melody* for a knowledge of *glad tidings of joy*, brought even for them from the presence of the Eternal; and may nourish up very many of the children of the poor, whom it finds ready to perish, both temporally and spiritually, to usefulness, to honour, and to immortality.

To every portion of the family of Christ in our land there pertains its own peculiar portion of this most interesting and most necessary duty. We have undertaken our's, I trust, in the spirit of love to Christ, and of the brethren, for his sake. The instruction of the poor of our own household of faith is our unquestionable duty—and so is the instruction, in the principles of the faith we hold, of those of our fellow-creatures, whom no other religious community claims for its proper and peculiar charge. We can apprehend no question to be made of the scriptural wholesomeness of such instruction; and, deeply persuaded in our own minds, of the soundness of the doctrine of Christ, as it here is held, we cannot be justified in an indifference whether it be taught or not—nor can any reproach of *illiberality* towards any of our brethren who are not of our communion, attach to our concern, that the children of our poor should be reared in its peculiar *nurture and admonition*. We know scarcely any of our brethren who will question the soundness of the doctrine of Christ as we hold it; and, there can be no persuasion more reasonable, than that of the high advantage which consists to such as are subjects of this charity, in their being trained to the use, and the love, through habit, of a Liturgy which, like our's, is the repository of nothing but what the word of God plainly conveys or

authorises, for the counsel, the admonition, the reproof, the encouragement, or the consolation of man.

It is, however, a peculiar practical character of Christian instruction, which it is most solicitously, I trust, the business of Sunday Schools, where we are concerned in them, to impart; an instruction which may powerfully constrain the conscience with respect to the obligations of domestic, social, and civil duty. It is their first business to send the influences of Christian virtue into the family scenes of the hovel and the cottage, and substitute the graces of obedience, and love, and gentleness, and faithfulness, for their horrid opposites of filial impiety and parental cruelty, reciprocal violence and brutal anger, and all the habits of mutual infidelity and fraud. It is their business next to transfuse the influences of habitual religious virtue from the domestic scenes to the social conduct of the poor, in all their intercourse and transactions with the world; to exhibit them there contented, humble, honest, pure, and apt to discern between moral good and evil; and then to capacitate and dispose them to bear their part in the civil state, with that quiet peaceableness and contentment, that will frustrate *the machinations of evil men* willing to employ the instrumentality of profligate and abandoned, because wholly uninstructed poor, for purposes of sedition, strife, and tumult. Such effects of Sunday School instruction, we cannot doubt, have, in a great degree, been produced; and you, doubtless, may witness them, if you personally inspect the scenes of life on which these institutions are intended principally to take effect. And who would not be a sharer of the happiness of witnessing such benefit done to society and his fellow-creatures? The man,* whose happy lot it was to have first set on foot this charity, when only twenty years of its course had been run, by personal investigation ascertained that only one of the numerous inhabitants of the public prisons of his country had ever been a member of a Sunday School. Who would not hold the happiness of such a discovery precious beyond the price of any that earth and its interests can afford? Who that has a heart capable of entering into the real interests of humanity and his country, would not find a gratification in having thus largely ministered to the diminution of crime and its misery, not to be exchanged for all that riches or ambition could supply him? Ambition! O that here, in the enterprises of a benevolence as efficacious, as pure, and disinterested, it would oftener seek its object! The friend of the people bears an honourable title; but the name assumed often imports no real good to the people, either contemplated or done; and we may, without provoking any feeling in contradiction to it, at least hazard the assertion, that he is not half so much the friend of the people who inflames them to the strife of party questions—or who drags them from their labour, or their solitude, where they sit brooding over the misery of wanting labour to assert their universal privilege of suffrage, and contentiously prefer the pretensions of one to another patron of their rights, as he who firmly and steadily, but quietly faithful, to all their other seemingly greater, because more conspicuous interests, dedicates a portion at least of his time, and solicitude, and labour, to the real and important interest of the people and the state, which consists in creating, by means of religious and moral instruction, a character of peaceable, contented, industrious, upright, virtuous, and happy poverty.*

You are labouring, then, permit me to say, gentlemen, who are engaged in advancing, by your countenance and personal participation in its business, the charity of Sunday School, you are labouring for the best interests of society and your country. The essential services which you are rendering to the people may not be a subject of popular acclamation, nor find the *public* favour and applause awaiting them. Such a reward, however, you are not looking for. It makes to you no object of desire. The private consciousness of the pure intent of these services, directed only to the best, the moral, and immortal interests of your brethren by creation and by grace, is far preferable to it; and, even if this were not of force enough to encourage you to persevere in a work so arduous, and often exhibiting so little promise of present reward, yet the sense of obedience rendered to the commands of the Author and Lord of your faith, whose will it so plainly is, that the poor, and the children of the poor, be made, in such respects our charge, will not suffer you to be without inducement adequate to its demands. Most honourable is your work!† Most ornamental to the profession which, as disciples of

* Robert Raikes, Esq. a respectable member of the Church of England, whose name may still be unknown to some into whose hands this *little publication* may chance to fall.

* It is our earnest desire, to the utmost possible extent, to make this charity available to the improvement of the moral state and character of people of colour; whose case is, of course, involved in the general tenor of these reflections.

† While to highly respectable male members of our churches we are thankful for their superintendence and instruction of these schools, there has not been wanting in their service the patient persevering charity which characterizes the other sex.

Christ, you bear; and certainly, may we not presume, acceptable in his sight, who has said, that *a cup of cold water only, given to one of the least as such as these, in the name of a disciple*, how much less the nourishment of the soul for life and for heaven, which you are imparting, *shall in no wise lose its reward?*

On the particular conduct of our schools, I would beg your permission to submit, on this occasion, some reflections in the way of counsel, were I not fearful of abusing the indulgence of your attention; and, were I not sincerely persuaded of the better capacity which those individually experienced in it possess, than myself, in most respects, to judge of that which appertains to its usefulness and efficacy. I would but suggest, that while we receive as subjects of Sunday School instruction (for the sake chiefly of countenance and example) the young, whose parents and pastors are most properly, and by indispensable obligation, their religious instructors, it were well always to bear most anxiously in mind, that the great primary design of these institutions, and that from which they mainly derive their interest, is the religious instruction of the poor, and most especially the children of the poor. We shall thus be led to estimate our numbers in a manner less likely delusively to satisfy us with the exertions we have made; and shall find much left for us to do in gathering into our schools the proper subjects of their influence: I mean, such as have no resort except such schools for any religious instruction, or any knowledge of their Maker and their happiness. There is reason to apprehend, that we have far fewer of this description of pupils than we ought to have; and I could wish to urge the seeking of them as a laudable and most important exercise of active benevolence.

May I be permitted further to suggest the great utility of familiarizing the young in these schools (care being first taken, that, by means of judiciously selected portions of them well learned, "they know the Holy Scriptures, which are able to make them wise unto salvation") with the various use of our Liturgy, and charging their memories with much of its language of prayer, adoration, and praise. While we thus may induce an attachment to it, not easily to be lost, as the best epitome of Christian truth and duty which we know, we shall possess them with the capacity, of all times and in any varying circumstances of their life, to address themselves suitably to their Maker. The temptations and trials of life will await them when they are no longer objects of your attention and care. Against these you will not have guarded them; although you may, to a great degree, have fortified them to meet and endure them. And by what means can they so well be fortified to meet and endure temptation and trial as by the spirit and habit of prayer? This spirit and habit they can derive from no better source of earthly instruction than the Book of Common Prayer. From this you may fill their memories with sentiments and words of devotion suited to every conceivable exigency of their moral life; and from this you may convey to them that ability to pray, the want of which is often a most unhappy hindrance to the sinner, exhorted and almost persuaded to repent and turn to God; which is always the best solace of the wounded and contrite spirit; and which, under the sorrows of life, is the soul's best means of holding fast its integrity, and staying upon the Lord as its sure and steadfast trust. Amidst all the varieties, too, of religious opinion and conduct, to which, in a manner, in our estimation, to say the least, unnecessary to their good, they may be tempted, what fortitude and encouragement to continue in the faith of primitive, sober, scriptural, sound, and practical Christianity, may not be furnished them in the habit of resorting to this repository, instituted by the most learned and pious of the earliest days of the reformation, of all that is good and necessary to the use of edifying!

I will not detain you longer, except to exhort that you be not weary of well-doing in the service of this charity. That the burden of it should rest upon so few in comparison of those who might be expected to be willing, if not glad to share it, is a circumstance deeply to be lamented: and most earnestly would we beseech all who would testify their love to Christ as his disciples, or their love of their fellow-men, as brethren of the same family of nature and of grace, to be persuaded to give evidence of it in this excellent work of charity. Unquestionable as is its merit, and universal as is the testimony which experience bears in its favour, it has not among us its due portion of regard. Very many scarcely yet know of its existence: and very many of those who at our altars make public declaration of their faith in Christ, and their sense of the obligation, "while they have time, to do good to all men," yet withhold their attention from the repeated calls which have been addressed to them to patronise and promote it. Is this because of insufficient pains taken by ourselves personally to interest more of our brethren in its objects? Or is it because of a real incapacity on their part to care for them? The latter, surely, cannot be admitted. Let us endeavour that the other be not verified by our too little or too easily wearied or discouraged zeal.

***The Third Annual Report of the Board of Managers of the Charleston Protestant Episcopal Sunday School Society, made at the Anniversary of the Society, on Whitsun Tuesday, May 28th, 1822.***

The *Charleston Protestant Episcopal Sunday School Society* having arrived at its third anniversary, the Board of Managers are called upon to express their gratitude to God for its continued usefulness to his Church, and for the flourishing condition of its schools.

There is not, perhaps, in the compass of our experience, a charity which has higher or purer claims on the pious and benevolent than Sunday School institutions. No personal feeling can be interested in their success. A love of self cannot influence any individual to devote his time, his labour, or his pecuniary assistance to their cause. This can only arise from the purest love of God, and the most disinterested love of man; from a thorough conviction that every Christian can, with the means which God has graciously given him, be instrumental in promoting the Redeemer's Kingdom, by the religious instruction of the rising generation. We are the almoners of his bounty, and must dispense it in every way in which it may do good.—And where can there be so much good done with the same means as in Sunday School institutions? Where can means so small produce effects so important? The religious education of children is not merely a temporal concern. It embraces in its awful consequences both time and eternity. It has respect to the eternal destiny of the soul, and influences the moral condition of society. Let any number of children grow up in the lawless gratification of their sinful appetites; in the uncontrolled indulgence of their passions; in disobedience to parents; in disregard of religion; and in the profanation of the Lord's Day, and it is easy to foresee the demoralizing influence of such examples over the community in which they live. On the other hand, let us contrast such examples with the effect of character produced by those who were early instructed in the knowledge of God their Saviour, and in the duty which they owe to their fellow-creatures and to themselves. Piety and virtue guide them on their heavenly way, and the exercise of every benevolent feeling marks their intercourse with society. God is in all their thoughts, and the eternal happiness of his creatures in all their prayers. The Patriot, therefore, as well as the Christian, is deeply interested in the success of these institutions. Sunday Schools were originally designed for the children of the poor:* and they are still the primary object of their care. Many of these unfortunate beings, during the week, were closely employed in various occupations for the scanty support of their parents and families. The Lord's Day was a day of idleness and amusement, but not of religious rest. The day consecrated to Jehovah was profaned, not reverenced. During the solemn services of the sanctuary they were permitted to remain idle at home, or to riot in the streets. But Sunday Schools have given a new direction to their pursuits; have produced a train of new feelings; have improved their hearts, and given instruction to their minds. The improvement which this class of children were observed to derive from these institutions, in their moral deportment and religious attainments, confirmed the general usefulness of these schools. Children of the other classes of society joined them, and received a proportionate benefit.

And, may it not be asked, are not these institutions calculated to be nearly as great a blessing to the children of the rich, as to the children of the poor? The natural propensities of children are every where the same. The piety and humility of the Christian are required of both; and education will give them to one as well as to the other. Are the rich then unwilling to give a religious education to their children, because it is freely bestowed upon the poor? Are not the souls of both immortal, and to be trained for a happy eternity? Does not the word of God declare, that "the rich and poor meet together;" that "the Lord is the Maker of them all?" Is it not, then, delightful to the finest feelings of the humble and the pious heart to see, in the sanctuary of the Lord of Hosts; in the temple of the meek and lowly Jesus; in the schools for the religious instruction of the rising generation, the children of the "rich and the poor" meeting together as candidates for heaven? Surely "God," who "is no respecter of persons," will equally bless them all. Ah! if riches and honours should be allowed to operate against this union of feeling and of duty, how must we be humbled at the recollection, that the Lord of life and of glory condescended to mix with the poor; sat at table with sinners; associated with all whom he could make happy, and took their children "into his arms, and blessed them."

The advantages resulting from these schools, to the children of the rich, are too important to be overlooked. Do they not prepare them, equally with the poor, for a life of piety, virtue, and humility? Do they not strengthen and enforce the religious instructions which their pious mo-

* Sunday Schools were first established at *Gloucester*, in England, in the year 1782, by Robert Raikes, Esq. a zealous and pious member of the Episcopal Church.

thers or relations may give them at home? Do they not teach, in some of the classes, a course of instruction which the scholars would not be taught at home? And are not the kind attention of the teachers, not being members of their families; the general superintendence of the clergy; the rewards bestowed upon merit; the force of public example; the pleasure derived from the use of the library; all of them powerful inducements to exertion in the minds of the children, which private instruction at home would not be able to excite?

Let parents examine the course of instruction in our schools, and then determine for themselves, whether their children would be likely to acquire the same important information at home. Let us take the school at St. Michael's for an example, and we shall find the following plan pursued:—The first class, being youngest in years, or in religious attainments, learn the Church Catechism thoroughly, and the Collect for the day. The second class recite the Collect for the day; some portion of the Old or New Testament; a portion of the "Evidence from Prophecy for the Truth of Christianity and the Divinity of Jesus Christ, in a course of Catechetical instruction;" a Hymn, or part of a metrical Psalm from the Book of Common Prayer; the order and arrangement of the several books of Scripture; and find the text of the preacher. The third class recite the Collect for the day; a portion of the Exposition of the Church Catechism, &c. published by the Protestant Episcopal Society; a Hymn, or part of a metrical Psalm. They are taught the use of the Book of Common Prayer in the service of the Church; an explanation of the Calendar; the method of finding the Lessons, &c. Some portion of the Gospel or Epistle for the day, and one or more of the Articles of Religion, are recited, and the text of the preacher found. Higher classes, with other exercises, are established as occasion may require. The extent of the exercises is in general prescribed; but a discretionary power is given to the teacher to regulate them according to the ability and opportunity of the scholar. Several classes of coloured children are likewise instructed by some elderly coloured members, under the inspection of the ministers of the church. Their instruction consists in a knowledge of the Church Catechism; some portions of the sacred writings, and the Psalms and Hymns. No secular instruction is given in this school.

In reviewing the transactions of the Board of Managers since the last anniversary, there are some of sufficient importance to bring to the view of the society.

The children of the poor, beside religious instruction, have derived, from their admission into our schools, other important benefits. Some have been happily brought to the baptismal font, and "made members of Christ, and children of God;" others have been placed in the public secular schools; and several have been provided with decent clothing.

The inclemency of the weather on so many Sundays during the last winter, prevented the attendance of several children, and oftentimes interrupted the exercises of the schools; but the classes are again filling, and all the exercises are resumed.

It has always been an object of primary importance with the Board of Managers, to procure accommodations for the children in our churches. The Sunday School exercises are not intended to supersede, but to be an auxiliary to the public instruction of the sanctuary. The want of pews in St. Philip's and St. Michael's Churches, as was stated in the last report, operated in a considerable degree against the admission of the poor. But, with a spirit of Christian feeling towards these interesting innocents, the vestry of St. Michael's Church have generously appropriated to their use some pews in the gallery, where, under the immediate superintendence of some pious members, the children now enjoy the blessings of public worship. There is no reason to doubt, that the same liberality will be displayed by the vestry of St. Philip's, as soon as they shall have any seats at their disposal.

Since the last report, a library has been established for the use of the children, by the name of the "*Church Sunday School Library.*" It at present consists of about 170 volumes of religious, moral, and other instructive works of a moral tendency, which the superintendent at St. Paul's has obligingly taken under his charge as librarian. The use of the books is extended to all the children who do not forfeit that privilege by irregularity of behaviour. This highly interesting and useful addition to the schools, has been principally effected through the liberality of St. Michael's congregation. Further exertions, however, are necessary, to pay what is still owing for the books, as well as to increase their number. It is sincerely to be desired, and we trust there is no reason to doubt, that the other Episcopal congregations, who take an equal interest in the schools, will be equally liberal in their patronage of the library. *One dollar only as a donation* is solicited for this useful object.

Donations of books to the library were received in the course of the year from the Right Rev. Bishop Bowen, the Rev. Dr. Daicho, and Messrs. Jacob Rapelye, Thomas S Grimke, and E. Thayer, jun.

The "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," have presented, for the use of

the schools, in the course of the last year, 51 Prayer Books, and 56 Exposition of the Catechism. This society generously and gratuitously supplies the schools with the Book of Common Prayer, &c. which may be necessary for the poor.

The Board have likewise great pleasure in acknowledging donations of Bibles from Mrs. Cochran, and Mrs. C. M. Logan; some small sermons from Mrs. Russell, and some children's clothes for the use of the poor from Mr. J. Simmons Bee.

During the last year, the Board of Managers appropriated $40 for the purchase of clothing for the children in needy circumstances. Larger funds are wanted for this important purpose than the Board can afford to spare. The charitable can in this way do much good. The children of the rich can make an offering to those who are in want, and thus acquire a habit of generous feelings, and show their gratitude to God for the blessings they enjoy.

The Board of Managers cannot close their report without expressing their respect and gratitude to the superintendents, for their unwearied attention to this pious work, and to the ladies and gentlemen of the several congregations who have, with so much cheerfulness and zeal, devoted a portion of their time, and kindest care, to the instruction of the classes. The Board have nothing to offer but the meed of their applause; but there is One who "seeth in secret," and who knows what is in the heart of man, who, we trust, will graciously behold these labours of love, and will recompense sevenfold into their bosoms. "Inasmuch as ye have done it to one of the least" of Christ's lambs, "ye have done it" to the "Great Shepherd and Bishop of your souls."

And here the Board must be permitted likewise to declare their obligation to several pious ladies, and more particularly to Mrs. Russell, of St. Philip's, and Mrs. Hazlehurst, of St. Michael's, for their zealous exertions in seeking out, and bringing into the schools, the children of the poor, these interesting objects of our more peculiar regard. "Suffer little children to come unto me, and forbid them not," said the Saviour of the world; and his blessing, we trust and pray, will descend upon those who bring them into his presence, and place within their reach "the means of grace, and the hope of glory."

The religious education of children has, in all ages of the Church, usually devolved upon mothers. Upon mothers, therefore, we would more particularly urge the importance of Sunday Schools. Alive to the happiness of their offspring, they cannot but feel an interest in an institution which will prepare them "to shine in another world as well as in this." Religious themselves, they must rejoice in the moral and religious character of their children. This observation is not new. St. Augustine, 1400 years ago, proclaimed it to the world, "I cannot express," says the Bishop of Hippo, speaking of his mother, "with what solicitude she regarded me in my tender years; and the pains and labour with which she sought to bring me up in the nurture and admonition of the Lord." And St. Basil, Bishop of Cæsarea, has likewise declared, that he owed to the anxious care of his mother, his early instruction in piety, and the knowledge of God. This was likewise the declaration of our late lamented Diocesan, and of many other eminent servants of God. If, with all our solicitude, the tree should not immediately bear good fruit, we must not be discouraged. By constant care and culture it may live to be an ornament in the garden of God. Nourished by the dews of the Gospel, cherished by a parent's prayers, it may at length bring forth "the fruits of faith, of righteousness, and peace," through the power of the Holy Ghost.

In conclusion, the Board of Managers would earnestly recommend the society to the patronage of the pious. Funds are wanted for the purchase of premium books and clothing; and for other incidental expenses. A subscription of *one dollar* a year constitutes a member of the society; and *ten dollars*, paid at one time, a member for life. But the Board are particularly anxious to increase the number of pupils in the schools, and more especially the children of the poor; under the fullest conviction, that these seminaries are a great means, under the blessing of God, of bringing them up "in the nurture and admonition of the Lord," and of giving them the knowledge of those important duties which are essential "to their everlasting peace." The Board, therefore, earnestly solicit the influence of the pious in accomplishing this important object.

*Signed in behalf of the Board of Managers.*

NATHANIEL BOWEN,
*(ex officio) President.*

*Attest,*

EBENEZER THAYER, jun. *Secretary.*

*Charleston, Whitsun-Tuesday,* 1822.

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*Officers for* 1822—23.

The Right Rev. Nathaniel Bowen, D. D. Bishop of the Diocess, *(ex officio)* President; the Rev. Christopher E. Gadsden, D. D. Rector of St. Philip's Church, *(ex officio)* 1st Vice-President; the Rev. Christian Hanckell, Rector of St. Paul's Church, *(ex officio)* 2d Vice-President; Ebenezer Thayer, jun. Secretary and Treasurer.

*Board of Managers.*—The Rev. Frederick Dalcho, M. D. and the Rev. Allston Gibbes, Assistant Ministers of St. Mi-

chael's and St. Philip's, *(ex officio)*; Thomas S. Grimke, Daniel Ravenel, and Ebenezer Thayer, jun. Superintendents of the Sunday Schools of St. Philip's, St. Michael's, and St. Paul's, *(ex officio)*; the Rev. Milward Pogson, Thomas W. Bacot, Daniel Huger, Archibald E. Miller, Samuel Henwood, Lawrence E. Dawson, John W. Mitchell, James S. Johnson.

To the preceding very interesting address and report on the subject of Sunday Schools, we have to add two communications recently made us on the same exalted charity in our own state. The first is the report of the Superintendent of the school at New-Rochelle, Westchester county, in the form of a letter addressed to its President, the Rev. Lewis P. Bayard. The second is the report of the Secretary of the Sunday School of St. Peter's Church, Albany. These articles further evince the utility of Sunday School instruction, and will be read with interest by all the friends of religion and piety, and particularly by those who feel the importance of this work of love.

*New-Rochelle, 20th Nov. 1822.*

REV. AND DEAR SIR,

YOUR request to receive a report of the Sunday School over which I have been privileged to preside as its superintendent is cheerfully complied with. The school commenced on the 29th of September last, and the most sanguine anticipations were fully realized by seeing 52 children assemble together for the purpose of receiving instruction in the rudiments of the English language, and the principles of the Christian religion: the school has increased with a rapidity that must surprise all who were acquainted with the difficulties and discouragements the founders of it had to contend with. We have now on our register 108 scholars, of which number 58 are males, and 50 are females; the greatest number present at one time has been 81; the smallest 51, and that on a day when, in consequence of the inclemency of the weather, very few were expected to be present; the average number is 65. I took an early opportunity of impressing on the minds of the children the necessity of employing their leisure moments during the week days, and committing lessons to memory to be recited on the Sunday. The prospect of receiving a reward for diligent exertion stimulated them to exert their ability, and several were competitors for the prize. On the 20th of October, 228 verses were recited by eight scholars from the Gospel of St. Matthew, and a prize Testament awarded to William De Grushe, for having committed to memory 64 verses from that Gospel. The succeeding Sunday, 284 verses were recited. On the 3d of November, 700 verses of Scripture were recited, and a prize Testament awarded to Jane Golden, for having committed to memory 113 verses. On the 10th, the children, without any assurance on my part that they would receive any other reward than the tickets which they are in the habit of receiving for their good lessons or their good behaviour, recited 630 verses from the Scriptures, with four hymns containing 18 verses; a prize Testament was awarded, and by you presented to Benjamin Roe, for having committed to memory 118 verses of Scripture. The scholars are entitled to more praise than on a preceding occasion, when they recited 700 verses; then an additional reward was promised them; at this time no additional inducements were presented. On the 17th, 812 verses of Scripture were recited, and 36 verses of hymns. Two of the scholars, whose conduct in the school, and their exemplary diligence in the pursuit of knowledge, and who have more than once received the merited commendation of their teachers, have again shown what industry can effect, when stimulated by the prospect of reward. The individuals in question are Jane Golden, and William De Grushe; the former, last Sunday, recited 160 verses from the New Testament; the latter 132: as they had already received the highest prize I could at that time bestow, I wish to know, whether you do not think that such laudable exertions ought not to be further rewarded by the present of a Bible to each of them. Since the commencement of the recitations, 2,654 verses of Scripture, and 54 verses of hymns, have been committed to memory by the scholars. I have, for a long time past, been connected with institutions of this kind, and I never have seen greater attention displayed than is manifested by those at present under my charge.

The teachers are entitled to all the praise that can be bestowed upon them by those who feel interested in Sunday Schools; their zealous co-operation with my own feeble exertions, have been the means of raising our little institution to the height it has attained, and I humbly hope that at a future day we shall be allowed to see that the seed sown here was not sown altogether in vain. But vain would be any attempt of mine to eulogize the exertions of the teachers. I trust some of them feel the force of the remark, that "the praise of men is but as smoke;" but, looking further than the vain applause of a fellow worm for their reward, and animated by a holy ambition, they endeavour to cultivate the esteem and love of that Holy Being whose "favour is better than life itself."

In haste, I remain your obedient humble servant,
JOSHUA L. HARRISON.

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*The Secretary of St. Peter's Church Sunday School, (Albany,)*

RESPECTFULLY REPORTS,

AT present there are engaged in the male department of the school a superintendent, an assistant superintendent, a secretary, and six teachers, who have committed to their care and instruction 65 scholars, of whom from 40 to 50 regularly attend, and are divided into seven classes, viz. three Testament, two reading and spelling, one spelling, and one alphabet class. Although the embarrassments and disorganized state the school has been in for some time past has been such, as would almost have damped the zeal of its patrons; still they look forward with increasing energy, trusting in him who is the Author and Giver of "every good and perfect gift," that they will shortly realize the benefits they anticipated would result from an institution calculated as this is to generate industry, economy, and morality. It is with pleasure the secretary states, that they have lately been enabled to increase their number of teachers, which induces them to look forward to the day when the school shall not only increase her numbers, *but that they* may be able to reclaim those who have deserted the school when in want of teachers. It is a source of gratification to the patrons of this institution, to witness the improvement the youth in general have made in religious knowledge, by their correct answers to questions, which were lately proposed to them by their teachers from the Testament. The number of verses recited the past year in this department is 3586.

The female department at present consists of 72 children; from 50 to 60 regularly attend, and are conducted by a superintendent, and eight teachers. It affords the highest satisfaction to their teachers that their labour is not in vain, evinced by the improvement the scholars make in religious knowledge and correct deportment. From the respective reports of each teacher, the secretary has every reason to conclude, that this department is in a flourishing condition. He deems it unnecessary to lay before the public their several reports, but trusts that the following incidents will convince those who entertain but a poor opinion of Sunday Schools, that they are, or at least would be, were they to assist in instructing and bringing up the poor orphan "in the nurture and admonition of the Lord," of all other institutions, the most beneficial to society.

One little girl has committed to memory, since last November, St. Matthew's Gospel, Epistle of James, eight chapters in Proverbs, Selection of Psalms, and all the collects and hymns set forth in the Common Prayer Book. Another little girl has committed to memory the greatest part of the hymns and psalms set forth by the Church in the Common Prayer.

After hearing a child, seven years old, recite the Lord's Prayer, she was asked if she was in the habit of saying her prayers. She emphatically replied, that she prayed every morning for her mother and sister. This little girl is cast as an orphan on the world's wide stage, and without one kind aid, in ignorance and wretchedness to roam; her father being dead, and her mother having abandoned her.

A little girl, about ten years old, came to St. Peter's Church Sunday School, from her own inclination, never

having been sought or invited. She could scarce spell words of two syllables; but her ambition and anxiety to imbibe instruction was so great, she soon equalled, in spelling and reading, and, in a short time, surpassed those who were tolerable readers when she was taken in the class. She had never been to any school for instruction until she came to the Sunday School. Her parents lived in the country, and sent her to live with an aunt in this city, who is in indigent circumstances. She was not absent more than once, or twice, during the year and a half of attending school; and, living beyond the Hay Scales, (which is nearly a mile,) no weather, however boisterous, inclement, cold, or rainy, prevented her punctual attendance. Her young heart appeared to overflow with delight in reading the Scriptures, in reciting the Church Catechism, or in repeating the numerous hymns, and whatever was given by her teacher to commit. Her being called home by her parents, was a source of regret to her teacher, who had witnessed her uncommon capacity, docility, and obedience, and her serious and devout deportment, from which was anticipated an instance, out of many, that might be given from this school of the blessed effects of Christian instruction on the young and tender mind, and an encouragement to those who are engaged in this interesting work, not to remit, or draw back from these labours of love, for much remains to be done. The number of verses recited in this department for the past year is 9774.

JOHN LE BRETON,
*Secretary of St. Peter's Sunday School, Albany.*

*Albany, November 3d*, 1822.

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*Extracts from the Journal of Abdool Messeeh, a native Missionary in the service of the Church Missionary Society, on his return from Calcutta to Agra.*

HAVING left Calcutta at the beginning of November, 1820, he writes, on the 2d of December, at a village on the Ganges—

"I passed a chemist's shop, where ten or twelve Moguls were sitting and smoking. On seeing me, they called and said, 'Sir, whence are you?' I answered, 'I am a native of Delhi.' They said, 'Speak truth! your appearance and speech are not like a Hindoostanee.' I said, 'That arises from my having associated much with the people of the west.' They asked me, 'Are you of the people of the west?' I answered, 'Ask not concerning my birth: my father and mother were of good extraction; but I have renounced my family, and forsaken Islam, and have now embraced Christianity.' They became angry, and said, 'Dishonourer of your house! why have you forsaken Islam, and become a Nazarite?' I said, 'Sirs! I say the truth—that in the Pentateuch, and Psalms, and Books of the Prophets, I found no trace of your prophet. He, without any authority, styles himself a prophet, and has ruined a world of souls. All your scriptures are contrary to God, and the Lord Jesus Christ: and he was so unwise as, knowingly, and with his eyes open, to cast himself into perdition.' The speaker said, 'God protect me from Satan! O thou, what word of the prophet of Islam have you found contrary to the word of God?' I said, 'The following is a saying of your prophet—*The world is a lie, and advantages arise from deceit.*' He was much disconcerted, and said, 'My house is near.' I went with him to his house, and staid with him: he treated me very kindly: for three hours we conversed on religion; and, were I to detail the whole, this book would not contain it. He at length observed, that, from what he had heard, a desire was created in his heart to forsake Islam; and, if I had a copy of the Nagree Tract, in Persian, he begged I would give it him. I gave him a copy of the Nagree Tract, and of the Psalms, in Persian, and took my leave."

At the same place, on the following day, Abdool thus speaks of a visit to some Roman Catholic Christians:—

"I visited Padre Antonio's Christians. They inquired my name. I told them, 'Abdool Messeeh.' On hearing my name, they immediately said, 'Our Padre has often spoken of you as the enemy of Jesus, and of the Virgin

Mary; and that you forbid people to have images of saints, or to worship the Virgin Mary; and that you have led astray many of the Agra Christians: and now are you come here to lead away the Christians of this place!—you must not enter into our church.' I said to them, earnestly, 'My dear brethren, if any one hears a bad report of another, he inquires if it be true or false, and why it is. I desire you, do not say any thing of your Padre; but sit down in some place apart from the church, and hear my story; and let any fit person compare what I say with the Holy Gospel. If I speak according to the Gospel, obey it: if I speak contrary, do not obey it.' They then said, 'Don't try to deceive us: we are forbidden by our Padre:' and one said, 'I know you once disputed with Padre Antonio, about ten years ago: we do not wish to incur the excommunication of our Padre for your sake.' On this, two Christians of that persuasion passed by; and, hearing what I said, invited me to their house, and showed me much kindness."

In working up the Ganges, Abdool arrived at a village named Jerret. He gives the following affecting account of an interview at that place with a native of a hundred years of age:—

"He had built a mosque, and dug a pond in that village, and has three sons, and grandsons having children. He supposed me to be a Mussulman guide, and approached me with great respect. I told him briefly my history, from beginning to end. He was much astonished; and his children and many of the village gathered round me. I asked him if he could read: he answered, 'No.' I then said, 'Oh! Sir, I grieve for your state. God has greatly lengthened your days; and has given you all kinds of earthly wealth in riches and in children; but, alas! you have not yet obtained the knowledge of the true God. It would perhaps have been better for you had I not met with you; and yet, if I tell you not the truth, your blood would be upon my head.' Having said thus much, I remained silent. He then said, 'Pray, Sir, then tell me what I must do. I have done every *thing* I have been told by native teachers. I have dug a well, and built a church, and given much in charity. All these external services I have performed; and now, from your discourse, I find that these things are all for making a name in the world.' I answered, 'I tell you, in God's name, that now is your twelfth hour; and if you will believe in the Lord Jesus Christ, you shall, without the merit of your own works, beyond all doubt, obtain salvation.' I then read, and began to explain to him the Parable of the labourers, who, in the evening, received wages alike: and I made known the divinity and glory of the Lord Jesus Christ. He turned to his eldest son, and said, 'What shall I do?' He, hearing this, rose, and, going into the house, told the family: when the younger son, coming out, was very angry with the father, and said, 'Old man! is thy sense gone! Dost thou think of forsaking thy religion, and becoming an Infidel and a Feringee, and ruin us all?' When he heard his son's words, he said to me, 'I tell you truly, that I have heard what you have read, and now understand it: and now my heart desires to become a Christian; but the love of my children does not allow me.' I asked, 'Will your children save you also from hell?' I shook the dust off my feet, and departed from them; and, coming to the boat, had family worship: four or five people came with me to the boat, and remained till after worship."

The next day the boat reached Ghazeepore. Abdool describes, on this occasion, the following method of attracting attention:—

"I went to the house where I had formerly held a long conversation, and found not one of the people at the door of the house. I said to my servant, 'Set down the chair.' He set it down. A conjuror was showing tricks, and many people were collected. I directed Suadut Messeeh to ask me questions aloud, and I would answer them; if, perhaps, in this way, good might come to any soul. Suadut asked, 'Aged brother, why sit you here?' I answered, 'I wish to show these people the true way. I have pity on miserable ignorant souls, who know not the true God.' Several questions, after this

manner, I answered in easy language, such as common people speak; and a great crowd collected, and began to listen, and to say to one another in a scoffing way, 'If you become Christians, the English will show you much favour!'"

At Benares, which Abdool reached the day before Christmas Day, he had a conversation with some Mahomedans, which he thus details:—

"When I told them my history, they were at first very angry. I asked them if they believed in the Lord Jesus Christ. They said, 'We believe in him.' I then said, 'Do you then deny the Pentateuch, and Gospel, and Psalms?' One of them, who could read a little, said, 'We believe that these books are true and certain.' I said, 'Well, why do you not read the books?' They said, 'Our spiritual guide, whose disciples we are, forbids us to receive or read those books.' I said, 'You people are endowed, through God's goodness, with understanding. When you go into the market to buy bread, are you deterred from purchasing the best, because a shopkeeper, who wishes to sell you his own, speaks ill of what you approve?' One of them said, 'By no means.' I then, taking occasion from this concession, said, 'This is all I mean. I tell you truly, that God has given information in the law, and in the Psalms, and in the Gospel, that Jesus Christ is God over all blessed for ever, and all the prophets bear witness to his Godhead and his Divine Glory; and you also acknowledge him to be a prophet, and the authority of all the books of the Pentateuch, the Law, and the Gospel. Your leaders neither read themselves, nor let you read them; and do not give Jesus the honour due to him: so what answer will they give to God? The Lord Jesus Christ, who is Lord of all, and through faith in whom forgiveness is alone to be found—what sentence will he pass upon you?' One began to say, 'What! is there no mention of our prophet in the Law and in the Gospel?' I said to him, 'It is on this account that I say to you, read or hear for yourselves, and judge for yourselves; or believe my words: I say truly, that no mention is made of him:' when several of them becoming angry, said, 'What! do our religious and learned men teach us lies?' I answered, 'You say the truth yourselves—I need not repeat it.' Another said, in anger, 'What! are you people mad? This person owns himself, that he was a Mussulman, and has become a Christian—to hear the words of such an one is sin. Is he worthy to be attended to, or thought of? Go to your own homes.' They all went away."

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The horrid effects of the vice of drunkenness cannot be exemplified in a greater degree than by the exposure of the following few cases. It is greatly to be wished that the insertion of them will have the beneficial tendency to induce those who may be under the influence of this unfortunate attachment to pause, and finally to refrain from habits so terrible in their effects. To the cases stated, we well remember the report of one of a similar nature, which happened many years ago in this city, and under circumstances in almost every particular corresponding with the horrid facts here related. The subject was a female, who, too, had been given much to drunkenness—and followed all the vices consequent upon a dissipated life.

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### *Human Combustion.*

A WOMAN in Paris, who used to drink brandy to excess, was one night reduced to ashes by a fire from within, all but her head and the ends of her fingers.—*Novum Lumen Phosphor. accens. Amst.* 1717.

Signora Corn. Zangari, or, as others call her, Corn. Bandi, a lady aged sixty-two, of an unblemished life, near Cesena, in Romagna, underwent the same fate in March, 1731. She was found in the morning, in the middle of her chamber, reduced to ashes, except her head, three fingers, and legs, which remained entire, with the shoes and stockings on.—*Mem. de Trev. an.* 1731, *p.* 1293.

Grace Pet, of Ipswich, aged sixty, who had previously drank a large quantity of spirituous liquor, was found incinerated in the same manner in 1744.

Mary Clues, of Coventry, aged fifty-two, had been much addicted to intoxication, so that scarcely a day passed in which she did not drink at least a pint of rum or anniseed-water; she was destroyed in like manner, and nothing remained of the skin, the muscles, and

the viscera: the bones of the cranium, the breast, the spine, and the upper extremities, were entirely calcined, and the room was filled with a very disagreeable vapour.

A similar instance is mentioned by Vicq. d'Azyr, in the "Encyclopedie Methodique." A woman, about the same age, who indulged to excess in spirituous liquors, and went to bed every night in a state of intoxication, was found entirely burnt and reduced to ashes.

Le Cat, in a memoir on spontaneous burning, mentions several other instances of combustion of the human body; and two other facts of a similar kind are published in the "Journal de Medicine," (vol. lix. p. 410.)

These shocking facts have been ascribed, by different writers, to various causes, none of which appear to be very satisfactory. But M. Lair, in a memoir on the subject, communicated to the "Philomathic Society" at Paris, makes the following observations:—"1. The persons who have experienced these effects of combustion, were generally much addicted to the drinking of strong spirituous liquors, and it has been remarked, that the inhabitants of the north are most subject to these accidents. 2. They were usually very fat. 3. This combustion has happened more frequently in the case of women. 4. These women were old. 5. Their bodies did not appear to have been burned by a combustion perfectly spontaneous; but it appears that the fire had taken place in consequence of some very slight external cause, such as the fire of a taper, candle, or pipe of tobacco. 6. The extremities of their bodies, such as the legs, the hands, or the cranium, escaped fire. 7. Water, instead of extinguishing the fire, gave it a greater velocity, a circumstance which also occurs in fat that is burnt. 8. The fire very slightly damaged, and, in many instances, did not injure the combustible objects which were in contact with the body."

On the whole, the author attributes it to a particular state of the fat, produced by spirituous liquors; and supports his theory by the well known fact of the spontaneous combustion of a mixture of animal soot and linseed oil, which is a mixture similar to that of a fat body containing charcoal in a very minute state of division.

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Dram-drinkers, beware! Take warning. Spirituous liquors have been called "liquid damnation." How awful the instances which have here been detailed! To be destroyed by internal fire! How much more awful the doom of impenitent sinners!—Everlasting burnings; "the worm that dieth not, the fire that is not quenched!"

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From the Gospel Advocate, for Nov. 1822

## *Abstract of the Proceedings of the Biennial Convention of the Protestant Episcopal Church in the Eastern Diocess, holden at Portsmouth, New-Hampshire, September 25th, 1822.*

The Convention was attended by the Right Rev. Alexander V. Griswold, D. D. Bishop of the diocess, eight clerical, and three lay deputies.

The meeting was opened by the celebration of divine service, and a sermon, which were followed by the administration of the holy rite of confirmation, and the sacrament of the Lord's Supper.

The Rev. Asa Eaton was chosen Secretary of the Convention.

The Rev. Mr. Crocker, the Rev. Mr. Burroughs, the Rev. Mr. Bronson, the Rev. Mr. Ten Broeck, the Rev. Dr. Jarvis, the Rev. Mr. Eaton, the Rev. Mr. Morss, Dudley A. Tyng, and George Brinley, Esqrs. were chosen the Standing Committee of the diocess.

The Rev. Dr. Jarvis was appointed chairman of the Standing Committee.

The alterations in the constitution, proposed at the last meeting of the Convention, were unanimously adopted.*

The following alterations in the constitution were proposed, and ordered to lie over for consideration at the next meeting of the Convention, viz. in the second article, that the words, "each

* By these alterations, the state of Maine is recognized as a part of the Eastern Diocess, and the meetings of the Convention are to be held *annually*, instead of biennially, to be composed of all the clergy of the diocess, and a lay delegate from each church.

e states by rotation," he moved, he words, "such place as shall be d upon at the preceding Convention" be inserted; also, that after the s, "lay delegate," the words, "or ates, not exceeding three," be in- d. In article tenth, that the word ed" be substituted for the word paid."

greeably to the provisions of the Canon, the Bishop delivered the ring address:—

*rend Brethren and Friends, highly and justly esteemed,*

rough the indulgence of a kind idence, we are here assembled as hmen in Zion, and constituted lians of that portion of God's vine- committed to our care; to consult cting its interests; and, as the shall give us means and wisdom, omote its prosperity. It is neces- to the good result of our delibera- , to know the state and the wants r churches; and it is my duty to to you a report of my official actions during the last two years; to add such remarks, and suggest measures, as may seem just and lient.

on after our last biennial Conven- held in Newport, in 1820, I com- ed a journey and visitation of our hes in the eastern parts of this dio- Though in a feeble state of health, s able, through the Lord's good- October 12th, to travel from Bos- o Portsmouth, and to preach in the noon. Sunday, the 15th, in Port- I preached twice, and adminis- baptism and confirmation. The nencement of very heavy rains in vening prevented a third service. small society of Episcopalians in lace had made, and were then still ng, great and generous exertions, st beyond their means, to meet the ses of their new organ, and the y of their minister. Since that in August, 1821, a few pious ladies d themselves into a society for the otion of the most excellent and l of all charities, denominated "the le Domestic Episcopal Missionary ty." They soon after transmitted twenty-five dollars, to be applied to missionary purposes.* How noble and blessed would be the effect, should all our churches, according to their ability, follow this example.

The next day, with difficulty and some peril, by reason of the abundant rains, swollen streams, and loss of bridges, we reached Gardiner. On the 18th, the new, commodious, and very beautiful edifice, called Christ Church, was dedicated to the worship of Almighty God. The morning service was performed by the Rev. Mr. Morss, and the Rev. Dr. Jarvis delivered an appropriate discourse. On the 19th was a confirmation and other services.† My intention is, with Divine permission, again to visit those two churches in Maine, immediately after the adjournment of the present Convention. It is decidedly my opinion, that the spiritual interest and prosperity of our churches require that every parish should be annually visited by its diocesan: but the very limited and scanty funds of this diocess, and the extent of country over which our few churches are scattered, render such frequent visitations at present impracticable. My intention is, and, with few exceptions, my practice has been, to visit all the parishes at least once in two years; and a large proportion of them twice, or oftener. It requires no great wisdom to foresee what experience will probably soon verify; that our present practice of making a state, however large, but one diocess, may be very pernicious to the cause of true godliness, and the best interest of our churches. Thirty, or at most forty parishes are enough for one diocess; unless their location is very compact. And though the number in this diocess, excepting some very small, does not much exceed forty, it is desirable that, as soon as it can with propriety be effected, this diocess should be divided.

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* A few days after this address was delivered, that society paid to Bishop Griswold above thirty-three dollars more.

† The church in Gardiner is in a flourishing state. Their church is furnished with a good organ, and an excellent bell. For the erection of that beautiful, and very commodious edifice, we are very much indebted to the generous efforts of an individual, whose pious liberality is above praise.

Vermont, especially, however reluctantly I might relinquish the happiness of my present very interesting connexion with its churches, ought, as soon as circumstances will admit, to have a Bishop wholly its own.

On my return from Maine, I passed Sunday, the 22d, in Portsmouth, where I preached three times, and confirmed thirty persons. What the state of this church is, and what the politeness and hospitality of its members, we all have the pleasure of seeing.

The 24th, I preached and confirmed in Newburyport. In the evening we had a second service, when the Rev. Dr. Jarvis preached to a large and very attentive congregation. The solemnity of the services, and, in all human appearance, their good effect, evinced more forcibly than many arguments, the expedience and utility of occasionally opening our churches in the evening, and, when practicable, of doing it at regular and stated seasons. In towns, and large villages especially, where the people may easily assemble, the salutary effect of such extra services is very manifest. Many will attend these meetings who cannot, with convenience, and some who cannot consistently with what they suppose their duty, attend our religious worship at other times. A third service is peculiarly beneficial on Sunday evenings, when the minds of the people are less engaged with temporal cares, and more disposed to spiritual things. Very many, of young people especially, who would otherwise spend the evening of the Lord's Day in idle parties, and vain conversation, are thus drawn to the House of God, and their attention called to things which concern their immortal welfare.

In the same tour I visited Salem, Marblehead, and Lynn. Sunday, the 29th, in the morning, I preached and confirmed in Trinity Church, Boston. In the afternoon, performed the same services in Christ Church; and, in the latter church, we had a third service, and a very crowded and attentive audience. I continued my visitation to Quincy, Hanover, Marshfield, and Bridgewater. April the 8th, 1821, I visited St. Paul's Church, in Boston, and confirmed thirty-three. The prosperity of this church has thus far more than equalled our most sanguine expectations.

On the 28th of May, 1821, I commenced a long journey, in which were visited the churches in Vermont, and in the western parts of Massachusetts and New-Hampshire. The church in Great Barrington was still in an unsettled state. In consequence of some disagreement with their minister, a large and respectable part of the society had, many months before, withdrawn from the church, and attached themselves to some other denomination of Christians. Those, however, who continued their connexion with the church, appeared to be unanimous in their regard for its welfare, and in their desire that another clergyman might take charge of the parish. The Rev. Mr. Blakesley, from Connecticut, has since been elected their rector, and the parish is united and increasing.

The little flock in Lenox was found still continuing to "stand fast in one spirit, with one mind, striving together for the faith of the Gospel." In consideration of the great efforts they had made, and were then making, to clear off the debts incurred by building their church, and other necessary expenses, the Rev. Mr. Humphrey was engaged to officiate as a missionary in Lenox, one fourth of the time, beginning on the 10th of June, 1821.

In Lanesborough, the church is now happily united, and in a prosperous state. By a generous donation from one gentleman of $1000, and a liberal subscription by the rest of the parish, $3000 have been added to their fund.

In Bennington, Vermont, I preached; but such is the prejudice against the Episcopal Church in that part of the state, that no preaching of its ministers among them is likely at present to have much good effect. From one respectable family attached to its worship and interests, I experienced, as on several former occasions, very much kindness and hospitality.

In Arlington, the church continues to profit by the zealous labours of its pious pastor.

In Sandgate, a town adjoining, a few

Episcopalians have organized a parish. with not unfavourable prospects. The parish in Manchester has built a church, and is in a flourishing condition.

It was no small comfort to find, in Rutland, a few names yet steadfast, under all their discouragements, and very desirous that a missionary should be sent them. Painful are a parent's feelings, when his children ask for bread, and he has none to give them. May God, in his mercy, open our hearts, and fill our hands to contribute to their relief.

The parish in Middlebury continues very much as it has been for years past, "faint, yet pursuing;" suffering much under the deprivation of the Christian ordinances; wishing, and asking, and striving to obtain a minister; but remaining destitute. In Vergennes, on the contrary, they seem to have relinquished all effort, and to have abandoned the church in despair. Yet, I met there a serious and very attentive congregation; and, even yet, the labours of a faithful missionary would probably be blessed among them.

In Shelburne, the state and prospects are happily very different. Through the blessing of God, we succeeded in finding a clergyman to labour there, and his labours have been greatly blessed. The little society which, two years before, contained but eight or ten families, was now increased to a respectable congregation. I preached in Burlington, and was much obliged by polite attentions there received.

By setting off from Burlington at an early hour, and hard travelling in heavy roads, we arrived in St. Alban's in season for services in the afternoon. In the evening again we had prayers and a sermon. A pious, active minister, stationed in that place, and officiating alternately there, and at Swanton, might apparently labour to much profit. The churches in Sheldon and Fairfield were likewise in a thriving state. But an unhappy state of things commenced about that time, and still continues. Some reports and accusations, affecting the moral character of their rector, have rendered a discontinuance of his labours expedient till the cause shall have a canonical investigation.

On the 15th I visited a new parish in Berkshire, and was highly gratified in finding there much piety, and zeal, and attachment to the Episcopal Church. Its friends were then making preparation for erecting a house of prayer, and manifested a desire and willingness, to the utmost of their abilities, to procure and support an apostolic ministration of the Christian ordinances. The services of that day were unusually interesting and impressive. There being no building sufficiently capacious to contain the congregation expected, with the timber collected for the new church, on a beautiful rising ground, where it is to be erected, shaded by a small and very pleasant grove of sugar maples, the people prepared seats, and other accommodations for divine service. Our *altar* was built as it were *with unhewn stones:* we consecrated those materials by anticipating their use. The thought that they were to be "fitly joined together" in one beautiful temple, dedicated to God, naturally caused the very interesting and serious reflections, that the congregation present were, or ought to be, materials in preparation "as lively stones," to be "a spiritual house," a "building not made with hands, eternal in the heavens." Many circumstances conspired to heighten the interest of the scene and the occasion, and make impressions upon a serious mind not soon to be forgotten. Surveying the one, and reflecting upon the other; beholding a large assembly, collected from many miles of the country around, waiting, like Cornelius and his friends, and seeming to say, "We are all here present before God, to hear all things that are commanded thee of God;" with the additional consideration, that their immortal well-being might, in some degree, depend on my knowledge and fidelity, feelings were excited which language cannot easily express. On such occasions, and, to the preacher of the Gospel, similar occasions often occur, well may we exclaim, "Who is sufficient for these things!" It is among the wonderful counsels of God's unerring wisdom, that his strength should be manifest in weakness; that such a "treasure" as the Gospel ministry should be given us "in

earthen vessels;" that sinful creatures, themselves "scarcely saved," and some of them, we may well fear, not saved, should be made the instruments of saving others. Divine Wisdom, however, is sure to adapt the means to the end; and, in the hands of Omnipotence, any means are effectual. The Lord "can satisfy men with bread" in the most dreary *wilderness*. What seems to us impossible, with him is without difficulty: by the foolishness of preaching, he can save them that believe. I was assisted in the services by my reverend brethren Leonard and Clapp, who, to my great comfort and no small assistance, accompanied me more than two hundred miles of this journey. After the second lesson, seven young persons, with the appearance of much piety, and sincere devotion, presented themselves to be baptized. The sermon was heard with attention worthy of a better discourse; and, it being ended, thirty-five persons received confirmation; and they received it, there was good reason to believe, with a just and deep sense of its nature and design. And, finally, the Lord's Supper was administered to a respectable number of communicants.

The next morning we proceeded to Montgomery, where we had the pleasure of meeting with another newly formed society, and where the services were very similar, and not less interesting. The tears of many evinced how much awakened was their sense that the Lord is good, and they sinners.

Montgomery is a town but recently settled. The Rev. Mr. Clapp, yet a young man, was the first child (savages excepted) born within its limits. The soil in that part of the state is rich and productive, and the country rapidly rising into importance. A new stage road, from Boston to Montreal, was expected soon to pass through Montgomery and Berkshire; which, with their vicinity to the Lake Champlain, and easy access to a good and sure market, for their abundant and valuable productions, must render that, at no distant period, a wealthy part of the state. But, to the pious mind, it is far more pleasing to find them increasing in "the true riches." I have been in *no place* where there appeared a more serious and awakened desire to know and do the will of God; nor where the people are so generally disposed to receive the doctrines of our Church, and to delight in its worship. In no part of this diocess, and, I verily believe, in no part of the United States, can our missionaries labour more profitably, than in Franklin county, and some of the towns adjoining eastward. Our young clergymen, whose circumstances will reasonably admit of it, who desire to do good in the service of their Divine Master, rather than to honour themselves, and live at ease, can no where bestow their labours more profitably than in the north-west part of Vermont. My last information from those parts, which is quite recent, states, that the prospects are still brightening. Since my visit there a parish has been formed in Enosburgh. Mr. Gray, the minister, now officiating in those new parishes, has preached in several other towns in the vicinity. Large congregations assemble to hear the word; many are desirous to obtain Prayer Books; and, in all human probability, several other societies might easily be formed. There are already between sixty and seventy communicants where, a short time since, we had none. The call there for missionary labours is still increasing.

Montgomery was the farthest extent of my tour in that direction. In the afternoon of the same day, we returned back through Berkshire to Sheldon. The next day, Trinity-Sunday, we spent in Fairfield, where I preached but twice; so long were our services, and so far from their homes were the most of the people, that a third service was not convenient. It was pleasing, and an evidence of their sincere desire to hear the word, and receive the ordinances of Christ, to observe the distance which the people, in that and other parts of Vermont, will travel, and many of them walk, to attend public worship, and share in the ministrations of the sactuary. How unfaithful, and without excuse, would be the stewards of God's mysteries—the pastors of his fold, if they, who thus hunger and thirst after righteousness, should ever, unnecessarily, be "sent empty away." Such zeal in the people was felt as a strong,

though silent reproof of my own remissness in the Saviour's cause.

On the morning of the 18th, we took our leave of kind and much beloved friends, and shaped our course for crossing the mountain to the eastern side of the state, by a route which I had never before taken. In Richmond, we were joined by a respectable gentleman, a lay delegate from Shelburne, who, in company with his daughter, was on his way to the Convention—an acquisition to our little company which rendered the journey more pleasant.

On the 20th we reached Randolph, where we were received with much politeness, and were entertained by a gentleman of high respectability. The church has some valuable friends, though no parish, in that town. Being, in a very friendly manner, invited by the Congregational minister, and others of his society, we had divine service and a sermon in their meeting-house. There, too, I had the pleasure of becoming acquainted with a worthy Presbyterian minister, and a part of his interesting family. One or two of his sons are pursuing studies with a view to holy orders.

The next day, for the first time, I had the pleasure of meeting with a respectable number of Episcopalians, in Bethel, who have been too much neglected. I had not, before that visit, supposed that the number of those attached, or at least favourable to our communion in that place, was so considerable. Though the rains fell abundantly, a large congregation assembled, and appeared to be much interested in all the services. The number confirmed was much greater than I had expected. They appeared to be thankful for the sermon, and refreshed by the visitation; and it was a subject of no small regret (to myself certainly) that previous appointments for Windsor, and other places, made it necessary to leave them soon, and pursue our journey.

The parish in Windsor continues to merit the "praise of all the churches." They were building a new and elegant house for divine service, which is now nearly finished, and is soon to be consecrated. Considering that the parish is but small, their pious liberality, prudent conduct, and united zeal in this noble work, are deserving of the highest praise. Long may the house remain to them and their children, through remote generations, a happy Bethel.

On the morning of the 23d we crossed the Connecticut River, into New-Hampshire, and had services in Cornish.—There I first learned that the parish in Claremont, having enlarged their old church, and put it in complete repair, requested that it might, *that day*, be consecrated. With some little difficulty, and the utmost diligence in making the best use of our scanty time, this was done in the afternoon. The services being ended, we proceeded three miles farther to the village, where the parish have purchased and put in good repair, a large, new, and convenient church. In it was a handsome pair of chandeliers, generously presented to the church by a gentleman in Boston.

Our services the next day (Sunday, the 24th, being also St. John's day,) were well attended. In consequence of a polite invitation, our third exercises were held in the Congregational meeting-house. At Drewsville, the next day, the congregation was small, and the people appeared to be disheartened.

On Wednesday, the 27th, I met with the Convention of Vermont, at Bellows' Falls. It was well attended: so many clergymen of our order had never before been together in that state. After the exercises usual on such occasions, the business of the Convention was conducted and finished with great unanimity, and much to the satisfaction of the members. Nothing was transacted of more importance than the forming of a missionary society, which, it is hoped, may prove to be highly beneficial.

By travelling expeditiously, we reached Guilford in season for services in the meeting-house on the 28th. In the morning of the day following we met in the church, distant four miles; and, in the afternoon, pursued our journey to Greenfield. And thus was finished the tour through Vermont, having, in the course of it, visited every church or Episcopal society in the state. Those of Sandgate met us in Arlington; and the few of our communion in Pawlett,

and Wells, have the benefit of the visitations of the Bishop of New-York. In every parish I preached once; in several twice, and in some three times. And in almost every one I confirmed and gave the communion. In this journey, which almost compassed the whole state, I noticed, with awakened attention and great pleasure, much improvement, which, in the last few years, has taken place. There appears certainly to be an increasing respect for the doctrines of Christ, and the worship of God. Pious, regular, orthodox, and well educated ministers of the Gospel, are more respected, and better received; and, those of a contrary character, less countenanced and supported. This, as we may of course suppose, is attended with improvement in morals; and, accordingly, there appears less of idleness and dissipation; and the consumption of ardent spirits is evidently diminished. In agriculture more neatness, order, and industry are visible.—"Godliness is profitable unto all things, having promise of the life that now is." What reason and the word of God teach, does experience confirm, that a due regard for religious institutions, and especially for the regular and decent worship of Almighty God, is productive not of good morals only, but of good economy, and of all the blessings of civil and social life.

The church in Greenfield continues, as from the first it has been, united, faithful, and uniformly increasing. Under God, we are much indebted for its prosperity to the disinterested fidelity of its pastor, who, from a sense of duty, and affection for his flock, has steadfastly continued with them, though better offers of interest and honour have invited his removal.

On Monday, July 2d, in company with the Rev. Mr. Strong, I visited, for the first time, a new parish in Ashfield, Massachusetts. The Rev. Mr. Humphrey, from Lanesborough, and the Rev. Mr. Baury, from Guilford, met us there. Though the weather was unfavourable a large congregation assembled; of whom nineteen presented themselves for confirmation. One of the Baptist societies kindly obliged us *with the* use of their meeting-house; and, by attending our services, and in other ways, manifested a liberal and friendly disposition. Those who had attached themselves to the church appeared to be serious, pious people, actuated by religious conscientious motives, and their attention seemed to be engaged in searching for the good old way. We scarcely need add, that such a people are likely to become stable Episcopalians; and that Ashfield is one of our most eligible stations for a missionary.

On the 26th of August, in the same year, there was a confirmation in Newport, Rhode-Island; and one in North-Providence on the 9th of September.

October 2d, I commenced another journey, in which I visited Concord, Holderness, Hopkinton, Bradford, and Claremont, again, in New-Hampshire. The state of religious feeling in Concord seemed at a low ebb. The small parish there, however, had fitted up a hall convenient for public worship, and appeared to be increasing. The parish in Holderness continued steadfast; they seemed highly to appreciate the favour of Episcopal visitations; to be very grateful for the favour and comfort of the Saviour's ordinances, and they evidently deemed it not a burden, but a privilege and blessing, and it was particularly their desire to attend divine service twice on the 9th. Some of the people remarked, that it was the happiest day they had ever seen. They who thus delight in the blessings of the sanctuary; who prize above worldly pleasures the words of life, and the ministrations of mercy and grace, cannot be "far from the kingdom of God." There must be many in this sinful world who love their Saviour, when the most unworthy of his ministers are, for his sake, so kindly received, and so much respected; when the sacred memorials of redeeming love give greater satisfaction than the fascinating allurements of time and sense. The same day I licensed Mr. George Richardson (since received as a candidate for holy orders) to read prayers in New-Hampton, a town adjoining Holderness.

In Hopkinton is a respectable, though a small society, and the Lord has there some faithful souls. Their readiness to

"receive a prophet, in the *name* of a prophet," is a pleasing assurance that "a prophet's reward" shall be their portion. Often have they given more than "a cup of water to one of the least of the Lord's disciples;" may the Lord "remember them for good." The Rev. Mr. Blake resides in Concord, and has officiated there and in Hopkinton about two years; and his labours, we have good reason to believe, are not in vain. A respectable gentleman of Hillsborough, about thirty miles from Hopkinton, was so generous and kind as to meet me at the latter place, and convey me in his carriage to Bradford; and very politely offered to help me on my way even to Claremont: may the Lord reward him.

Sunday, the 14th, I passed in Claremont—preached three times to very large and unusually attentive congregations, and administered baptism and confirmation. In the eleven years of my ministry in this office, I have held confirmation in Claremont nine times, and have administered the rite in that parish to two hundred and sixty-seven persons. In no place, perhaps, are the ministers of Christ more cordially received, nor treated with affection more truly Christian.

On my way into Vermont I preached at Bellows' Falls; on the evening of the 16th arrived at Manchester; and, on the 17th, assisted by my reverend brethren Bronson, Beach, Chase, Humphrey, and Baury, consecrated the new church in Manchester, called "Zion Church." The church was much crowded, through all the services, by people who listened as those who have "ears to hear." They remained during the communion service; and, with the exception of one denomination, all the communicants of various churches present, including several Congregational ministers, received with us the Lord's Supper. It seemed as a pleasing foretaste of that happy time, when "all the faithful people of God" shall unite in his adoration and praise. May "his kingdom come;" and that we may be prepared for its unspeakable joys, "his will be done on earth as it is in heaven."

Zion Church is neat and commodious; and, though small, its erection was a noble work for a still smaller parish. On this occasion my thoughts were led to some serious reflections, whether it might not be chiefly my own fault that the Church in this diocess, most inconvenient and least worthy of the abilities and the generous spirit of those who worship in it, is that of my own parish in Bristol.

On the 18th we had services in Arlington, where a few were confirmed; and Jordan Gray was admitted to the order of Deacons. On my way from thence to the General Convention, in Philadelphia, I had leisure to remain a few days in Troy, in the diocess of New-York; which, both on account of my then declining health, and the politeness and very kind attentions I there received, proved a providential blessing.

The General Convention, in October last, as is well known, was specially called on the business of the Theological Seminary. The result was happier than perhaps any of the members, under existing circumstances, had dared to hope. To avoid the dreadful evils of strife and litigation, it was wisely judged expedient to yield, almost wholly, to the high claims of the diocess of New-York. The constitution adopted gives the General Convention some control in the concern of the Seminary: but in its operation it will, no doubt, be managed chiefly by that diocess. It is not my intention, however, to insinuate, that the management is placed in improper hands. Its location in the most populous, commercial, and frequented city of our country, will necessarily exclude a large part of our theological students from the school; and is, in my judgment, on other accounts, injudicious.

In the month of March, in this present year, I attended the adjourned Convention of Massachusetts, in Salem; and, in the same journey, again visited the churches in the eastern part of that state, with the exception of Newburyport, which I reserved for this present tour, and was accordingly there on Sunday last, in my way hither. The church in Salem, in consequence of some unhappy events, is not so prosperous as in times past. That in Mar-

blehead continues in a low state, but there is reason to hope it may yet be revived. The churches in Boston are all thriving and doing well. That in Hopkinton continues vacant, and, we may well fear, is in some degree discouraged. The parish in Newton have in no degree fallen off from their former steadfastness and united zeal. The Rev. Mr. Baury has removed thither; and Guilford, in Vermont, is now vacant. I have much pleasure in adding, that the Rev. Mr. Boyle, under very favourable circumstances, is established in Dedham. He received Priest's orders, March the 23d, and was soon after instituted.

In Quincy the prospects are more encouraging than at any former period since my acquaintance there. On Thursday last, Benjamin C. Cutler was in that place ordained Deacon, and has taken charge of the parish. On the day preceding, confirmation was administered in St. Matthew's Church, in the city of Boston.

The Massachusetts Episcopal Missionary Society have recently made very considerable efforts, and not without success, to increase the number of their members, and to obtain funds.—From the interest taken in the object, and the liberal spirit already manifested, there is reason to hope that this society may soon become the instrument of great good. Measures are taking to employ missionaries, with due regard to economy, and to the utmost extent of our yet very scanty means. In Salem, also, a missionary society has been formed, and something liberal has been subscribed; but to what amount I am unable to state.

The churches in Rhode-Island continue in a prosperous state, and without any material alteration. The Rev. Mr. Taft officiates in North-Providence. The Convention of our churches in that state met on the first Tuesday of June last, in North-Kingston, when confirmation was, for the first time, administered in that place. There is some reason to hope that the church there will gradually emerge from its very low condition.

A part of the members of my parish in Bristol have associated as a missionary society; and, though their means are small, they have contributed with liberality and zeal which do credit to their piety, and will add something to our little fund.

A lady of the same parish has made a donation to the General Missionary Society.

During the two last years, every parish in this diocess (except some very recently organized) has been visited. In almost all of them confirmation has been once administered; and in many of them twice. The whole number confirmed is six hundred and fifty-two: a number certainly not large for so many churches. But it should be considered, that the greater part of our parishes are yet very small, and also, that I have not thought it my duty to encourage any to make that solemn profession of their belief and devotion to God, except they are sufficiently instructed in Christianity, and receive the ordinance from pious, conscientious motives. The practice which, we may well fear, has not been uncommon, of admitting to confirmation, and even urging to be confirmed, those who have no serious sense of religion, nor real intention to devote themselves to God, through Christ, is injurious to Christianity, and to our Church in particular: it has caused confirmation to be lightly esteemed, and much neglected. And we may add, as a further reason, why there are in this diocess so few confirmations, that a great proportion of our largest parishes are on the seaboard; in which, it is painful to state, there are fewer males who receive the Christian ordinances. In a visitation to one of our principal churches, there were fifty females confirmed, and not one male. In our country churches the men are little enough attentive to spiritual things; but they are still less so in commercial towns. If "one goes his way to his *farm*," rather than his Saviour; still more frequently does "another to his *merchandise*."

To the list of candidates have been added, Seneca White, William T. Potter, Benjamin C. Cutler, Lot Jones, Charles H. Alden, George Griswold, and George Richardson. The number is small, as is also that of the ordina-

tions. Alfred L. Baury, John J. Robinson, Samuel B. Shaw, Silas Blaisdale, Stephen H. Tyng, Jordan Gray, Charles H. Alden, Alexander Jones, jun. and Benjamin C. Cutler, have been received to the order of Deacons; the Rev. Isaac Boyle, only, has been ordained a Presbyter.

Mr. Shaw, and Mr. Tyng, have had letters dimissory to the southern states.

As an apology for the length of this report, you will please to remember, that it contains the transactions of two years. And, as it is the duty of the diocesan occasionally to give instructions to the clergy and people of his pastoral care, and no occasion can be more convenient for the purpose, than these addresses to the conventions of the clergy and laity; together with a brief narrative of the more material part of my official performances, I have intermingled some suggestions of a more practical nature; and will venture yet further to tax your patience, by commending two or three things to your present consideration.

There is one subject which, in every address, and on every occasion, "in season and out of season," I think it my duty to keep constantly in view, and which I scarcely need add, is that of assisting our small poor parishes. In addition to what, "at sundry times, and in divers manners," I have said upon this point, permit me to call your attention to the hard case of those who, from a conscientious preference for the doctrines, worship, and discipline of the Protestant Episcopal Church, have withdrawn from other denominations, with whom, and from whom, they have been accustomed to receive much attention, and enjoy great privileges, and have formed themselves into societies, according to our order and discipline; and now find themselves, in a great degree, or altogether neglected. They have none to encourage, none to instruct them: they rarely, if ever, hear the words of life from the lips of our ministers; they become at length disheartened, and discontinue their efforts. Were they suitably and in season cherished, others would be encouraged to follow their example. But, as the case is, the contrary is the effect; many, whose faith and hearts are with us, are deterred from making an effort so hopeless.

Another subject, demanding the deliberate consideration of this Convention, is a more competent provision for the Episcopate. It is a subject on which delicacy has heretofore constrained me to be silent. But the time, perhaps, has now arrived, when, without imputation of interested motives, I may, and ought to remind you, that the stability of our Church, and its prosperity, under God, very much depend on the decent support of all its ministrations, of which you well know the Episcopate is among the most essential. We have great reason to bless God for the pious liberality of a few individuals in the metropolis, and some other parts of this diocess. Without this providential supply, in all human probability, our efforts must have been wholly paralyzed. We, and all the succeeding generations who shall enjoy the benefit of these noble benefactions, ought not only to feel, but suitably to express our gratitude to the pious donors. To make the ministers of the Gospel rich, or to supply them with the means of luxury, would, generally speaking, be more likely to injure than to promote their usefulness. They ought to be examples of temperance, good economy, and self-denial. Their circumstances should be that temperate mean, between want and abundance, which is reasonably competent to the faithful discharge of their many and very important duties. In a diocess which is large, a Bishop cannot do credit to his office, nor justice to his charge, whilst encumbered with the whole parochial duties of one church.

It is not, I trust, necessary even to remind those who compose this Convention, how essential to the prosperity of our churches is the diffusion of religious knowledge, and chiefly "the first principles of the doctrine of Christ." For this end, you will readily perceive that we ought to have, throughout the whole diocess, one uniform and well devised plan of catechetical instruction. It should be, as I conceive, a systematic digest of the rudiments of Christian theology, well calculated for instructing

*children* in the Church Catechism; *youth* respecting confirmation; and *young people*, and all who need it, what is the nature, and what the benefits of receiving the Lord's Supper. Whether it is expedient for this Convention to appoint a committee, or to take any measures on this subject, you will judge.

In no one thing, as I conceive, can we better promote the interests of religion, than in selecting, encouraging, and aiding pious young men, of suitable qualifications, to labour as missionaries in the remote parts of this diocess. Or, if there be any one duty of still greater importance, it is, that all the members of our churches should be more frequent, and more earnest in our prayers to Almighty God, and the adorable Head of the Church, that he will send labourers into his harvest—pastors after his own mind; and that he will direct and prosper those who now are engaged in the sacred ministry. It is much to be feared that there is among us a very great deficiency in this duty, without which, you well know, all we do else is to little purpose. Our blessed Lord has particularly commanded us, as the most effectual means of obtaining labourers for his work, to apply directly, by prayer, to him, *the Lord of the harvest.* That he may inspire, direct, and hear our prayers, God mercifully grant through Jesus Christ.

ALEX. V. GRISWOLD.

*Resolved*, That so much of the Bishop's address as relates to the supply of vacant parishes, the support of the Episcopate, and a uniform system of catechetical instruction for the diocess, be referred to the Rev. Dr. Jarvis, the Rev. Mr. Morss, and the Rev. Mr. Leonard.

The above committee reported the following resolutions, which were unanimously adopted:—

*Resolved*, That the Bishop be, and he hereby is requested, to assign to the several rectors of parishes within the diocess, such missionary duties as he shall think expedient; and that it be, and it hereby is recommended to the several parishes, to form missionary societies auxiliary to such societies for that purpose, as have been, or may be formed by the authority of the state Conventions.

*Resolved*, That a committee of three of the laity in each state in the diocess be appointed by this Convention to solicit subscriptions and donations to the Episcopal fund.

*Resolved*, That a committee of three of the clergy, in connexion with the Bishop, and under his direction and superintendence, be appointed by the authority of this Convention, to set forth a uniform system of catechetical instruction for the use of the diocess.

Conformably to the resolution on the support of the Episcopate, the following committees were appointed in the several states composing the diocess—

In Massachusetts, Dudley A. Tyng, Thomas L. Winthrop, and George Brinley, Esqrs.

In Rhode-Island, Alexander Jones, Henry De Wolf, and Stephen Northum, Esqrs.

In New-Hampshire, the Hon. James Sheafe, the Hon. John Harris, and Ezra Jones, Esq.

In Vermont, the Hon. Daniel Chipman, the Hon. Jonathan H. Hubbard, and Alexander Fleming, Esq.

In the state of Maine, Robert H. Gardiner, Simon Bradstreet, and Stephen Wait, Esqrs.

The next meeting of the Convention is to be held at Windsor, Vermont, on the last Wednesday of September, 1823.

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From the same, for October, 1822.

### *Convention of New-Hampshire.*

The Convention of the clergy and lay delegates of the Protestant Episcopal Church in this state, was held at Claremont, on the 22d of August, 1822.

The Rev. James B. Howe, President, and Albe Cady, Esq. Secretary.

The Rev. Charles Burroughs, the Rev. James B. Howe, the Rev. John L. Blake, the Hon. John Harris, and Nathaniel Adams, Esq. were elected to compose the Standing Committee of the Church for the ensuing year.

The Rev. Charles Burroughs, the Rev. Robert Fowle, the Rev. James B. Howe, the Rev. John L. Blake, Major Ezra Jones, the Hon. Samuel Green,

Nathaniel Adams, Esq. and the Hon. James Sheafe, were chosen delegates to the Diocesan Convention, to be holden at Portsmouth, in said state, on the last Wednesday of September next.

The same clergymen, with Enoch G. Parrott, Esq. Dr. James F. Dana, the Hon. James Sheafe, and Samuel Fiske, Esq. were chosen delegates to the General Convention.

The committee to whom were referred the parochial retu.., reported—

"That the Church in this state, well known by her friends to have commenced as the 'two or three met together,' and to be at the present time but small, presents few interesting objects worthy of detail in an annual report. It is, however, satisfactory to be able to say, that her sun has not yet passed its meridian; and we may reasonably anticipate the time when her excellences may be more extensively known, and when her members will be inspired with a more ardent zeal in diffusing the influence of her doctrines and her worship.

"From St. John's Church, Portsmouth, the Rev. Mr. Burroughs reports twenty-seven baptisms, viz. eight adults, and nineteen children; deaths, fifteen adults, and three children; number of families about one hundred; communicants about ninety; that a Sunday School of about one hundred is attached to the society.

"Union Church, at Claremont, continues still flourishing, and reports 120 families, 112 taxable persons, 620 souls, and 120 communicants; and, since the last Convention, 25 baptisms, five marriages, and 18 deaths. This church has received, as donations, a pair of silver cups from widow Alice Dustin, a silver flagon from Sanford Kingsbury, Esq. and also an elegant altar piece from William W. Clapp, Esq. of Boston.

"The church in Holderness reports 30 families, 150 souls, 20 communicants, and one Sunday School; and, since the last Convention, one baptism, one marriage, and three funerals.

"The Rev. Mr. Leonard, who officiates one third of the time in Trinity Church, Cornish, and administers the holy communion at that place once in two months, reports 40 communicants, and that, since Advent, 1818, when his services commenced in said church, there have been 17 baptisms, three marriages, six funerals, and 15 persons have been confirmed.

"From Christ Church, at Hopkinton, there are reported 20 communicants; and there are exhibited evidences of growing piety and attachment to the church.

"No sensible alteration has taken place at St. Thomas's Chapel, in Concord; but it is mentioned, with gratitude from that church, that an elegant service of plate, for the use of the altar, has been presented it by the pious munificence of individuals in Portsmouth.

"It is also mentioned as a matter of satisfaction, that, through the exertions of the Rev. Mr. Howe, an Episcopal society has been organized at Charlestown, where there is a small permanent fund existing for its support.

"We likewise mention, that Mr. George Richardson, a graduate at Dartmouth College, and preceptor of the academy at New-Hampton, and who is a candidate for holy orders, has collected a respectable congregation at that place, under auspicious circumstances, where he has for sometime officiated as a lay reader.

"It is also understood, though no official information has been received, that within a few months a congregation has been collected at Colebrook, Coos county, and that the service and a sermon are read each Sabbath by a respectable lay gentleman."

The next annual Convention to be holden at Holderness, on the first Wednesday in October.

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*Abstract of the Proceedings of the Sixth Annual Convention of the Diocess of North-Carolina, held in the Supreme Court-Room, City of Raleigh, from the 18th to the 22d of April, inclusive, A. D. 1822.*

The Convention was composed of the Right Rev. Bishop Moore, of Virginia, and having also episcopal superintendence of North-Carolina; seven Presbyters, four Deacons, and twenty-one Lay Delegates, representing eleven parishes.

It was opened with Morning Prayer, conducted by the Rev. Richard S. Mason, Rector of Christ Church, Newbern; and a sermon by the Rev. John Avery, Rector of St. Paul's Church, Edenton.

The Rev. Richard S. Mason was elected Secretary.

Certificates of the organization of the following churches were produced and read, viz. St. Mark's Church, Halifax; Calvary Church, Wadesborough; Christ Church, Raleigh; St. Michael's Church, Iredell county; St. Peter's Church, Lexington, Rowan county; White-Haven Church, Lincoln county; and Smyrna Church, Lincoln county. The said churches were admitted into union with the Convention.

The parochial reports made to the Bishop, and entered on the journal, according to the Canons, furnish the following aggregate:—Baptisms (adults 7, children 72, not specified 64) 143—marriages 20—burials 54—communicants 370.

*Resolved*, That the thanks of this Convention be tendered to the Rev. Mr. Avery, for his sound and excellent discourse delivered at the opening of the Convention.

On motion, *resolved*, That the Rev. Adam Empie, and the Rev. William Hooper, together with Messrs. John A. Cameron, Robert Strange, and Charles T. Haigh, be appointed members of the Standing Committee.

The Rev. Adam Empie, the Rev. John Avery, the Rev. William Hooper, the Rev. Richard S. Mason, Duncan Cameron, John A. Cameron, Moses Jarvis, and Dr. F.J. Hill, were elected delegates to the General Convention.

The Rev. William Hooper, as chairman of the committee appointed by the Missionary Society to draft the report, presented the following, which was read and adopted:—

The committee on the affairs of the Missionary Society, having examined into its proceedings for the last year, report—

That the society, in the course of the last twelve months, has had the regular and occasional services of five missionaries; three in the western, and two in the eastern part of the state.

The Rev. Mr. Miller, during the last summer and fall, and the present spring, has laboured in several of the western counties, particularly those of Iredell, Lincoln, and Rowan, in conjunction with the Rev. Mr. Davis, and the Rev. Mr. Wright. He administered the holy communion in different places, and reports, from the several congregations, one hundred and twenty-two communicants. The Rev. Mr. Miller gives it as his opinion, that a favourable opening has been made in the above mentioned section of the state, and recommends the continuance of missionary labours in that field. He states, with regret, that accidental circumstances prevented any collections in behalf of the missionary fund; but thinks, that if the mission can be continued for one or two years, it will then be supported by the contributions of the people. He asserts, that the state of society is such, in that part of our country, that it is by missionary labours alone that the people can obtain the preaching of the Gospel, and the administration of ordinances.

The Rev. Robert Davis, since the last Convention, has laboured in the same district of country mentioned above, by the advice of the Rev. Mr. Miller. He has been enabled to organize, and bring into union with this Convention, four new congregations, and he confirms Mr. Miller's account of the propriety of keeping up the exertions of our missionaries in that quarter. He has had strong assurances made to him, that a considerable part of a missionary's salary will be contributed by the people, if they should be favoured with the services of one during another year. The committee regret to observe, that the labours of Mr. Davis have been somewhat interrupted by sickness; but they see much reason to commend his zeal and diligence, notwithstanding much bodily debility; and the prudence of his conduct in circumstances which much required it.

The Rev. Mr. Wright, also, during the last summer and fall, was in the service of the society in the western part of the state. He officiated chiefly at Wadesborough, in the county of Anson, (where a congregation has been formed,) but a part of the time in the

upper counties, in company with Messrs. Miller and Davis. These three missionaries report seventy-three baptisms, of whom fifteen were adults.

The Rev. Mr. Green, agreeably to the request expressed by the society at their last annual meeting, has, besides his regular ministrations at Williamsborough, his place of residence, officiated once a month at Warrenton, Halifax, Oxford, and Raleigh, and has met with encouragement. At Warrenton, particularly, it is very gratifying to learn, that an Episcopal church is erecting, and there is reason to believe that there will be at that place a very flourishing congregation.

The Rev. Mr. Sitgreaves, from the diocess of Pennsylvania, has been in the service of the society for about the last six weeks in the eastern part of the state. He reports favourably of the prospects of our Church in Washington and Halifax, but thinks that the hope of a church at Tarborough is past.

With respect to the funds of the society, it appears from the report of the treasurer that the disbursements of the past year have been upwards of $ 800, and have left in the treasury only $ 189 58 cents, exclusive of the collections of the present year; and it is probable that a full payment of the salaries of the missionaries will more than absorb the funds of the last year. The collections for the present year amount to only $ 210, and without some other resources than those at present in hand, it will be impracticable to employ even one missionary during the whole of the ensuing year. As the continued labours of zealous and devoted missionaries appear to be the only probable means of rearing our Church in those parts of the state where it has not hitherto been planted, the friends of our Church generally, throughout the diocess, cannot be too earnestly besought and urged to contribute liberally towards this fund, which is now almost exhausted; and not only to pray fervently the great Lord of the harvest to send forth faithful labourers into this great field, but also to remember that the labourer is worthy of his meat.

WM. M. GREEN, } *Committee.*
WM. HOOPER, }

On motion, *resolved*, That an annual contribution be made from each congregation in connexion with the Church in this state, to defray the necessary expenses of the Bishop's visitation, and the other contingent charges of the Convention.

*Resolved, further*, That the Secretary of the Convention be, *ex officio*, Treasurer of the same.

The following report of the Standing Committee was read and adopted:

The Standing Committee having, according to the resolutions of the Conventions of 1820 and 1821, taken into consideration "the propriety of organizing a society for the promotion of Christian knowledge, by printing and publishing such works as the society, by its officers, may think conducive to this effect," beg leave to report—

That, in their opinion, the formation of such a society is highly expedient, and ought no longer to be delayed. And they, therefore, in pursuance of the resolutions above referred to, have drawn up the following preamble, constitution, and laws, which they herewith respectfully submit.

As the Protestant Episcopal Church in this state is still in its infancy, and many of her members living remote from the opportunities of instruction, are growing, or have grown up without any knowledge of her character and her distinctive principles; as some of these are more likely to be benefitted by instructions that come forth under the sanction of the Episcopal name, than by any other; and others, being unacquainted with her high claims to a primitive and scriptural character, are constantly in danger of being drawn off from her communion—*(into some of those systems of heresy, which the corrupt heart of man is prone to prefer to the self-denying and pride-humbling doctrines of the cross, as exhibited by our Church)*—as, too, it is our duty, as *watchmen* and *shepherds*, to prevent, if possible, these sheep from going astray, and to bring and keep all under the care of the great Shepherd and Bishop of souls—as this, at present, is, in a great measure, impracticable, except through the medium of religious tracts, those silent missionaries, which may be sent

forth to every family, and to every individual—as mankind *in general* are unwilling, or unable to go to any expense or trouble in purchasing or reading books, for the purpose of acquiring the knowledge of religious truth and duty—as, however, *a few* may be found who *would* purchase good books, provided they came in their way, properly recommended—as *most* would read a tract, or a small book, if *presented* to them, which they never could be prevailed upon to *purchase*—and, as Episcopalians stand bound, by their love to God for the Church, and for the souls of their brethren, to do good, as far as they have it in their power, to all the members of the household of faith:—

We, the subscribers, do hereby form ourselves into a society, that shall be known and distinguished by the name of *the Protestant Episcopal Society for the Promotion of Piety and Christian Knowledge in North-Carolina.*

2d. The means to be adopted for carrying this object into effect, shall be these two—1st. A *book establishment*, as described in the next article; and, 2dly. The *distribution* of such books and tracts as the board of managers, hereafter mentioned, shall select for that purpose—which books and tracts may either be purchased, or printed and published by the society, as the board shall think most expedient.

3d. As soon as practicable and expedient, the board of managers shall commence a book establishment, at such place in this state, and under such regulations, as may appear to them best. By purchase, or otherwise, this establishment shall be furnished with all such books as are best calculated to promote the great objects of this society. For the sale and distribution of the books and tracts belonging to this society, all our clergy, settled and missionary, shall always be agents; and, in addition to these, the board of managers shall appoint, throughout the state, such agents as will be most likely and best disposed to further our views. All these shall be amenable to the general book agent, and governed by such rules as he, with the approbation of the board of managers, shall prescribe; and this board shall adopt and carry into effect all such rules and measures as shall appear most likely to benefit the book concern.

4th. The officers of this society shall be a president, secretary, treasurer, and general book agent. The president, secretary, and treasurer, shall, respectively, perform the duties that ordinarily belong to those offices. The treasurer shall also exhibit, at every annual meeting of the society, a full and detailed statement of his accounts; and it shall be the duty of the general book agent, to take care of all the books and tracts of the society—to keep an account of all that he buys and sells, of all the books he gives out, and all the money he receives—to make a full report of every thing that relates to the book establishment, at every annual meeting of the board of managers—and to govern himself by all such rules as that board may think fit to prescribe. For these services he shall receive such compensation as he and the board may have previously stipulated.

5th. The board of managers shall consist of the officers of the society, and four other members, five of whom shall constitute a quorum. Of this board, five of whom shall always be clergymen, the Bishop of the diocess, or, if there be no Bishop, the president of the standing committee shall be, *ex officio*, a member. It shall be the duty of this board to select, and direct the book agent to purchase, or cause to be published, such books or tracts as they shall think best calculated to diffuse a knowledge of the distinguishing principles of the Church, and to promote the cause of truth and real godliness among her members. And they shall farther take the most effective measures practicable to cause the above to be distributed among all the friends and members of our communion throughout the state.

6th. Any one may become a member of this society by paying two dollars annually. The payment of twenty dollars shall constitute membership for life.

7th. Every annual subscriber shall be entitled to half the amount of his subscription, in tracts or books, at the society's prices; and the various agents

of the society shall be requested to sell all they can for the benefit of its funds.

8th. The friends of the Church, in every part of the state, are earnestly requested to form societies auxiliary to this. Such auxiliaries shall be entitled to tracts and books at the society's prices, to any extent not exceeding the amount of their contributions.

9th. The annual meeting of this society shall be held at the same place with the Convention, and on the second day of its session; at which time, also, officers shall be elected, and the annual subscription shall become due.

10th. No article of this constitution shall be altered, except at the annual meeting, and by the consent of two thirds of the members present.

The Standing Committee have also granted to the Rev. Samuel S. Sitgreaves, jun. the testimonials required by the 31st Canon of the General Convention; and they have recommended for Priests's orders the Rev. William Hooper, and the Rev. William M. Green.

The Rev. Mr. Avery, as chairman of the committee on the state of the Church, presented the following report, which was read and adopted:—

In comparing the parochial and missionary reports of the present Convention with those of the last, it appears that our members have been considerably increased, and that the prospects of our Church, by the Divine Blessing, are highly encouraging to our exertions, and animating to our zeal.

The number of the communicants at present are 370,* making an accession of 38 since the last Convention. The baptisms have been more than double the number reported the last year.

Seven new congregations have been admitted into union, making our whole number 18. It appears, also, from the report of the committee, appointed at the last Convention to meet the Lutheran synod, and by a communication received from the president of that synod, that such arrangements have been made as afford a prospect that the interests of the two Churches will be promoted, and the great cause of Christianity advanced.

In adverting to the means which, under God's good providence, have been instrumental in extending our Church, and raising it to its present state of prosperity, one of the most efficacious has been the Missionary Society. It is principally by the exertions of the missionaries employed the past year, that so many congregations have been added to our Church. The importance of this society, and the duty of supporting it by liberal contributions, appear more clearly every year.

We observe with peculiar pleasure the establishment of church libraries in two of our parishes, Wilmington and Newbern, and would call the attention of our other churches to the same subject, as a matter worthy of consideration.

We anticipate, also, great advantages from the prospect of an establishment at the present Convention, of a society for the promotion of piety and Christian knowledge; and we earnestly recommend it to the patronage and support of the friends of religion, as a channel for the conveyance of sound principles and correct information.

The above is respectfully submitted to the Convention, on behalf of the committee on the state of the Church, by JOHN AVERY,

*Chairman of the Committee.*

*Resolved*, That the Standing Committee for the time being shall be, and are hereby declared to be trustees for managing the fund for the Episcopate.

*Resolved*, That the next Convention be held at Salisbury.

The following resolutions were, on motion, adopted:—

Whereas ministers, both settled and missionary, are greatly needed in our Church, and many young men among other denominations of Christians have been educated for the ministry by the contributions of what are called cent societies, the members of which contribute a small sum weekly; therefore,

*Resolved*, That the Convention do heartily recommend to the different

* This is the number reported, but certainly far less than the real number, as no report of communicants was received from half the congregations.

congregations of our Church, and particularly to the *female* members of the same, to lend their aid to supply the wants of the Church, by the formation of similar societies.

*Resolved unanimously*, That as the Rev. Gregory T. Bedell is now about to leave this diocess, the members of this Convention do hereby express their unfeigned regret at his departure, and their sincere and grateful acknowledgements of his active and zealous services.

*Resolved unanimously*, That the thanks of this Convention be tendered to the pastors, trustees, and congregations of the Presbyterian and Methodist churches in this city, for their kind offer of their respective churches for the use of this Convention.

*Resolved*, That the interests of the Church in this diocess very much require the residence and active services of a Bishop.

*Resolved, secondly*, That as the charge of two extensive diocesses render it impracticable for our present Bishop to give that portion of time to the care of this diocess which its circumstances require; and as the measure has been proposed by the Bishop, it is hereby recommended to the next Convention to proceed to the election of a Bishop for the diocess of North-Carolina.

*Resolved unanimously*, That the thanks of this Convention be, and they are hereby tendered to the Right Rev. Bishop Moore, for his pastoral care of the Church in this state, for his friendly visitations, and for the disinterested zeal which he has uniformly manifested in its welfare.

The following address was delivered by the Bishop:—

*Brethren,*

It has pleased Almighty God to permit us again to assemble together, and, as the Council of his Church, to unite our efforts in the advancement of the Gospel of his Grace. To observe the work of the Lord to prosper in our hands, should excite in our minds the most fervent gratitude to heaven, and impel us to greater and more vigorous exertions in his cause.

It is but a few years since the work in which we are engaged was commenced. An assembly of nine individuals, impressed with a desire to raise the Church of their fathers from the ruins in which it was involved, nobly united in the attempt. With a zeal proportioned to the difficulties with which they had to struggle, a zeal which no obstacles could arrest, they laid the foundation upon which, under the Divine Blessing, we have thus far raised the superstructure. If they, in a moment so unpromising, conceived the hallowed design, how ought our minds to be encouraged with the animating prospect before us. If three clergymen, and six of the laity, trusting in the goodness of the Almighty, and looking up to him for assistance, took hold of the ark of the Lord, and bore it successfully upon their shoulders, how much may be expected from the joint efforts of a Convention, consisting of eleven ministers of the Gospel, and between twenty and thirty members of the congregations. The presence of gentlemen from such distant parts of the diocess, forms an evidence of zeal the most encouraging, and may be considered as the loudest expression of the blessing of the living God upon our labours. Our difficulties are daily diminishing. The path before us becomes more and more luminous. Seven new congregations have been received into union with us during our present session. The daughter of Zion is laying aside her weeds, and putting on her beautiful garments.

In the performance of the duties of the ministry, permit me, my reverend brethren, to request you to insist upon the peculiar doctrines of the Gospel of Christ Jesus. Ordained, as most of you have been, by the imposition of *my* hands, I confide in your affection for a dutiful compliance with my pastoral advice. Let the fall of man, with that depravity of nature which marks our apostate race, enter into all your discourses. Insist, at all times, on the necessity of conversion of heart, and of the renewing influences of the Holy Spirit. Honour the sacraments of the Church as the medium of Divine communication. Teach your people, that without "holiness" of heart and life "no man shall see the Lord." Hold

up the Saviour to their view, "as the way, and the truth, and the life;" as the "propitiation for the sins of the whole world;" as the only door by which a fallen creature can enter into bliss. Proclaim the Lord Jesus Christ as *the Son of God—the only begotten of the Father—the express image of his person*—as God manifest *in the flesh—God over all blessed for evermore.*

In addition to a faithful exposition of the truth, see that your lives are conformed to the principles you deliver. "Adorn the Gospel of God your Saviour in all things." Be examples of holiness to the congregations over which you are placed. "Let that mind be in you which was in Christ Jesus."

My brethren of the Laity, permit me to recommend to your best attention, the pastors of your respective congregations. Strengthen their hands, I beseech you, in the discharge of their important duties. Encourage them in delivering the truths of the everlasting Gospel; defend them from the unkind attacks of unbelievers. Carry them in the arms of prayer to the throne of grace. Beseech the Almighty to endue them with his Holy Spirit, and to sustain them in their arduous work.

My beloved brethren! I bid you an affectionate adieu. I ask an interest in all your prayers. Pray for me, that I may continue faithful unto death, that God may give me the crown of eternal life.

After prayer, by the Bishop, the Convention adjourned *sine die.*

The following is appended to the Journal of the above Convention:—

As some information respecting the Bishop's further progress through this diocess will no doubt be interesting to the members of the Church, it is here subjoined.

On Wednesday, April 24th, in St. John's Church, Fayetteville, the Rev. Mr. Hooper, Rector of that church, was admitted to the holy order of the Priesthood, and six persons were confirmed. At night, the Bishop preached to a very numerous assembly. On Sunday, April 28th, the Rev. Messrs. Green and Wright were admitted to the holy order of Priests, in St. James's Church, Wilmington; thirty-one persons were confirmed, and the sacrament of the Lord's Supper administered. The Bishop preached twice in Wilmington. On May 2d, thirty persons were confirmed in Christ Church, Newbern. The Bishop preached on the night of Wednesday, May 1st, and twice on the following day.

It appears by a list of the parishes in this diocess, appended to the Journal, that they are seventeen in number.

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*Abstract of the Proceedings of the Thirty-eighth Convention of the Diocess of Pennsylvania, held in St. Peter's Church, Philadelphia, on the 7th, 8th, and 9th days of May, 1822.*

The Convention was composed of the Right Rev. Bishop White, seventeen Presbyters, three Deacons, and forty-one Lay Delegates, representing twenty-three congregations.

The Rev. Manning B. Roche was elected Secretary.

Evidence having been given of the due organization and incorporation of St. Mark's Church, Mantua, the said church was received into union with the Convention.

The Convention having organized, agreeably to its standing regulations, on the first day, adjourned until the second, when Morning Prayer was conducted by the Rev. Charles M. Dupuy, Rector of St. Luke's Church, Germantown, and a sermon preached by the Rev. James Montgomery, Rector of St. Mark's Church, Mantua; after which, the Rev. William Thompson, Deacon, Minister of Trinity Church, Pittsburgh, was ordained to the holy order of Priests, and Mr. Richard U. Morgan was admitted to the holy order of Deacons.

Agreeably to the 45th Canon of the General Convention of 1808, the Right Rev. Bishop White delivered the following address:—

*Brethren, the Clergy, and Lay Deputies of this Convention,*

In pursuance of the requisition of the 45th Canon I make the following communication:—

On Thursday, the 9th of August,

consecrated St. Mark's Church, in Mantua, in the neighbourhood of this city, and preached on the occasion.

On Sunday, the 12th of the same month, I preached and administered the communion in the church in the borough of Carlisle; and, on the next day, I preached and administered the rite of confirmation in the same church.

On the 17th I preached and confirmed in the church in Huntington township, Adams county.

On the 19th I preached twice, and confirmed in St. John's Church, in York.

And, on the 21st, I preached and confirmed in St. James's Church, in the city of Lancaster.

On the 25th of September I preached and confirmed in St. John's Church, Norristown.

On the 26th of January I consecrated Trinity Church, in the district of Southwark; and, on the 29th of March, I preached and confirmed in the said church. The Rev. Manning B. Roche has been chosen its rector.

The number confirmed within the present year are 190; including those confirmed in the churches of which I am the rector: the dates therein being omitted, as in former years.

My ordinations are those of Joseph Jaquett, of Thomas H. Taylor; the latter under letters demissory from Bishop Bowen; and of Peter Vanpelt, all to the order of Deacons. And, this day, in your presence, I ordained William Thompson to the order of Priests, and Richard Umpstead Morgan to the order of Deacons.

Samuel Bowman has been admitted as a candidate for holy orders. There has been a transfer of Samuel Marks, a candidate, to the diocess of New-York.

In the course of the year, I have occasion to lament the decease of three of my reverend brethren—of the Rev. Joseph Turner, whose exemplary life and conversation had so long endeared him to this diocess—of the Rev. Slator Clay, whose zeal in his holy vocation must also have been known to most of those now present, and of the Rev. George Woodruff, whom I announced to the last Convention as a young clergyman settled in Carlisle, and officiating in the church of Huntington, Adams county. He had given the most promising expectations of future usefulness; and was high in the esteem of the people among whom he ministered. They have felt deep sorrow, under the dispensation of Divine Providence, which has removed him from them.

The place of the Rev. Slator Clay has been supplied by his worthy son, the Rev. Jehu C. Clay, who had settled in Maryland.

The rectorship of St. Mark's, in Mantua, has been filled by the Rev. James Montgomery.

The Rev. Benjamin Allen, formerly of Virginia, has been elected and settled as rector of St. Paul's Church, in this city.

The Rev. William Thompson, formerly a Deacon in the diocess of New-York, and this day ordained to the Priesthood, has taken the charge of the church in Pittsburgh.

The Rev. William H. Delancey, formerly of the diocess of New-York, has been engaged for a limited time by the vestry of Christ Church, St. Peter's, and St. James's, in this city, to be especially assistant to their rector, in the pastoral duties of those churches.

The Rev. Bird Wilson, D. D. has accepted of the Professorship of Systematic Theology in the Theological Seminary of our Church, located in New-York: and his expected usefulness in that station is some consolation to me under the loss of his talents, for a time at least, from this diocess.

The Rev. Peter Vanpelt, soon after his ordination, removed to South-Carolina.

The Rev. Dr. Joseph Hutchins, my friend from our boyhood, after having been some years absent in his native island of Barbadoes, has returned to reside in this city.

The Rev. Moses P. Bennet has been employed by the Society for the Advancement of Christianity in Pennsylvania, as a missionary in the western part of the state.

With peculiar satisfaction I announce to this Convention, that, at the General Convention, held in this city, in the last autumn, there was organized a Theological Seminary, by a combining of two

institutions; which, in their separate existence, seemed likely to produce such a competition of interests, as might have been productive of serious inconveniences in the concerns of our communion. It is to be hoped that there will be now an undivided wish and endeavour, to support an institution begun under such favourable prospects.

During the same General Convention, there was matured the plan of a domestic and foreign missionary society. It had been proposed by the Convention of 1820, but with defects, occasioned by oversight, which prevented the co-operation of so great a proportion of our communion, as discouraged any effective proceedings on the part of the nominated trustees. The defects have been supplied; sundry important improvements have been added; and the whole organization having been matured with care, and resolved on with general consent, it is to be hoped, that all the members of our communion will take an interest in carrying the design into effect.

The Society for the Advancement of Christianity in Pennsylvania, although, as they think, not sustained with a zeal proportioned to the importance of the institution, has not been without a measure of usefulness: for which it will be sufficient to refer to their report. Attached to this association, there is a Female Tract Society, which continue their exertions in publications, small in size, but eminently instructive.

The Prayer Book Society, in consequence of gratuitous distributions to an extent not warranted by their means, have found themselves under the necessity of suspending that part of their design. In the other branch of it, the furnishing of the book at the least possible price to subscribers, they are still progressing; and under the hope, by the means of this economy, to make up the defalcation from their funds.

The Sunday School Society are pursuing the object for which they were associated. It should be understood, that the object is distinct from that of any Sunday School Society formed for the giving of instruction. It is merely for the cheaper supplying of societies of the latter description, with elementary and other necessary books; and in this work they are likely to be useful.

It seems still a duty to hold up to the clergy of the diocess, the too little advantage taken for the benefit of their families, of the fund of the society for the widows and the children of deceased clergymen. It is the more remarkable, that so few avail themselves of this opportunity of establishing claims in favour of their families; as, besides annuities acquired by profitable purchase, the 11th article of the constitution provides, that the corporation may apply a proportion of the overplus of revenue to the increase of annuities. That body, however charitably disposed to families, other than those of deceased contributors, cannot bestow on them relief from this fund.

Considering the difficulty, generally, of raising incomes adequate to the support of the parochial clergy, it is also difficult to say, to what extent, and with what degree of earnestness, there should be pressed the design of creating a fund for the support of a future Bishop, so as to relieve him from the necessity of having a parochial cure. But the principle on which the design was bottomed is so reasonable, and the success of it so desirable, that your present Bishop will be held excusable in bringing it annually into view: especially as he has felt, more than any other person, the need of such a provision.

Although the Bible Society of this city is not peculiarly attached to our communion, yet, as their object is not only of supreme importance, but that in which all denominations of Christians agree, and as it contributes its share to the great design of publishing the glad tidings of salvation where they have been hitherto unknown, and of depositing the record of them in the hands of the destitute of all countries nominally Christian, it has been presented to the notice of the conventions for sundry years past, and, under continuance of the impression, there is now declared a deep conviction of the importance of the subject.

The trustees of the products of the bequest of the late Mr. Doz, have received, and there will be reported to this body, 300 dollars, in addition to

what has been reported already. The money thus received has been vested by the council of advice in public stock, in the names of the trustees appointed for the purpose.

There is a subject on which your Bishop wishes to record his opinion, matured by the long experience of his ministry, and acted on by him, as he thinks, to the advantage of the Church. It is the conduct becoming us towards those of our fellow Christians who are severed from us by diversity of worship, or of discipline; and in some instances, by material contrariety on points of doctrine.

The conduct to be recommended is, to treat every denomination, in their character as a body, with respect; and the individuals composing it with degrees of respect, or of esteem, or of affection, in proportion to the ideas entertained of their respective merits; and, to avoid all intermixture of administrations in what concerns the faith, or the worship, or the discipline of the Church.

On the conduct to be observed towards every denomination, it is not intended to recommend silence concerning any religious truth, from the mistaken delicacy of avoiding offence to opposing error; nor to censure the exposing of the error, if it be done in a Christian spirit, and in accommodation to time and place. To take offence at this, is to manifest the spirit of persecution, under circumstances which have happily disarmed it of power. But when, instead of argument, or in designed aid of it, there is resort to misrepresentation and abuse; or, when the supposed consequences of an opinion are charged as the admitted sentiments of the maintainer of it; these are weapons as much at the service of error, as at that of truth; are the oftenest resorted to by the former; and are calculated to act on intelligent and ingenuous minds, as reason of distrust of any cause in which they may be employed.

It is no small aggravation of the evil, that it tends to retard the time, which, we trust, will at last be brought about by the Providence of God; when, in consequence of friendly communications, arising out of the ordinary intercourses and charities of life, there will be such an approximation of religious societies in whatever can be thought essential to communion, as that they shall "with one heart and one mouth glorify God." For, to those who have attended to the first workings of what has ended in the divisions and subdivisions among Christian people, it must have been evident, at least in the greater number of instances, that with diversity of sentiment, there might have continued the "Unity of the Spirit in the Bond of Peace," had it not been for the intrusion of personal injury, or provocation, the effects of passion, or of interfering interests, which have sometimes insensibly induced the persuasion of service done to the cause of God, when, in fact, human views had a dominant share in determining the conduct.

There has been referred to, in favour of the point sustained, the danger of exciting and increasing unfriendly feeling between differing denominations. It is on this principle—although there are other considerations tending to the same effect—that your Bishop has resisted all endeavours for an intermixture of administrations, in what concerns the faith, or the worship, or the discipline of the Church. In every known instance, in which it has proceeded from the usurpation of authority by individuals, it has been productive of conflicting opinion, and of needless controversy. On some occasions, our institutions have been treated with disrespect, and doctrines unknown in them have been taught, within our walls. There have even been advanced claims of rights, to what was granted as temporary indulgence; and thus our property in religious houses has been rendered insecure: all under the notion of liberality and Christian union. It would be painful to have it supposed, that any reference is here had to the many respectable ministers of other denominations, whose characters are in contrariety to the offences stated. Of the intrusion of such men, there is no apprehension entertained at present: and if the door should hereafter be thrown open, the most forward to enter it would be persons of the most mode-

rate pretensions in talent and in acquirement.

It is confidently believed, that what is now said, would not be offensive to the more respectable and prominent persons, whether clerical or lay, in the concerns of other religious societies; who would probably concur in the declaration, that the contrary assumption, when carried into effect, in opposition to the governing authority in any religious denomination, is the intolerance, which, in former ages, pursued its designs by penal laws; but is now reduced to the necessity of making hollow professions of fraternity: the object being the same, with difference only in the means. By any among ourselves favouring such designs, for what they may conceive to be a righteous end; it should be considered, that, however commendable the being "zealously affected," there is the qualification of "a good thing;" and that there can be no goodness in what is contrary to modesty, and tends to unnecessary controversy and division: for, if the attempted intermixture should be accomplished, there must be the severance of those who would "seek the old paths," not without sensibility to the hinderances opposed to the "walking in them." Thus, there would be an increase of division, growing out of what had been professedly undertaken for the healing of it.

It is difficult to be on the present subject, without giving occasion to the injurious charge of bigotted attachment to our communion: to guard against which, consistently with the acknowledgment of decided preference, it may be expedient to be more particular.

Our Church calls herself Episcopal. She affirms Episcopacy to rest on scriptural institution, and to have subsisted from the beginning. On the varying governments of other societies, she pronounces no judgment. The question is, not whether we think correctly, but whether we are to be tolerated in what we think. If this be determined in the affirmative, we must, to be consistent, interdict all other than an Episcopalian ministry within our bounds.

Again; our Church is decidedly in favour of a form of prayer, believing it to be sanctioned by Divine ordainment under the law; by the attendance of our Saviour, and of his apostles, on composed forms in the synagogues and in the temple; and by indications of their being in use in the primitive Church. We do not judge harshly of the public prayers of our fellow Christians; but we allege, that among ourselves, the people are not to be dependent on the occasional feelings, or the discretion, or the degree of cultivation of an officiating minister. With such views, it is contrary to what we owe to the edification of the people, were we to give way to the introduction of the latter species of devotion.

Once more. That our Church teaches the doctrines of grace, and holds them to be of paramount importance, is obvious to all. Man's utter want of righteousness by nature; his absolute incapacity of merit, whether in the state of nature, or in that of grace; his being under the government of passions impelling to sin, any further than as counteracted by principles derived from grace; the agency of the Holy Spirit, in this, going before, that he may have a good will, and working with him in the exercise of it; and, finally, the meritorious ground of all benefit, in the propitiatory offering of the Redeemer, are not only affirmed in our institutions, but pervade them. We rejoice, so far as any of our fellow Christians consent with us in acknowledging the said essential truths of Scripture. But in some public confessions, we think we find embodied with those truths, dogmas neither revealed in Scripture, nor deducible from its contents; and, in some instances, contradicting what our Church explicitly teaches. The introducing of such matter among ourselves, is what we cannot countenance: and, introduced, it would be under the intermixture here objected to. Of this we have had instances, where an alien agency has been obtruded: and, if it should be countenanced, the consequences would be in the greatest degree injurious.

If, after all, there should be a leaning in any mind to the plausible plea of liberality, let there be an appeal to the fact, which will bear a strict investiga-

tion, that every proposal to the purpose, when explained, amounts to the surrendering of one, or of another of our institutions, without conformity to them in any instance.

*Brethren,*

It is fit that there should be explicitly declared the motive for the present expression of opinion. It has been confidently acted on by the deliverer of it, in alliance with esteem for worth, in whatever individual or body of men it was discerned to reside. It cannot be expected, that he will continue much longer to sustain any of his opinions, either by argument, or by example. He hopes, that they who may be expected to survive him, entertain similar views of what the exigences, and even the existence of our Church require. But, lest an effort to the contrary should hereafter be made by any, he wishes to oppose to it, and to leave behind him his premonition; and to attach to it whatever weight, if there should be any, may be thought due to his long experience and observation. Under this impression, he has made it a part of his official address, to appear, for the purpose stated, on your journal.

Although, during the administration of the Episcopacy, I have had the encouragement of seeing the growth of the Church in this state from very small beginnings, yet it is certain that the sphere of usefulness is extending beyond proportion to our present means of providing for the exercise of the ministry, and of administration of the ordinances. This is mentioned as an excitement to the endeavours of all the active members of our communion, and of my reverend brethren in particular; in which it is my purpose, that, by the grace of God, there shall not be wanting, so long as ability of mind and of body may be continued, the best services of the remainder of my days.

WILLIAM WHITE.

*Resolved unanimously*, That the thanks of this Convention be given to the Rev. Mr. Montgomery, for his discourse delivered at its opening.

*Mr.* Thomas H. White was elected *Treasurer.*

*On motion, resolved*, That the annual meeting of this Convention be on the first Tuesday, after the first Wednesday, in May.

On motion of the Rev. Mr. Kemper, *resolved*, That the attention of the clergy and congregations of this diocess be earnestly and affectionately requested to the regulation concerning collections for the Episcopal fund.

The Rev. Mr. Boyd offered the following resolution, which was adopted by the Convention:—

Whereas the General Convention of the Protestant Episcopal Church in the United States, at its meeting in November last, instituted a Society for Domestic and Foreign Missions, and recommended it to the support of the members of this Church;

Therefore, *resolved*, That this Convention heartily approves the pious design of the General Convention, in the formation of the said society for missionary purposes, and hereby recommends to all the churches in this diocess, to further, by their contributions and their prayers, an object so immediately connected with the prosperity of the Episcopal Church in this country, and the enlargement of the Redeemer's Kingdom abroad.

On motion of Mr. Meredith, *resolved*, That this Convention feel it to be their duty—the performance of which accords with their sentiments of deep veneration and affection towards their Bishop—to record on their minutes their testimony to the distinguished services which, in her councils, as well as in his pastoral and episcopal offices, he has rendered in establishing and maintaining the Church in the United States, and especially in this diocess—to the wisdom and moderation which have uniformly characterized his course of conduct, and were particularly displayed in his address to this Convention, in inculcating opinions, and recommending rules of conduct which cannot fail to advance her prosperity, by maintaining her principles in purity, and at the same time tend to the cultivation of charity and good-will with all her Christian brethren.

*Resolved*, That the next annual meeting of the Convention be held in the city of Lancaster.

On motion of Mr. Ingersoll, *resolved*, That this Convention has received, with peculiar satisfaction, the information communicated by the Bishop yesterday, relative to the prosperous condition of the Theological Seminary, now established upon the harmonious union of two respectable institutions: and that the interests of that seminary be earnestly recommended to the active care of all the members of the Church throughout the diocess.

*Resolved*, That a committee be appointed by this Convention, to consult with the Bishop upon some mode of supplying the vacant congregations in this state with occasional services; and, that it shall be the duty of all clergymen, whether with or without a parochial cure, to comply with such regulations as shall be concluded upon by the aforesaid committee: and, further, in case the vacant congregations so supplied fail to defray the expenses of such visits, the treasurer of this Convention is authorized to pay such expenses upon the order of the aforesaid committee; provided, however, that no appointment be made in conformity with the provisions of this resolution without the approbation of the Bishop.

The parochial reports made to the Bishop, and entered on the journal, agreeably to the Canons, furnish the following aggregate:—Baptisms (adults 46, infants 186, not specified 207) 439—marriages 163—burials 260—communicants 1510.

The following gentlemen were elected the Standing Committee:—The Rev. Frederick Beasley, D. D. the Rev. James Abercrombie, D. D. the Rev. Jackson Kemper, the Rev. George Boyd, the Rev. Benjamin Allen, William Tilghman, Richard Dale, Thomas M'Euen, John Read, Charles Wheeler.

The following gentlemen were elected Delegates to the General Convention:—The Rev. George Boyd, the Rev. Jackson Kemper, the Rev. Levi Bull, the Rev. William A. Muhlenberg, Levi Pauling, David Scott, Richard Dale, William Tilghman.

The Rev. Mr. Bull presented the following resolution, which was adopted:

*Resolved, In order to* give effect to the 45th Canon of the General Convention, that in presenting their parochial reports, the clergy are hereby recommended to bring forward whatever facts may exhibit the state of religion in their respective parishes.

From lists appended to the Journal of the above Convention, it appears that there are in the diocess of Pennsylvania, forty-two churches, and thirty-one clergymen, viz. the Bishop, twenty-seven Presbyters, and four Deacons.

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*Canon passed in the above Convention.*

*Concerning the Trial of a Clergyman.*

Presentment for misbehaviour having been made against any person, not a Bishop, according to the first Canon of 1795, the Bishop, with the consent of the council of advice, may cause a copy of the presentment to be served on the person accused, and call on him to say whether he be guilty or not guilty of the matter charged against him; and, in case such person shall confess that he is guilty, the Bishop may proceed to pass sentence on him, according to the Canons, in the same manner as if he had been found guilty by the Bishop, or commissary and assessors, in the manner prescribed by the 4th Canon; but, if the said accused person shall say that he is not guilty, or shall refuse, or neglect to make any answer, he shall be proceeded against in the manner prescribed in the 2d, 3d, and 4th Canons of 1795; provided, that nothing herein contained shall prevent the Bishop, if he think proper, from appointing a commissary, with the consent of the council of advice, presentment having been made, and proceeding against the person accused in the manner prescribed by the said 2d, 3d, and 4th Canons.

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From the Treasurer's accounts, appended to the Journal of the above Convention, it appears that the receipts into the treasury of the Convention, during the past year, were $170, and the payments from the same, $4 75; and that, including a balance of last account, there remained in the treasury $392 99.

It also appears from the Treasurer's accounts, that the receipts into the Episcopal fund, for the last year, from collections and interest, were $634 63 cents.

*Abstract of the Proceedings of a Convention of the Diocess of Maryland, held in St. John's Church, in the City of Washington, on the 5th, 6th, 7th, and 8th days of June*, 1822.

The Convention was composed of the Right Rev. Bishop Kemp, twenty-four Presbyters, ten Deacons, and thirty-four Lay Delegates, representing that number of parishes.

It was opened with Morning Prayer, conducted by the Rev. Henry M. Shaw, Rector of Queen Anne, Prince George's; a sermon by the Rev. John V. Bartow, Rector of Trinity Church, Baltimore; and the administration of the holy communion by the Bishop.

Agreeably to the 45th Canon of the General Convention of 1808, the Right Rev. Bishop Kemp delivered the following address:—

*My Reverend Brethren of the Clergy, and Gentlemen of the Laity,*

Since the last Convention, I have ordained the Rev. Mr. Pilmore a Deacon, and the Rev. Mr. Jackson, and the Rev. Mr. Ethan Allen, Priests. I have held five confirmations, at which about ninety persons have been confirmed.

My course of visitation was interrupted, last autumn, by a special meeting of the General Convention; and, this spring, I was obliged to relinquish some visitations which I had planned, on account of the departure of Dr. Wyatt to Europe, with a view to recover his health.

During the last year, the following changes have taken place among the clergy:—The Rev. Mr. Clay has left Hagerstown, and settled in the diocess of Pennsylvania; the Rev. Mr. Williston has removed from Upper Marlborough to Wilmington, in Delaware; the Rev. Mr. Bowden has left his parish in Charles county, and settled in the District of Columbia; and the Rev. Spencer Wall has removed from this diocess, and settled in the diocess of Ohio. The Rev. Mr. Pilmore has gone to Natchez, in the state of Missisippi, where they are about to build him a church. The Rev. William Armstrong has returned from England, and been elected minister of St. Peter's, and Zion, in Montgomery. The Rev. Daniel Somers, from the diocess of Connecticut, has been chosen rector of Trinity Church, Upper Marlborough. The Rev. John L. Bryan, from the diocess of Virginia, has been admitted into St. Mark's parish, Frederick county. The Rev. Richard H. B. Mitchell, from the diocess of Virginia, has settled in King and Queen parish, St. Mary's county.

A more awful change than any of the former has also taken place in this diocess during last year. The Rev. John Weems, for many years a respectable clergyman in this diocess, and rector of Port-Tobacco, in Charles county, has terminated his ministry here on earth, and passed into that state where he must yield an account of his stewardship.

And, moreover, during last year, an important arrangement has been effected with regard to our Theological Seminary. Inasmuch as a large legacy was left to this institution, provided it was located in the state of New-York, it became an interesting consideration whether it would be advisable to remove the General Seminary from New-Haven, with a view to secure this legacy, or to allow it to go to a diocesan school. That this question might be brought fairly before the Church, a special Convention was called; and I have great joy in saying, that the object was effected in a manner, and with a spirit that produced feelings which could only find utterance in an hymn of praise to God.

The General Theological Seminary of our Church is now fixed in the city of New-York, but the trustees have the power, from time to time, to establish one or more branch schools in the state of New-York, or elsewhere, to be under the superintendence and control of said trustees. This seminary is now in operation, and a branch is established at Geneva.

The city of New-York certainly

yields great advantages as to the auxiliary parts of education: for, while our students are pursuing their theological course, they may, at the same time, attend lectures upon various branches, in aid of the great object of their studies. And although the expense of living in that city may be considerable, yet, we trust, that young gentlemen, whose minds will rise above all considerations, for the glorious work of promoting the salvation of souls, will devote themselves to the ministry, who can well afford to finish their studies at that institution.

Geneva is situated in a healthy and populous country, where living is exceedingly cheap. The description of population in that country, and its vicinity to the states of Vermont, Connecticut, and Massachusetts, yield ground to believe that a large number of divines will be educated there, to fill our immense western country with clergymen. Besides, we trust that every diocess will produce its due portion of young men anxious to devote themselves to the ministry of the Gospel, who may, under private clergymen, acquire the elementary parts of theological learning, so as to need but little time to finish their studies at the seminary. Nay, in this diocess, we are in a fair way to afford, in the city of Baltimore, the means of acquiring a very complete education to young men intended for the ministry. We have a large and increasing public library, besides the private libraries of the clergy—we have a flourishing and highly distinguished university: and although the medical department be the principal one now in operation, still we have professors of other branches of science. The professor of theology, the Rev. Dr. Wyatt, delivered a course of lectures the winter before last, which were well received, and he would have continued his labours the last winter, had not his health failed. Besides, young men, while they are preparing for the ministry, may support themselves by teaching in some of the academies, or in private families. This is the case with some of our students at the present time.

My reverend brethren, when I look back to the depressed state of the Church at the time I entered the holy ministry, and contrast that state with the present appearances, my heart expands with joy; and I am completely confirmed in the belief, that to extend the limits and the influence of this truly apostolic Church, nothing is wanting but a sufficient supply of well educated, faithful, and pious ministers.

But, gentlemen of the Laity, there is one point to which I must take the liberty to turn your attention in a particular manner. It is really a fact, however much to be lamented, that some most valuable clergymen have been compelled to leave this diocess for want of support. In so abundant a country as we inhabit, this is a most appalling circumstance: and we confidently hope that God, who bestows his blessings in such profusion upon our happy land, will inspire the hearts of his people with dispositions to grant an adequate portion of his good bounty to support the ministers of his holy Gospel. The Church, by no means, wishes to accumulate wealth. All she wants, and all she looks for, is a comfortable support for those who have relinquished the pursuits of this world, and devoted themselves to the service of the altar.

On this ground I should tread with diffidence, were it not that I find myself strongly supported by holy writ. "Who," says St. Paul, "goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things, live of the things of the temple? And they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel should live by the Gospel." It is not then a mere matter of discretion, or a proof of liberality, to bestow part of our living for the support of religion, but it is a positive duty; and although the measure of this support be not limited under the Gospel, still the injunction is no less imperative than it was under the law. And there is one way in which

much may be done by the members of the Church in country parishes to support the clergy, and that too in a way that would hardly be felt: I mean, to bestow upon their ministers a portion of the provisions which in general are so plentifully laid in for their own families. Such a practice would not only maintain the most affectionate intercourse between a pastor and his flock, but even yield a source of delight to every pious heart.

When a farmer, or a planter, or any other description of person, sit down to their plentiful meals, if they can reflect, that part has been bestowed upon him who is watching over their spiritual concerns, and that he and his little family are enjoying a share of the bountiful provisions of a kind Providence; if, on the Lord's Day, the venerable man advances to his holy duties, surrounded by his family, to all appearance comfortably clothed, and comfortably fed, this will surely yield high gratification to all his flock.

But, on the other hand, if, while they enjoy plenty, and, perhaps, more than plenty, the thought should intrude upon them, that the family of their minister have neither bread to eat, or raiment to wear, and still, with a depressed heart, and excruciating feelings, as to his own family, he administers to them the bread of life, and every essential comfort, surely they can no longer resist such calls.

It may, perhaps, be said, that these are things which do not come within the sphere of my duty, particularly at such meetings as the present. I humbly think otherwise. And there is no part of my duty that I perform with more confidence in the purity of my motives, or with more sanguine hope of success, than that which I have now discharged. And my calculations, with regard to the character of the Laity of the Church of Maryland, have been all false, and my observations ill founded, if any thing more be necessary, to induce them to begin and persevere in such a practice, than the intimation now given.

While no one can more cordially disapprove of beggarly and murmuring clergymen than I do, few things could gratify me so much as to see all the clergy of my diocess in ease and comfort, devolving their whole attention to their holy calling. Then would our Church rise to the station which she deserves to hold in the Christian world, and, like a light suspended under the canopy of heaven, extend her rays over the whole earth.

William Hewitt, Esq. was elected Secretary, and the Rev. Stephen H. Tyng appointed Assistant Secretary.

*Resolved unanimously*, That the thanks of this Convention be returned to the Rev. Mr. Bartow, for the very excellent discourse delivered by him at the opening of the Convention.

The following gentlemen were elected the Standing Committee for the ensuing year:—The Rev. William Hawley, the Rev. John P. K. Henshaw, the Rev. Joseph R. Walker, the Rev. William Wickes, the Rev. John Johns, the Rev. Henry L. Davis, D. D. and the Rev. William Ninde.

The following gentlemen were elected Delegates to the General Convention:—The Rev. John P. K. Henshaw, the Rev. John Johns, the Rev. William Wickes, the Rev. George Weller, John C. Herbert, Francis S. Key, Tench Tilghman, and John Goldsborough.

On motion, *ordered*, That the next Convention be held in St. Paul's Church, in Baltimore.

*Resolved*, That this Convention highly approves the efforts now making by the American Colonization Society to remove and settle, upon the coast of Africa, such of the free people of colour of this country as shall be willing to remove thither, and considering such a measure highly conducive to the general diffusion of the blessings of Christianity, earnestly recommend it to the favourable consideration of the members of this Church, and the Christian community.

Mr. Claphan was elected Treasurer.

The Rev. Mr. Henshaw, from the Committee appointed on the subject of the Missionary Society, made the following report, which was adopted:—

The Committee appointed on the subject of the Missionary Society, re-

commend to the Convention the adoption of the following resolution:—

*Resolved*, That it is expedient to establish a Diocesan Missionary Society for the State of Maryland, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. And the Committee beg leave further to recommend, that the following Constitution be adopted for the government of the contemplated society:—

Article 1.—This institution shall be denominated the Missionary Society of the Diocess of Maryland, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Art. 2.—The object of the Society is to support and employ missionaries, to supply with Christian ordinances such places within the diocess as may be destitute of a regular ministry. If there are any surplus funds after this object has been attained, they shall be transmitted to the parent society.

Art. 3.—This society shall be composed of all such persons as shall contribute, by subscription, two dollars, or more, annually, to the objects of the institution; and of such as shall contribute at once twenty dollars, which last contribution shall constitute them members for life. Members who pay fifty dollars at any one time shall be denominated patrons of the society.

Art. 4.—The society shall meet annually, at the place in which the State Convention shall hold its session, at five o'clock P. M. of the first day of the session. A sermon shall be preached, and a collection made, in aid of the funds of the society, at such time and place, during the session of the Convention, as may be determined on at the annual meeting; the preacher to be appointed by the managers.

Art. 5.—The Bishop of the diocess shall be, *ex officio*, president of the society. There shall be two vice-presidents, twelve managers, a recording secretary, a corresponding secretary, and a treasurer, who shall be chosen, by ballot, at each annual meeting.

Art. 6.—The managers, together with the president, vice-presidents, secretaries, treasurer, and patrons of the society, who shall be, *ex officio*, managers, shall compose a body, to be denominated the board of managers of the Missionary Society of the Protestant Episcopal Church of Maryland. They shall meet semi-annually in the city of Baltimore; five members shall constitute a quorum. Special meetings of the board may be held by the president, at any place which he may appoint, and this board shall have power to fill any vacancies which may occur in their own body.

Art. 7.—The treasurer shall receive all contributions which shall be made to the society, and present a statement of his accounts annually, or oftener if required, to the managers. He shall not pay moneys unless on an order from the board, signed by the president, or, in his absence, by the senior vice-president, who may attend the meeting, when such order is given.

Art. 8.—The appointment of the missionaries shall rest with the board of managers. They shall act under their direction, so far as is consistent with the Canons of the Church, and shall render to them a report of their proceedings, which report, if approved of by the board, shall be presented to the society.

Art. 9.—The present Convention shall elect, by ballot, the two vice-presidents, twelve managers, the secretaries, and treasurer, provided for by the fifth article, to act till the first stated meeting of the society; and the first meeting of the board of managers shall take place at Washington, District of Columbia, on the 8th of June, 1822.

Art. 10.—It is recommended to every member of the society, to pray to Almighty God for his blessing upon its designs, under the full conviction, that unless he directs us in all our doings, with his most gracious favour, and further us with his continual help, we cannot reasonably hope, either to procure suitable persons to act as missionaries, or expect that their endeavours will be successful.

*Resolved*, That it be earnestly recommended by this Convention to the clergymen and vestries of this diocess, to exert themselves in the collection of

annual subscriptions, and other funds, for the uses of the Missionary Society established by this Convention.

The committee appointed to examine the accounts of the treasurer and secretary, made the following report, which was accepted:—

The committee on the treasurer's accounts report, that they have examined the same, and find them in all respects correct. The following abstract exhibits the present state of the funds belonging to the Convention:—

| | |
|---|---|
| Episcopal Fund, including interest up to this day, | $795 22 |
| Deputies' Fund, | 541 96 |
| | $1,337 18 |

On motion, *ordered*, That the treasurer of this Convention be directed to pay to the attending delegates from this diocess in the late special General Convention, the sum of forty dollars each.

The following sums were reported as collected in the different parishes:—

| | |
|---|---|
| For the Bishop's Fund, | $282 0 |
| For the Deputies' Fund, | 90 0 |
| For Incidental Expenses, | 70 50 |

On motion, by Mr. Herbert, it was *resolved*, that the secretary of this Convention be instructed to address a letter to the vestry of every parish in the diocess, urging the necessity of punctuality in paying their annual contributions, which must be transmitted by the hands of the rector, or lay delegate, accompanied by an account of balances due from each delinquent congregation.

The following preamble and resolutions were adopted:—

Whereas the calls of the Church in this section of the country for ministers rightly qualified to divide the word of truth are loud and frequent, and are daily becoming more urgent and imperious; and, since it is desirable to furnish every facility to those who are solicitous of being duly prepared for the high and responsible office of the Gospel ministry, and the experience of the Church of Christ has borne the most ample testimony to the admirable tendency of well regulated theological schools to promote this object; therefore—

*Resolved*, by the Convention of the Protestant Episcopal Church in the Diocess of Maryland, That it is now expedient, in reliance on the blessing of God for success, to establish a Local Theological Seminary.

2. And be it further *resolved*, That a committee consisting of five members, three of whom shall be of the clergy, and the rest of the laity, be elected, by ballot, to report to this Convention a Constitution for the government of said seminary.

The following gentlemen were appointed to be nominated to the General Convention as Trustees of the General Theological Seminary from the Diocess of Maryland:—The Rev. William E. Wyatt, D. D. the Rev. John P. K. Henshaw, the Rev. John Johns, and Nicholas Brice, John C. Herbert, Tench Tilghman, and John B. Eccleston, Esqrs.

The parochial reports made to the Bishop, and entered on the Journal, agreeably to the Canons, present the following aggregate:—Baptisms (adults 5, children 18, not specified 950) 973—marriages 283—funerals 449—communicants 1795.

The following is the conclusion of the report of the committee on the state of the Church, which was accepted:—

"They recommend that the Bishop be respectfully requested to address a pastoral letter to the people of the diocess, exhorting them to maintain daily worship in their families.

"They also recommend that the following form of proceeding to the business of each Convention be adopted—That as soon as the president takes the chair, the names of the clergy and laity be called over, and the following standing committees be appointed: one of elections and the qualifications of members; one on the state of the Church; one on accounts: after which the report of the Diocesan shall be made, and the parochial reports read. And the president is authorized and required to direct the execution of this form, without motion or suggestion of any members.

"The committee concur in lamenting the manner in which the parochial reports are at present made: such is their conciseness, that they are confined

to a mere numerical statement of the baptisms, marriages, and funerals which occur in the different congregations, thus rendering it impracticable for your committee to furnish a report which embraces any interesting matter, or which would enable the readers of our Journals to form any estimate of the state of piety in the diocess. They do, therefore, recommend, that it be enjoined on every clergyman, to embrace, in his parochial report, such prominent facts, or to suggest such remarks as may serve to exhibit the state of experimental piety among the people to whom he ministers.

H. L. DAVIS, *Chairman.*"

The committee appointed to draft a constitution for the Theological Seminary reported the following, which was adopted:—

*Constitution of the Theological Seminary of the Protestant Episcopal Church of Maryland.*

*Of the Management of the Seminary.*

ARTICLE 1.—The management of this seminary shall be vested in a board of trustees, who shall have power to constitute professorships, appoint professors, prescribe the course of study, make by-laws for the government of the seminary: provided, that no such by-laws shall be inconsistent with the Canons of the General Convention, and the diocesan regulations under which this seminary is established, and that no course of study be appointed which shall be inconsistent with the course laid down by the General Convention.

ART. 2.—The board of trustees shall consist of eight clergymen, and five laymen, who shall be elected triennially by a ballot of the Convention, and shall continue to act as such until their successors are appointed; and the Bishop of the diocess shall be, *ex officio*, president of the board of trustees.

ART. 3.—The regular meetings of the board of trustees shall be semi-annual, at such times, and at such places as they may think proper. They may also, from time to time, hold any occasional meetings which they may think expedient.

ART. 4.—The board of trustees shall choose out of their own number a vice-president. They shall also choose a secretary and treasurer, whose duty it shall be to execute such duties as may, consistently with this constitution, be required of them.

ART. 5.—The president, or, in case of his inability to act, the vice-president shall, at the request of any two clerical, and one lay trustees, call, by circular letter, a special meeting of the board, and, at any stated or special meeting, four clerical, and three lay trustees shall form a quorum for the transaction of business.

ART. 6.—It shall be the duty of the secretary to submit the records of the board to the inspection of the Convention, at every annual meeting of that body, and at any other times when the said Convention may call for them; and it shall also be the duty of the secretary, or any member of the board whom they may appoint, to make a report to every annual meeting of the Convention of the state of the seminary in all its departments.

ART. 7.—The board of trustees shall have power to supply any vacancies which may occur in their body during the recess of the Convention; provided the elections made under the authority of this article be laid before the Convention at the next meeting after such elections have taken place, to receive their approval.

ART. 8.—All the acts of the board of trustees shall be subject to the revision of the Convention, and the votes of two thirds of the members present at the Convention shall be sufficient to annul any one of their proceedings. The Convention may propose any business for the deliberation of the board.

ART. 9.—The number of professors in the seminary shall be increased or diminished as the funds may justify, and the number of students or other circumstances may require. No one shall be appointed as a professor in the seminary who is not a Presbyter in full standing in the Protestant Episcopal Church of the United States.

ART. 10.—The location of the seminary shall be determined by the Convention, and any resolution to change it shall be proposed at one Conven-

tion, and determined at the Convention next ensuing. And, to effect any such alteration, the concurrence of two thirds of the members present shall be required.

Art. 11.—Alterations and amendments to this constitution shall only be carried by being proposed to one Convention, published in the Journals of that Convention, and passed by the vote of the succeeding Convention.

On motion, it was *resolved*, That the Theological Seminary of this diocess, established by this Convention, be located in Washington county, in the District of Columbia.

The following gentlemen were elected Trustees of the Diocesan Seminary :—

The Rev. Henry L. Davis, D. D. the Rev. William E. Wyatt, D. D. the Rev. John P. K. Henshaw, the Rev. George Weller, the Rev. William Hawley, the Rev. John Johns, the Rev. Charles P. M'Ilvaine, the Rev. Stephen H. Tyng, the Hon. John C. Herbert, Francis S. Key, Esq. John Goldsborough, Esq. Dr. Thomas Henderson, Clement Smith, Esq.

*Resolved*, That the thanks of this Convention be given to the president and secretaries for the performance of the duties of their offices.

After prayers, by the Rev. Mr. M'Ilvaine, the Convention adjourned *sine die*.

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The following managers of the Missionary Society were appointed by the above Convention :—

The Right Rev. James Kemp, D. D. *ex officio*, President; the Rev. John P. K. Henshaw, 1st Vice-President; Tench Tilghman, Esq. 2d Vice-President; the Rev. John V. Bartow, Corresponding Secretary; Robert Neilson, Esq. Recording Secretary; Philip Hoffman, Esq. Treasurer.

*Managers.*—The Rev. Joseph R. Walker, the Rev. John Johns, the Rev. William Hawley, the Rev. William Wickes, William Krebs, Esq. Francis S. Key, Esq. John Goldsborough, Esq. Noah Ridgely, Esq. E. G. Woodyear, Esq. H. Brice, Esq. G. Shaw, Esq. W. Ragan, Esq.

*Abstract of the Proceedings of a Convention of the Diocess of Delaware, held in Christ Church, Dover, on Saturday, June 8th, 1822.*

The Convention was composed of two Presbyters, and ten Lay-Delegates, representing seven congregations.

The Rev. Ralph Williston was appointed President, and Joshua Gordon Brinckle, Secretary.

The Convention having organized in the morning, adjourned till the afternoon, when Evening Prayer was conducted by the Rev. Daniel Higbee, Minister of St. Paul's Church, Georgetown, St. George's Chapel, St. Peter's Church, Lewes, Prince George's Church, and Christ Church, Laurel; and a sermon preached by the Rev. Ralph Williston, Rector of Trinity Church, Wilmington.

In conformity with the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church from time to time," and of the 3d Canon of this diocess, the following reports were presented and read before the Convention:—

Trinity Church, Wilmington, the Rev. Ralph Williston, Rector. The present incumbent has been too short a time rector of this church and congregation to have acquired a complete knowledge of their true state. He believes them on the whole prosperous. It is known that the parish of Trinity Church has never as yet sent delegates to this Convention. The Episcopalians of the congregation, acting under the 2d Canon of the Church, have usually appointed delegates; by which they have shown their inviolable attachment to our truly apostolic Church. And the interest taken in Sunday Schools, Bible Societies, and other benevolent institutions, does equal credit to the heart and understanding of the individuals, who readily devote a part of their time and talents for the promotion of the best interests of man.

An exertion is also making to erect a commodious lecture room in the borough of Wilmington. This, it is trusted, will shortly be accomplished; especially when we consider how important it is to have suitable accommodations within the borough, the church

being too remote for occasional meetings—and such a room would accommodate the Sunday Schools, and prove a fruitful nursery for the Church.—Families about 180—adults about 600—baptisms (adults 5, infants 9) 14—communicants about 180—burials 10—marriages 12.

The Rev. Mr. Williston having visited Christ Church, Dover, (vacant) reports, that this parish could support an unmarried clergyman, and, should he consent to teach a select class, his remuneration would be ample. But should it be preferred to unite St. Peter's Church, Smyrna, (also vacant) with Christ Church, Dover, there cannot remain a doubt but that the support would be ample. There are about 20 families attached to Christ Church, Dover, and about 25 attached to St. Peter's, Smyrna: and a desire has been expressed to unite in calling a clergyman.

The Rev. Mr. Williston also reports, that the Rev. Mr. Clay not being able to attend this Convention, the church in New-Castle is nearly completed, and will soon be ready for consecration. In this instance is seen what a small number of families, by a zealous and well directed effort, can accomplish. Many others do likewise. St. James's parish, we are informed, are building a new church. Surely this augurs well for the Church generally.

The Rev. Mr. Higbee presented the following report of the state of the churches under his care:—Daniel Higbee begs leave to report to this Convention, that in November last, he entered into some engagements with the vacant churches in Sussex county, in this diocess; but, as those churches have been for the most part a long time vacant, the present incumbent finds it very difficult to make out a correct report to this Convention, as no records are to be found of the families and communicants belonging to each congregation, and the members of these churches are spread over a wide extent of country. Consequently, time and pains will be requisite in order to remedy this difficulty, so as to furnish a correct report. The present incumbent has taken charge of five churches in this diocess. 1st. St. Paul's Church, Georgetown, families about 20—communicants 10—funerals 3. 2d. St. George's Church, families about 25 or 30—communicants 30—funerals 2—baptism 1—marriages 1. 3d. St. Peter's Church, Lewestown, families about 30 or 35—communicants 25. 4th. Prince George's, Dagsborough, families about 45 or 50—communicants 20—funeral 1—baptisms 10. 5th. Christ Church, Laurel, families about 60—communicants 25 or 30—baptism 1—funerals 5—marriage 1.

The incumbent would likewise notice, that he statedly, on Sundays, afternoon, visits the Episcopalians in Norways-fork, and likewise on a week day, statedly performs divine service in St. John's Church, at the Little Hill. The prospect in these churches, at present, is gloomy and unpromising; but still, hopes are entertained that some favourable changes will soon take place, and that these churches will be blest with a stated ministry. But, alas! what can ministers do, unless the laity co-operate with them in the laudable work of reformation. Our Zion bleeds; our venerable and apostolic Church, in this diocess, is almost buried in the dust, and lost in the wilderness! May she soon arise and shine fair as the moon, clear as the sun, and terrible as an army with banners, coming up out of the wilderness, still leaning on the breast of her beloved Saviour.

The treasurer reported that he received, at the last Convention, contributions to the amount of $12; out of which, and a balance of $25 21 cents, then in hand, he had expended $20 13 cents; leaving a present balance in the treasury of $17 8 cents.

The sum of $28 was paid by the several churches into the treasury of the Convention.

The following gentlemen were elected the Standing Committee for the ensuing year:—The Rev. Ralph Williston, the Rev. Daniel Higbee, Kensey Johns, and John Rumsey.

The following persons were appointed delegates from this Convention, to the General Convention of the Church in the United States:—The Rev. Ralph Williston, the Rev. Daniel Hig-

bee, the Rev. Robert Clay, Nicholas Ridgely, Kensey Johns, and Daniel Rodney.

*Resolved*, That the Standing Committee be empowered to apply to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, for the purpose of aiding the said committee in supplying this diocess with one or more missionaries.

*Resolved*, That the next stated meeting of the Convention be held at Dover.

*Resolved*, That the thanks of the Convention be given to the President, for his attention to the business of the Convention, and for the excellent sermon delivered by him this day.

After prayer, by the President, the Convention adjourned.

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The Sermons of Bishop Dehon have recently been reprinted in London, with the laudable view of benefitting the funds of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, and have been reviewed in most of the respectable periodicals of that city. We have abridged for this publication the review contained in the British Critic for September, and feel confident that our readers will be gratified with the manner in which this highly respectable work speaks of our Church and of its ministers, of the Sermons which it reviews, and of the piety and talents of their lamented author.

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*Sermons on the public Means of Grace; the Fasts and Festivals of the Church; on Scripture Characters; and various practical Subjects. By the late Right Rev. Theodore Dehon, Rector of St. Michael's, Charleston, and Bishop of South-Carolina.*

A REGULAR Episcopal communion, formed precisely upon the platform of our own, embraces within its pale a very large and increasing proportion of that respectable class of Americans, who are descended from English settlers of education, property, and character; and who have inherited the honourable feelings, the upright principles, and the wholesome prepossessions of the mother country. In doctrine, the Episcopal Church of America is sound and scriptural; rejecting, temperately but firmly, the Calvinistic interpretations of the articles, and the attempts that have more recently been made to lower the value of visible ordinances. In discipline, the clergy, under all disadvantages, are admirably strict: they feel quite as strongly as we do the value and importance of a rigid adherence to the primitive pattern, an inviolable attachment to apostolical succession, lawful ordination, and appointed means of grace; and they are exemplary in the boldness and the constancy with which they preach and advocate these unpopular opinions. Of the zeal and ability with which the pastoral office is discharged, and the sound views entertained by the clergy generally on the questions so much agitated amongst ourselves, we were led to entertain a very high opinion by an admirable ordination sermon of the distinguished American Bishop Hobart, which met with the unqualified approbation of his brethren; one of whom favoured us with a copy of it. And the success of their meritorious and judicious labours may be estimated from the Journals of the General Convention from 1784 to 1814, which have also reached us; and which hold out a most encouraging prospect of the gradual extension of pure doctrine, and effective discipline, throughout that vast and daily increasing population, which is now fainting and scattered, as sheep having no shepherd.

The history of the rise and progress of the Church is briefly this. At the commencement of the American war, near a hundred ministers of our Church were officiating in America, under the direction of the admirable Society for the Propagation of the Gospel in Foreign Parts. By that unhappy event, the connexion with the mother country was dissolved, the ministry were for the most part dispersed, and the Episcopal congregations, chiefly loyalists, were persecuted and driven from their homes. When the storm had subsided, and the scattered members of the flock began to reunite themselves, they laboured under many pressing difficulties; of which the greatest was the want of a competent authority, in a Church professedly Episcopal, to regulate the discipline and the services, and to provide a successive supply of ministers. To

this inconvenience, after some
ion, a petition was, in 1785, ad-
to the English Bench, desiring
oper Priests, chosen by the se-
merican districts, might be con-
d Bishops. The petition was
ceived in this country, and, in
owing year, a reply was return-
ed by the two Archbishops, and
eat majority of their suffragans,
g the American Church of the
interest which they felt in their
, and of their earnest desire to
ate in the holy work of rebuild-
ir Zion; but, with the prudent
which has always distinguished
ellent Hierarcy, they expressed
tention to postpone the conse-
of any persons, subject to a fo-
risdiction, until the Legislature
country should have sanctioned
roceeding; and they further de-
have copies of the Articles and
adopted by the revived Church
rica. In the former no change
n attempted or desired; but the
ons in the Prayer Book appear-
nportant, that the two Archbi-
remonstrated against them, as
seriously to affect the ortho-
f the infant community. A cor-
dence ensued, in which the af-
ite firmness of the Archbishops
ed. Every thing which they es-
essential was restored to the
y; and the forms and regulations
nended by them, were all agreed
hese circumstances unavoidably
ned considerable delay: yet,
as the zeal and activity of the
of Episcopacy in both countries,
rly in 1787, two Bishops, Dr.
st, of New-York, and Dr. White,
nsylvania, received consecration
gland; and the validity of the
ration of Dr. Seabury, of Con-
t, which had been conferred by
iscopacy of Scotland, in 1784,
nanimously recognized. From
small beginnings, the American
h has, in less than forty years,
d to its present extent and regu-
m; and promises to increase
n numbers, as well as in learn-
ty, and virtue. It is supported,
se, as our own Church originally
ave been, by the voluntary libe-
. VI.

rality of its members; and that liberality is assuming a shape which will, in process of time, put the Hierarchy in possession of a suitable and * permanent endowment.

This cheering expectation receives no trifling confirmation from the publication of which the title stands at the head of this article. Bishop Dehon was a man of very extraordinary natural endowments, which were uniformly stimulated to activity by the most pure and ardent zeal, and cultivated with unremitting industry. Even the defects of his education, and of his taste, rendered him probably more acceptable to the people, whose spiritual welfare was the leading object of his life; and great as his loss must have been to the diocess over which he presided, and deeply as his † premature death was deplored by the whole American Church, we have reason to believe, that he has left behind him upon the bench more than one equal in piety, sound doctrine, and persuasive eloquence.

The work before us is reprinted from the American edition, under the auspices of one whose long and useful services to the Church of England have endeared his name to every friend of the establishment; and it ought to be particularly noticed, that the profits to be derived from the republication are generously devoted to the funds of an American society, which, in its objects and constitution, bears a strong resemblance to our own unrivalled Society for Promoting Christian Knowledge. Dr. Gaskin's principal motive, however, for engaging in the troublesome office of an editor is, as he himself judiciously observes, "a conviction that the Sermons are well calculated to do credit to the Episcopal Church of the United States of America, and, through God's blessing, to forward the Christian edification of the English reader, by their luminous and energetic enforcement of the doctrines and duties of Christianity, and of the importance of

* It is not generally known that, before the American war, a large sum (we have heard 20,000*l.*) was left by a Mr. Paul Fisher, of Bristol, towards establishing Episcopacy in America, which has never been claimed.

† He died in his 41st year.

adhering to the primitive views of Church order and communion."

It would be impossible to give a better summary of the character of the work. It is, indeed, calculated to reflect the highest honour upon the Church which has produced it, and to revive amongst us those spiritual views of ecclesiastical discipline which have certainly suffered from the extension of a latitudinarian liberality, as well as from other causes before hinted at. The style of Bishop Dehon has all those faults which must be expected in a mind whose highly-wrought feelings, and powerful imagination, have not been duly chastened by the regular discipline of an English education. In saying this we mean no reflection upon the American Universities, which have thus early matured such valuable fruit: but it is as impossible for a newly planted seminary to have attained the sound taste and experienced judgment of our venerable seats of learning, as it is for a committee of Frenchmen or Spaniards to hatch a British constitution. In the vigour of manhood, we neither despise nor censure a promising boy for not having acquired that firmness of nerve and muscle which he will enjoy when we shall be in our decrepitude. But besides the effect of a more ripened age of intellect, there is in the English character a peculiar simplicity of sentiment, and in our language a precision and truth of expression, which we look for in vain among writers of any other country; so that a "foreign style" is almost proverbial for exaggeration and exuberance of ornament. To this luxuriance of thought, so congenial to the scenes and the climate of his native country, rather than to any undue compliance with the prurient taste of his hearers, we attribute the loaded and laboured sentences of Bishop Dehon. He has much of the richness of Jeremy Taylor, much of the sweetness of Horne, and sometimes not a little of the splendour of Burke; but the parts are not well blended, the varieties of manner are not melted into each other; there is too much effort for gracefulness, and too little control for correctness. Individual passages are frequently beautiful, usually forcible, not rarely sublime: but the effect of the whole is not agreeable to that chastised severity to which our own best divines have made us, perhaps, too partial. There are, moreover, certain peculiarities by which the dialect of Americans is becoming daily more distinguishable from the mother tongue; and it will hardly be expected that these should be considered as improvements on this side the Atlantic: such are the words "obligate" and "realise," as they are used pages 150, 170, 230, 402, Vol. I. *atque alibi passim;* and many turns of phrase which cannot fail to strike the English reader.

But these faults, in the powerful and masculine style of Dehon, are accompanied by no corresponding defects, either in doctrine or in sentiment. On the contrary, we think him singularly happy in combining a bold avowal of strict orthodoxy with a gentleness of manner that must obviate all offence. Without blowing the trumpet of controversy, he is the dauntless champion of truth; and remains master of the field without dealing in "blows and blood." The soundness of his theological opinions, the peculiar warmth and energy of his eloquence, and the suavity and gentleness of his temper, concur in impressing his readers at once with firm principles and amiable feelings; and, when aided by the earnest manner resulting from fervent piety and charity, must have sunk deep indeed into the hearts of his hearers. In defending the high ground of apostolical Church communion, he is among the most felicitous examples of the rule, *suaviter in modo, fortiter in re.*

In the composition of his Sermons he adheres more closely to a formal division of his subjects into heads than has been usual with modern divines; and this has given to many of his best discourses an old-fashioned air, with which we are not disposed to quarrel, especially when it is considered, that this arrangement affords great advantages to the congregation, for digesting and retaining the valuable matter thus conveyed to them. The unequal length of the Sermons, and the remarkable brevity of the greater number of them, are the effects, probably, of the prevailing

habits of the country. Several of them scarcely exceed, and one or two fall short of, five octavo pages, and could scarcely have occupied more than ten minutes in their delivery: but this circumstance, which renders them unfit for an English pulpit, qualifies them to supply a deficiency which has been long and loudly complained of in religious families; and we know no book more strongly to be recommended to those pious masters who are desirous of reading to their servants what may at once interest and instruct them.

The succession of subjects in these volumes shows that the Bishop preferred a regular system of edification to the practice of preaching desultory and unconnected Sermons: and, truly, without some such arrangement, it must be extremely difficult, if not impracticable, rightly to divide the word of truth. Where a number of discourses are delivered, without reference to each other, some points of doctrine will be too often repeated, to the neglect of others no less important; and all that clearness of conviction which arises from unfolding doctrines in regular series, as they depend on each other, must be wholly lost. The first nineteen Sermons form a course of instruction, beginning with two sound and argumentative discourses, to prove the authenticity, and exalt the value of the Scriptures; and leading us through the consideration of religious ordinances, the Sacraments, the Sabbath, and the Sanctuary, to the exposition and defence of our Liturgy; and to some very valuable remarks on Psalmody and on Preaching. The second course consists of thirty-five Sermons on the Festivals of the Church, beginning with Advent and ending with Trinity-Sunday; besides two for Michaelmas and All-Saints. It is much to be regretted that this is not carried on through the other half year from Trinity to Advent; for the outline of practical teaching, which the Church has appointed for that period, is quite as systematic, and, perhaps, no less important, than the doctrinal subjects of the Festivals, which have been so frequently and so ably treated as to leave little room for originality, and no hope of surpassing what has already been done,

——— sibi quivis
Speret idem sudet multum frustraque laboret
Ausus idem———

Then follow thirty-four occasional Sermons on Scripture characters, and on a variety of other subjects. In the two first Sermons on the Scriptures, the arguments of the best divines are well selected and ably stated; and, though it is extremely difficult to give much life or interest to a popular summary of this kind, the Bishop has relieved his subject with great skill and judgment.

Having laid his foundation in the Scriptures, he proceeds, in his next discourse, to show the necessity of religious ordinances, and of a distinct body of men set apart to administer them.

The five Sermons on Baptism which follow contain a very sound exposition of the origin, necessity, and efficacy of that first ordinance; and though the Bishop does not enter into the controversy respecting Baptismal Regeneration, it is clear that his views of it are perfectly in unison with the doctrine of our soundest divines. He tells his hearers that by the first Christian writers Baptism was esteemed "the sacrament of absolution, the *regeneration of the soul*, the robe of light, the communication of the passion and resurrection of Christ, the garment of immortality, the soul of God. And he proceeds to prove that this sacrament loses nothing of its character or blessings when administered to infants.

"Take from her [the Church] the right of admitting your children to the benefits of Baptism, and she must believe, that the tender and liberal dispensation of her Lord is less indulgent to them than the rigorous dispensation of the law. She must believe, that the sweet innocence of the new-born babe is less acceptable to God than the penitence of a hoary offender. She must believe, that while they who are mature are required to become as little children before they can enter the kingdom of God, little children are excluded from being initiated into that kingdom, because they are such. Yea, she must stand by the graves of the infant offspring of her members, and have no covenanted assurance of their salvation

and immortality. For if they are cut off from admission into the Church militant on earth, what certainty can she have of their admission into the Church triumphant in heaven? She shrinks from the difficulties; and rejoices that the grounds are so clear, so strong, and so extensive, upon which she can perpetuate her Master's words, 'Suffer the little children to come unto me, and forbid them not.'"

The Bishop proceeds to apply the same powerful and affecting mode of reasoning to the other sacrament of the Lord's Supper, to which three excellent discourses are appropriated; he then enforces the obligation to observe the Ordinance of the Sabbath; and, in two very original sermons, dwells upon the reverence due to the Sanctuary; which naturally conducts him to the consideration of the Liturgy, of which he speaks with affectionate veneration.

A very sensible and judicious discourse on Church Music follows; and the Bishop completes his first course of instruction by an admirable sermon upon the Ordinance of Preaching, (Rom. x. 14, 15) in which, after a luminous summary of what has gone before, he takes occasion to point out the mischievous error of setting a disproportionate value upon a means of grace obviously more precarious and liable to abuse than any other; and we earnestly recommend to the sermon-followers, his observations on this subject, which are unhappily as applicable to our own congregations, as to those in America.

In the course of Sermons upon the Festivals of the Church, there is less room for any thing like originality; and it is impossible to avoid continual comparisons with some of the noblest productions of human genius. Yet, under these disadvantages, Bishop Dehon's Discourses will be read always with interest, often with admiration. His intimate familiarity with every part of the Bible; his sound knowledge of the best commentaries; his acquaintance with the rich mine of divinity contained in the writings of our elder divines; and his extensive reading in modern literature, enable him to bring together a variety of information and of sentiment, which, if it be no new, is at least judiciously selected, and, generally, well arranged. There are certainly not wanting passages, we may perhaps add entire sermons, which indicate that the author wrote without a view to publication. But where the power of composition really exists, we are not sure that this circumstance does not add to the value of sermons, as well as of letters. The sentiments appear to flow more naturally from the heart when clothed in unstudied language; and the preacher seems to stand before us, in evangelical simplicity, occupied, not with himself, but with his hearers.

The characteristic merit of Dehon, in this set of sermons, is a spiritual earnestness in stating, and a vigorous talent in enforcing true doctrines, without any portion of the manner or temper of a controversialist. He is "*strong without rage;*" bold in defence, but gentle in hostility. Though highly gifted with fancy and taste, almost poetical, and fond, perhaps too fond, of imagery, his good sense invariably preserves him from wandering into new and fanciful interpretations of Scripture; and he adheres, on all occasions, to the sound and sober expositions, even of allegorical passages, which have conferred immortal honour upon the divines of the English school.

The opening of Sermon XXII. on Christmas, is a happy imitation of the flowing, yet chaste style of our excellent Bishop Horne.

"The deluded worshipper of the sun waits in the morning, prepared, we are told, with many ablutions, to prostrate himself before his god, and adore him at his rising. With how much more exalted joy, with how much happier worship, are we Christians assembled to-day, to hail at his dawn that 'Sun of Righteousness' which, through the tender mercy of God, is rising upon our disordered world, with everlasting 'healing in his wings!' The sun of the visible world rises but to set; this that we worship shall never go down.* That sun affects only material natures, and dispels, for a time, the darkness which was spread over temporal scenes;

* See Bishop Wilson's Devotions, translated by Dean Stanhope, Sunday Morning.—*Ed.*

this shines to give joy to the souls of men, and disperses for ever the darkness which was spread over eternal concerns. That gilds only the surface of life; its beams reach not into the valley of the shadow of death: this brightens the tomb; it brings that life and immortality to light, which cheer the secret chambers of the bosom. The material sun is destined, one day, to have its fires extinguished for ever; but this, when earth and skies shall have passed away, is ordained to endure as the light of the celestial world, and to it angels and men shall everlastingly bow, as to the brightness of the Father's glory and image, or manifestation of his person. How pregnant, then, with joy, is the rising of this glorious luminary upon our benighted world! It is the commencement to us, of the years of the right hand of the Most High.—Patriarchs saw it at a distance with the eye of faith, and were glad. Prophets have celebrated its coming. 'The morning stars have sung together' at its dawn; 'and all the sons of God have shouted in heaven for joy.' And we, if we are not still lost in the dreadful slumbers of the spiritual night, shall be abroad from the chambers of darkness, contemplating, and adoring this glorious regent of the spiritual day."

In the three Sermons on the Epiphany, the Bishop explains the doctrine of National Election and Predestination; and shows that in the eternal purposes of God there is nothing like an arbitrary or irrespective decree. And in a similar manner he argues, in a Whit-Sunday Sermon, that the Holy Spirit of God, when bestowed, is not irresistible.

The Sermons on Trinity Sunday are equally distinguished by a mild but decided assertion of the orthodox belief; and we regret that our limits will not permit us to indulge our readers with some extracts which we had marked for that purpose. The series is concluded by two Sermons, on the Existence and Employment of the Holy Angels, remarkable for the modesty with which the preacher abstains from unauthorized speculations on this tempting subject. He takes no notice of the bold and able arguments of Horsley, which tend to identify the Archangel Michael with the Lord of Hosts; nor of the fanciful theory of Heber, who, in imitation of that great genius, endeavours to prove that Gabriel is the Holy Ghost. He does not even appear to be aware that "the Angel of the Lord" in the Old Testament, is certainly "the Messenger of the Covenant;" as Shuckford and an hundred others have abundantly proved. But the effect of his reasoning, if less entertaining, is certainly far more edifying than any thing which we have met with on the same subject.

We are inclined to doubt whether the examination of a Scripture character forms a suitable subject for the pulpit. A biographical sermon generally wants interest, because we already know all that the preacher can relate; a metaphysical one is seldom instructive, because the Scripture never fills up the outline of its bold and striking delineations, and all the shades which the hand of man can add, serve only to obscure them. Besides, the one perfect model, held out for imitation to weak and erring mortals, should, in our estimation, be the prominent feature of every discourse delivered in the Church. We would reserve the full consideration of eminent human characters for essays or for history; and introduce them but sparingly and slightly into our public instruction. Notwithstanding this objection, we have perused with great pleasure the nine sermons of Bishop Dehon on as many characters from the Bible; and if we do not think the choice of such subjects altogether judicious, we cannot but bestow great praise on the manner in which they are treated, and the amiable and pious sentiments which they are made to convey.

The occasional sermons, on different subjects, are most of them stamped with the same characteristic defects and excellencies. The defects are merely those of a style too redundant, of a genius too fertile. The excellencies are of no common kind. The warmest piety, the purest benevolence, the most touching humility breathe in every discourse; while a steady adherence to the primitive doctrines of the Church renders our guide as safe as he is pleasant. In a sermon for the benefit of the

Episcopal Society, he speaks in terms of just and honourable gratitude of the English Society for the Propagation of the Gospel in Foreign Parts; and attributes to the liberal zeal of its members, the original establishment of the American Church. His discourses on death are singularly touching and improving; and there are passages which we should not hesitate to call sublime.

"Another thing which renders 'the valley of the shadow of death' terrible to many, is the darkness with which it is encompassed. It is awfully still. It is dreadfully gloomy. Shadows, clouds, and darkness rest upon it. I see the infidel approach its entrance. To him it is dismally obscure. Bones and ashes are all he can discover. And his heart recoils with unutterable horror from such an extinction of his being. I see the vicious approach it. To them the gloom is terrible. Conscience fills it with ghosts, and spectres, and images of terror. They shudder as they enter. They cry aloud for lights. And whom indeed do I see unappalled by the darkness and dismal accompaniments of the grave, but those, upon whose minds the blessed Redeemer hath opened the visions of immortality. To them there ariseth lights in the darkness. That hand which holdeth 'the keys of death and of hell,' hath rolled back the clouds which hung over the valley of death. That voice, at which the devils tremble, hath chased from it the images of fear, and spectres of despair. To the sincere followers of the Lamb it is not a valley of unknown windings, and uncertain end. They see, indeed, that it is a desolate place. But they are taught that it is the path by which God hath connected this present stage of our existence with the next. They know that it is the passage, through which the patriarchs, and prophets, and righteous men of every age, have gone to the fruition of glory. They consider it as the valley through which their Lord hath travelled, subduing in it every thing which could molest or dismay them; and opening, through it, the way to his heavenly kingdom. They enter it, therefore, without fear or perplexity, having the 'Spirit of Truth' for their *guide*, and persuaded by him that, desolate as is the path, it will conduct them to the regions of everlasting day. Blissful light, which Religion, sent by our compassionate Creator, sheds upon the tomb! How happy the relief which it gives from the timidity of ignorance, and the anxiety of doubt! Those terrors, at least, which its darkness gave to 'the valley of the shadow of death,' are of small power, now that it is illumined with the instructions of the Almighty, and declared by him to be our path to immortality."

After all that has been said of this extraordinary man, it is scarcely necessary to add, that we sincerely and earnestly desire the extensive circulation of his works in this country; not so much for the sake of that useful institution which is to be benefitted by the sale, as because we feel assured that they will conduce powerfully to awaken, in the heart of the reader, a lively sense of the high concerns of immortality, and a zealous yet charitable attachment to the interests of the established church.

[Bishop Dehon's Sermons are for sale at the office of the Christian Journal, No. 99, Pearl-street, New-York.]

*For the Christian Journal.*

## No. VII.

### *The House of Mourning.*

"I AM tired and disgusted with such extravagance," exclaimed Mrs. N. Do you wish to know what it was that thus disturbed the composure of Mrs. N.'s mind? We were both at the house of Mr. N. her husband's brother, who had two days before lost an amiable and affectionate wife. It was then the morning of the day on which she was to be interred. The acquaintances and friends of the family were soon to assemble, in order to pay the deceased the last earthly respect they would ever be able to offer, as well as to hear from the lips of the attending minister, an exhortation on the subject of death. Previous to their assembling, Mr. N. with his children prepared to go to the room in which she lay in her shroud, to give her a last look, and to take a mournful farewell. "Come," said he, "let us endeavour to bear it with fortitude." All those tender feelings which would

naturally rush into the hearts of a fond husband and dutiful and affectionate children on such an occasion, were instantaneously enkindled, and manifested in their countenances. Tears flowed plentifully down the husband's cheeks, a deep groan sometimes escaped him; the daughters cried aloud; the sons, too, manifested by those emotions which they could not conceal, that their grief for their loss was sincere and deep; and their cousins who were present mingled in the general sorrow. The scene indeed was truly affecting. For my own part, I was overcome by it, and could not help giving way to those feelings which sympathy for others' sufferings excites. At this moment Mrs. N. came into the room, and made the exclamation noted above. "I am tired and disgusted with such extravagance: it looks like murmuring against the Almighty. Mr. N. instead of endeavouring to check this foolish grief in his children, only encourages, and thereby increases it." I was astonished at the observation, so much was it at variance with the feelings of my own heart at the moment. To me there was nothing extravagant in the conduct of the mourners—nothing indeed but what one acquainted with the family would have looked for. Mr. N. had lived with his wife from his youth, and their union had always been happy. He had now advanced to a considerable distance on the downhill of life, and was about to fix his eyes for the last time upon the face of her who had been his companion for so long a period—who had shared all his cares—had soothed his sorrows—had been the partner of his pleasures, and his tender nurse in the hours of sickness. Who that has experienced the true joys that accompany a happy married life, can contemplate the severance of the heart from that which it holds most dear,—the disruption of the strongest earthly ties that bind the soul of man,—without feeling a pang of woe that is unutterable?—The deceased had also been a most affectionate and indulgent mother, and the hearts of her children repaid the affection; while her whole deportment during her last illness was such as to conciliate the love of all who attended her. She had been in a declining state of health a long while. The slow-wasting consumption had gradually undermined her constitution, and taught her to know that death was certainly approaching. Yet, during the whole time of her sickness, she manifested the greatest patience and resignation. I had visited her during her confinement, and witnessed the composure with which she contemplated her expected change, and the faith and hope with which she looked forward to the mansions of the just. I could not therefore help feeling great astonishment at the observation of Mrs. N. and mentally exclaimed in the fervour of the moment, Is this the language of one who openly professes herself the servant of God, and who belongs to a sect which claims for itself such a great measure of evangelical piety? (Mrs. N. is a Methodist.) Feelings of indignation for a short time took place of those of sorrow, and I had almost said to her, "If this is the spirit of your religion, its tendency is to blunt all the fine feelings of the heart, and to render us totally callous and insensible." Restraining myself, however, I turned from her; but could not avoid meditating upon the spirit of that religion which can thus, as it were, metamorphose the human mind at will, and extinguish principles and feelings which have heretofore appeared inseparable from our nature. From my previous acquaintance with Mrs. N. as well as from her look and manner at the time, it appeared evident to me, that the declaration she then made was the offspring of her religious sentiments. Had it not been, I cannot believe, that nearly connected as she was with the family, she would have manifested so much apathy on so mournful an occasion. Indeed, she intimated in plain terms, that she thought the grief of Mr. N. and his family was "murmuring against the Almighty." Is, then, this sentiment in accordance with the spirit of Christianity? Can a single passage be produced from the sacred volume which forbids all weeping at the death of those dear to us? So far from it, many instances are on record, in which the people of God have mourned aloud for the loss of those whom they loved and venerat-

ed, and yet received no reprimand from their Creator. "The children of Israel wept," we are told, "for Moses in the plains of Moab thirty days." Our Saviour himself "groaned in spirit," and "wept" at the grave of Lazarus. And the Apostle directs us to "rejoice with those that do rejoice, and to weep with those that weep." But, says the creed of Mrs. N. "this is murmuring against God." It is evident, therefore, that so far her creed is not in unison with the spirit of Christianity. This spirit is most truly one of sympathy. It has for its objects both the bodily and spiritual distresses of man; and so far from hushing up these distresses by the arguments of Mrs. N. and thereby creating a sullen and gloomy silence, it endeavours to soothe and soften the troubled soul—it seizes hold of the passion of sorrow, and aims to render it instrumental in promoting our everlasting welfare. By making our earthly distresses redound to our future benefit—by improving upon the disposition of mind which worldly affliction produces—by imprinting upon the soul, when softened by this affliction, truths of the most solemn and important nature,—it teaches us that the passion of grief was implanted in our nature for a benevolent purpose, and that our Creator did not design that we should totally eradicate it. Sorrow, therefore, is not at all times murmuring. It may indeed become so, when carried to excess; for then the proper design of it is defeated, and instead of producing a soft and pliable heart, it renders its object morose and melancholy. But where sorrow is confined within proper limits, and does not interrupt us in the discharge of our duties, it is not in the view of religion criminal. Neither is it in the eye of reason. Reason teaches us that every part or principle of our nature must have its proper object, and may be made subservient to our welfare. Even the passion of anger, when kept within due bounds, may be so far useful as to assist in preserving us from injury and imposition, and in extorting the respect of those whose inclinations might urge them to pursue a different conduct. Upon the same principle, the passion *of grief may* be of service, by softening the heart that is hardened by the commerce of the world, and thus preparing it for the reception of the Christian graces. It is not essentially material from what source this grief proceeds. A circumstance of more moment is, that the proper effect be produced—that the heart be humbled—be impressed with a just sense of the vain and perishable nature of all terrestrial things, and the necessity of weaning our affections from them. If these sentiments be just, how erroneous the ideas of all those who, like Mrs. N. exclaim against mourning for the loss of friends and other temporal blessings? And indeed, how inconsistent in some respects with the spirit of her own religious system? Does not this system, in attempting to bring sinners to a sense of their errors, appeal for the most part to the passions? Does it not apply to the hopes and fears, but generally to the fears of men, rousing with the most vehement zeal slumbering mortals from their dangerous delusion? Do not its preachers generally make it their business to paint in the most vivid colours the horrors of hell, in order that they may work upon the passions of their hearers, and frighten them from the paths of sin? May not, then, the passions be instrumental, after the converts have left these paths, in confirming them in the ways of holiness? Can it be, that at the moment of turning from sin, their tumultuous feelings are hushed into a calm never more to be agitated by any of the storms that so frequently assail us in this world?

To the mind that is accustomed to trace the springs of human action, it must be an interesting task to investigate the principles in the system of Methodism that lead to so strange a result. To the writer of this it appears that it is the natural consequence of two of their distinguishing doctrines, viz. *conversion* and *perfection*. Conversion with them (or, at any rate, with many of them) implies not only a sudden, but a complete revolution of the whole man: so complete indeed that the views and dispositions of those who are subjects of it become entirely changed. They pass instantaneously from the wilderness of sin, to the fertile and de-

lightful plains of religion. They ascend at once to a lofty summit, from whence they look down upon the world, and the things of the world, with the feelings of those who are inhabitants of another sphere. Hence the conclusion necessarily follows, that they must endeavour to exterminate those passions in which they have formerly indulged, and adopt the views and the conduct of a higher order of beings. They must not indulge in mirth; they must hardly carry with them that cheerful countenance which is the index of a happy heart: nor, on the other hand, must they mourn on account of temporal misfortunes—they must not lament the loss of friends or relatives, because to do so, would be murmuring against God.* Similar is the operation of the doctrine of perfection. Those who attain to it, are so highly raised above their former state, that they must not indulge in the ordinary feelings of humanity. Free from sin and imperfection, they must no longer act the part of fallen beings; they must not be elevated by joy nor depressed by grief; but contemplate with a calm and stoical indifference the multiplied changes which occur in this transitory state. It is not contended that this effect is always produced upon the mind by the doctrines in question; for the strong feelings of nature will often burst the enclosures which system may have thrown around them, and exhibit themselves in their genuine garb,—but we do think that such is their natural operation, and that such will be their effect upon minds of particular descriptions, upon those, for instance, that are of a warm and enthusiastic temperament, and upon those that indulge in feelings of self-righteousness. That such was the case with Mrs. N. I am well convinced. She and her husband were both strong advocates of the doctrine of perfection, and had been known to say that they had committed no sins for a considerable time. Alas, poor human nature!! But let us learn from the foregoing observations how all important it is to acquire *correct principles* on the subject of religion,—to avoid *every error*, even those that may appear of the most trivial nature. The connexion between faith and practice is inseparable, and error, in the former, will inevitably, sooner or later, lead to error in the latter. Faith may be compared to the blood that circulates through the human body. As long as it is pure and healthy, the body will be free from disease; but when it becomes corrupted, the effects are soon visible. And although the degree of corruption may not be so great as to produce immediate death, yet the disease will make its appearance in tumours and excrescences that will lessen the comeliness and beauty of the system; and which, if not healed in time, may extend their vitiating effects from limb to limb, until the health of the whole body suffers.

*The Country Clergyman.*

* "Be serious," said Wesley's first convocation of helpers in conference assembled; "avoid all lightness as you would hell-fire, and trifling as you would cursing and swearing."—"Let no teacher go out to supper, nor be from home after nine at night," is another of his rules. Such institutes have sent abroad among us a body of Protestant Predicants, not less intolerant in spirit than their predecessors and counterparts in the Romish church, and who bring with them nothing in their costume or ceremonies to mitigate the graceless and joyless manners with which they infect the community. In their mouths the beauty of holiness is inapplicable even to absurdity. They have strict religion of its outward grace; and in proportion as they overspread the country, the very character of the English face is altered; for Methodism transforms the countenance as certainly, and almost as speedily, as sottishness or opium." See a well written and impartial article in the Quarterly Review, No. 8, p. 503.

## *Sunday Evening.*

"I THINK we must have a row down the river this beautiful evening," said Joe Bennett. "Ay," replied Harry Adams, "so we will; for we've been to church once to-day, and that's enough in any reason for folks that have worked hard all the week."—"True," rejoined Joe, "'tis very well for the gentlefolks and parsons to keep at home on Sundays, when they can take their pleasure all the other six days; but it is quite a different thing for us, and one works all the better for a little fun once now and then."—"I am sure I do," said Harry: so the plan was made, and they went directly to the waterside, and took a

boat. In their way, however, they met a neighbour who, they were aware, thought very differently about the manner in which Sunday evenings ought to be spent. At first, therefore, they were surprised to see him out, and Joe began to say, that, after all, Thomas was no better than themselves; "for," added he, "in spite of somewhat he has preached to me about staying at home and keeping the Sabbath holy, you see he can take a walk upon an occasion, just as we do."—"And he has less excuse for it too," said Harry, "for we are but lads, and he is old enough to know better. I don't know that I should go out if I had a wife and children like him."

Thomas came up to them just as they were getting into the boat; and, as usual, said something, especially to Joe, whom he had known many years, about the impropriety of what they were doing. He, however, was not disposed to listen, and Thomas left them, saying, "You will repent of this when it may be too late; and, depend upon it, nothing but harm ever came of Sunday parties."

Thomas was a middle-aged man, and, though he had lived all his life in his native village, and knew not much of the world, yet he had seen quite enough to convince him, that the true interest and happiness of every body is to obey the commands, and do the will of God. He had been a servant of God for many years, and had found him a kind and merciful Master. As it may be supposed, one of his chief studies had been how to preserve a consistent conduct, and a devotional spirit; and, as he was what his neighbours called a "*sharp* man," perhaps few persons were more likely to decide justly what were the best means. Yet Thomas's favourite maxim was, that if Sunday was well spent, nothing would go amiss in the week; and so very great an importance did he attach to observing the Sabbath, that when his eldest son was going out to a farmer's service, the principal advice he gave him was respecting it. "My boy," said he, "when I was a young man, and could not get a holyday any other time, I was sometimes persuaded to go out on a Sunday; but I *can say that I* never did so without finding cause to repent of it heartily, even independent of its being a sin against God. I was sure to get into worse company on Sundays than any time else; which may easily be accounted for, because sober steady people always stay at home then, and I was sure to get overcharged at any public house or skittle-ground I went to; and, as the whole thing together was against the law, it was no use to complain. Then, coming home, especially on the river, there was almost always quarrelling, or tricks, and generally some who were half drunk, so that very often there was some accident or other. Besides, it so unsettled my mind, that I could not go comfortably to work the next day, and the wickedness I had heard and seen would run in my head all the week after. Even if I had been to church in the morning, these jaunts used to drive out all the good I might have learned there: they made me quite forget every thing that had been said; and, indeed, to tell the truth, my mind would be so full of the pleasure-party, that I hardly listened either to the prayers or sermon. Thank God I did not persevere in such a course of sin, but became convinced that I could not be happy, except in obeying his commandments. Since I have given up pleasure-taking on Sundays, I have found that I have saved my money better, and have been a great deal less troubled with temptations to do many things that are wrong. My thoughts are able to follow the prayers in public worship, and God has answered these prayers in blessing both me and my family." This advice, with more of the same nature, Thomas had also before endeavoured to impress on his son, and, indeed, on all his family; and he enjoined it by the quiet regular manner in which he always spent the Sabbath. His wife was generally obliged to stay at home in the morning with the very young children; but not because she had any clothes to wash or iron, or rooms to clean before she could go to church. All this was done on the Saturday; and even if Thomas was late in bringing his wages home, her credit at the shop was good enough for her to be trusted

with what she might want until Monday morning, so that she never had occasion to go for bread, or meat, or flour, or any thing else on Sunday. In the afternoon, Thomas would stay with the children while his wife went to church; or, if they could contrive it, they would both go, and one would sit near the door, to be able to slip out the more easily, if a child should cry or be troublesome. The evening they spent in talking over what they had heard the other parts of the day, in teaching their children, or in reading the Bible, or some good book. When first Thomas became a religious man, he used to think that he could never go too often to a place of worship; he would be at church morning and afternoon, and, if it were not open, he would attend a prayer meeting in the evening. But, after a time, he began to consider that it was a little selfish for him to leave his wife the whole day with the children, so that sometimes she could not get out at all; and, accordingly, he resolved to have his turn for taking care of them. Then again he found, that if he had heard two sermons in the day, it was more profitable to himself to read and meditate, partly alone, and partly with his family, than to go to a third. As his children were growing up especially, he perceived very clearly, that he did them a great deal of good by talking to them, and making them learn their hymns or catechisms; and that this attention to them on the Sunday evening was better than taking them to a service where he could hardly ever make them attentive, and where they often went to sleep.

From this plan of spending his Sabbath, Thomas never deviated, except in a case of necessity; and such we may call that which took him from church in the afternoon of which we have been speaking. He had heard that his sister was ill, and particularly desired to see him. It was said, indeed, that no immediate danger was apprehended; but yet, as she lived at some distance, as it was uncertain how he should receive further accounts of her, and as he knew that she had no religious friends about her, he did not hesitate to comply with her wish without delay.

He found her, however, worse than he had expected, and this induced him to remain so long with her, that, though it was a fine summer's evening, the sun had been set some time before he came to the ferry, where he had left the lads in his way to his house.

This ferry was a place not much frequented on week days, and Thomas had so seldom passed on the Sunday, that he did not know that the path by the side of the river, from which was a fine prospect of white cliffs and woody hills, had lately become a usual place of resort. It may be guessed, then, that he was astonished to see a great crowd of people. If it had been possible, he would have avoided them, and gone home some other way, but it was too late for him to attempt a circuit of several miles, and he was obliged to draw near. But, as he approached, his astonishment increased. He was aware that many of the idle games frequently practised were very noisy; but the sounds were not such as he would have expected. A great confusion too prevailed; and, in fact, some were hallooing, some swearing, some pushing, some bringing ropes and poles, so that it was evident, something was the matter. Thomas paused a few minutes, and then inquired of one who stood near what had happened. "O, there's been an upset," replied the man, "a boat has been turned over, and two young men are gone down."—"Indeed!" said Thomas, and his heart sunk, for he could not help guessing who they were. Very soon one body was brought out, quite insensible, and apparently lifeless. They laid it on the grass and rubbed it, but no sign of life appeared; and they all agreed, that the only chance of restoration would be from putting it into a warm bed, and using the methods prescribed by the Humane Society. Yet this seemed impracticable, for there was no house near. Thomas, however, hearing what passed, went up and looked at the body, and recognising Joe's dress more than his features, proposed carrying it to his own home, which was about a mile distant. This seemed a long way to take the body, and many thought that if any life were left, the delay and the motion

so far would completely extinguish it. Some, indeed, said, that they were sure Joe was quite dead, and that it would not be worth while to take any farther trouble, and they advised to send both the bodies to the bone-house at once; but Thomas could not consent to give up all hopes of the poor young man, without at least doing whatever was in his power; and he said he would not mind the trouble, but that he thought it was better to carry this body off directly, and not wait till the other was found. The people, however, appeared to be more willing to wait by the river than to help him, and it was not till after some expostulations, that he prevailed with one of his neighbours to bear part of the burden.

In the mean time, a number of persons continued searching and dragging the river, to find the other body; but their efforts were quite fruitless, and, in a short time, the night closed in, and it was so dark, it was of no use to continue searching. More than an hour had now passed since the accident happened, and there could be no hope of restoring the unfortunate lad, even if he were found. So they gave over their labour, and soon after the crowd dispersed.

But Thomas had now reached home. His wife had been a little alarmed at his being out so much later than was at all usual with him, and began to think, that, as there were so many rude people about on Sunday evenings, something unpleasant had happened. However, the story he told easily accounted for his absence, and she had only to think what could be done for the unhappy sufferer. The children were all gone to bed; but, as she had two bedrooms, she removed some of them, so that there might be a clear room, and that the little ones might not be frightened. Thomas then had Joe laid upon his own bed; and, as they had but one blanket, they folded it so as to wrap him round. A fire was soon lighted, and Thomas and his wife rubbed him with warm flannels, while their neighbour went to the nearest public house for some cordial. No less urgent occasion, indeed, would have induced Thomas to send on such an earrand; and he knew that his doing so now would perhaps be handled by ill-natured people to his disadvantage; but, as they were sure they were doing their duty, he said that for once they must not mind appearances. For a long time every exertion seemed fruitless, and even the doctor, who had come in, was beginning to think there was no chance of restoration; but, at the end of almost four hours, they perceived a slight motion of the heart, and soon after a faint attempt to breathe. "Thank God," said Thomas, "he has spared poor Joe a little longer."—"And spared him to repent, I trust," replied his wife. The doctor continued to apply proper means: the symptoms of animation increased, and in a few minutes Joe opened his eyes. It was still some time before he was sufficiently recovered to notice surrounding objects, and then it may be guessed how much he was astonished to find himself in the house of one whom he had almost insulted a few hours before.

Though Joe had been wild, and in many respects even vicious, yet he could not help feeling gratitude for Thomas's kindness and care; and when he had sufficiently come to himself to understand what had been done for him, he burst into tears, and said, "Ah, Thomas, I did not deserve all this." Thomas was very much pleased to see so much feeling in him, and he thought it was a suitable time to throw in something in the way of advice. "Nay, Joe," he replied, "if you think you ought to thank me who have done no more than my duty, how grateful should you be to that merciful God who preserved you, even when you were flying in the face of his commandments!" This remark seemed to make some impression upon Joe; and, after a pause, he rejoined, "Yes, indeed, so I should; but," he added, after another pause, "where is Harry Adams?"—"There is no hope for him, he is quite gone. They were searching for him for more than an hour last night; but he was not found till this morning. God has cut him off in his sin, though you are spared." Joe was again silent and thoughtful; but at last, with fresh tears, he said, "God has been very good to

me." Thomas, finding he was disposed to listen, continued the subject still longer, and pointed out the threatenings and promises of the Gospel. He told him, that if he would but pray for pardon, and the assistance of the Holy Spirit, God would still hear him, and he would receive "repentance and remission of sins according to the riches of his grace." He spoke to him of the kindness and love of Christ, and of his death on the cross for the sake of saving sinners, exhorting him to seek an interest in his atonement; and he ended by proposing that they should now unite in offering up thanksgiving to Almighty God for his past mercies, and a prayer that he would grant his guidance and protection in future.

Joe's heart was a good deal softened and impressed, and he willingly agreed to this proposal.

It is not usual that wonderful and sudden events should be the means of converting those who had been before depraved or careless; and it may, indeed, generally be said, that if ordinary admonitions fail, there is little reason to hope that extraordinary ones should have more effect. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," &c. Yet we may occasionally, though rarely, see that Providence does interpose, and, in some remarkable manner, prevent the sinner from running headlong into destruction. This seemed to be the case with poor Joe. That he should have been spared and his companion taken, especially when seconded by the kind care and advice of Thomas, under the blessing of God, made a deep impression on his mind; and when he rose from the bed on which he had been laid apparently lifeless, it was with a heart grateful to his Divine Preserver, and resolved to lead a new life.

Thomas, as we may suppose, was rejoiced to see these favourable signs of repentance and amendment; but he knew too well that a good beginning alone was not enough, and that there was still much danger of Joe's falling again into sin. He, therefore, did not consider his work ended, but determined to adopt some regular plan for the future. Joe worked hard all the week from morning to night, and when his work was done he was generally tired and glad to go to bed; or, if he was not, as he lived in a steady farmer's family, he seldom got into harm in the evenings, except when he had a holyday. Sunday was therefore the day in which he was in the greatest danger; and it appeared to Thomas, that the best thing he could do was to get Joe to spend his Sundays with him. There was, indeed, one obstacle; Thomas was a poor man, and had a young family, and giving a stout lad food once every week was what he could not well afford. But his wife and he consulted about it, and they agreed that they could perhaps manage, at least during the summer time; and that they should not determine what they should do in the winter till winter came. The plan was accordingly proposed to Joe, and he accepted it with thankfulness.

After this time he came regularly every Sunday morning; and he went to church with the family. The evening employment, to say the truth, was at first a little irksome, especially during the fine long days, when he thought a walk or a row would be so very pleasant. But God enabled him to persevere; and, before the summer was over, he said that he liked a great deal better to read and pray, and teach the children, with his friend Thomas, than to go with the pleasantest party he had ever joined.

I do not remember exactly how they managed when winter came; but I think I have heard that Joe's master allowed him to take his dinner in a basin. I cannot, indeed, be quite certain how this was: yet I can assure the reader, that Joe is now very much respected, and is universally thought a pious and excellent young man; and I have heard him say, that, under God, he attributes his conversion and reformation to having learned how to improve his *Sunday evenings*.

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### *Church Missionary Society.*

Despatches have been received from the missionaries and settlers, at New-Zealand, up to the month of June.

ary, which bring, we regret to say, unfavourable reports of the state of the mission. Mr. Kendall, with the Chiefs Shunghee and Whykato, arrived at the Bay of Islands, from Port-Jackson, on the 11th of July. Much evil has followed from the visit of Shunghee to this country: his warlike passions have been inflamed by the possession of the arms and ammunition which this visit had enabled him to accumulate; as he appears to have exchanged for muskets and powder at Port-Jackson the presents received by him in this country. Hostilities of the most formidable nature were commenced against other tribes; and the missionaries, at Kiddeekiddee in particular, have been called to witness the most distressing scenes of ferocity and blood, and to endure many insults and injuries.

No Christian can doubt that the Gospel of Christ will ultimately triumph among these people, over all that power of the enemy which seems to be put forth with peculiar malignity to oppose its entrance: but while it has difficulties to encounter here of a nature so utterly insuperable by human wisdom and power, the members of the society will feel it their duty to bear this mission in constant remembrance before the Throne of Grace.

*Sketch of Mr. Marsden's second visit to New-Zealand.*

Mr. Marsden arrived at the society's settlement of Rangheehoo, from Port-Jackson, on the 12th of August, 1819. From this place, which was his head-quarters till the 28th of September, he visited the Chiefs round the Bay.

Having fixed on Kiddeekiddee as the site of a new settlement, he left Rangheehoo on the 28th of September, with Mr. Kendall, and others, on a visit, by way of Kiddeekiddee, to the river Shukeangha, now named Gambier, on the west side of the island, and returned to Rangheehoo on the 13th of October. From Kiddeekiddee to the first village on the Gambier is about 26 miles, and from that place to the mouth is between 40 and 50 miles. Mr. Marsden's account of the tribes which people the banks of the river, and its tributary streams, is highly interesting. The people are numerous, intelligent, and hospitable: fine situations for settlements are offered by the fertile valleys, through which various streams descend to the main river—the children are numerous—and the Chiefs eager to obtain instruction. An extract of Mr. Marsden's journal will speak strongly in favour of the character of the people of the Shukeangha:—

"While we remained here, we had long conversations on the advantages of education, agriculture, navigation, &c. The Chiefs are, in general, very sensible men, and wish for information on all subjects. They are accustomed to public discussions from their infancy. The Chiefs take their children, from their mothers' breasts, to all their public assemblies; where they hear all that is said on politics, war, religion, &c. by the oldest men. Children will frequently ask questions in public conversation, and are answered by the Chiefs. I have often been surprised to see the sons of Chiefs, at the age of four or five years, sitting among the Chiefs, and paying the closest attention to what was said. The children never appear under any embarrassment when they address a stranger.

"In every village, the children, as soon as they learned any of our names, came up to us, and spake to us with the greatest familiarity. At the age of eight or ten years, they appear to be initiated into all the customs and manners of their ancestors, by being the constant companions of their fathers, and attending them in all their public councils, and in the field of military glory.

"The power of their Chiefs, the rites and ceremonies of their religion, and the glory of war, are the grand subjects of their conversation. Their memories are very strong, and they show much anxiety to increase their knowledge. They are great and enterprising travellers in their own country. Many of them are absent on their journey ten and twelve months at a time."

After a few days' stay at Rangheehoo, on his return from the Gambier, Mr. Marsden set out, with Mr. Kendall, on the 16th of October, on a visit to the district of Tiami, which lies to the eastward of the road to the Gambier.

He had here much interesting conversation with the Chiefs, which he has detailed in his journal. Of the fertility and extent of this district, Mr. Marsden says—

"Tiami is a very rich part of the country; and only wants a population to improve its natural soil, which, at present, is burdened with luxurious weeds, with pines, and other timber of various kinds. The Chiefs informed us, that they had a large number of people, one day's journey further, who were cultivating a rich soil with sweet and common potatoes. I should estimate the extent of their territory, from what I walked over, and what they pointed to as belonging to them, at not less than fifty miles."

On the 23d of October, Mr. Marsden returned to Rangheehoo; from which place he embarked for Port-Jackson, on the 9th of November.

### *Contrast of the Chiefs Shunghee and Korrokorro.*

Shunghee has the principal power on the northern and western sides of the Bay of Islands: on the eastern side, and in the islands which lie in that quarter, Korrokorro, the brother of Tooi, has the chief power; and is, more directly than any other Chief, the rival of Shunghee in weight and influence.

Of Shunghee, Mr. Marsden says—

"He is a man of the mildest manners and disposition, and appears to possess a very superior mind."

Our personal knowledge, however, of this Chief, prevents us from wondering that every thing should be perverted in him, as late intelligence shows that it has been by a ferocious superstition.

Of Korrokorro, Mr. Marsden writes:

"Korrokorro is a very brave and sensible man. I have seen no Chief who has his people under subjection and good order as he: yet he is tired of war, and wishes that there was no fighting at New-Zealand; and we have reason to believe that he will prevent war as much as he can."

In this respect he is directly opposed to Shunghee, of whom Mr. Marsden says—

"I used every argument with Shunghee to dissuade him from fighting. He laughed at me, and said it was very hard to comply with my wishes."

Shunghee and Korrokorro were each anxious to have a settlement in his own district. Mr. Marsden says, that when Korrokorro learned that Kiddeekiddee, in Shunghee's territory, had been fixed on as the site for the new settlement—

"He was much affected; and said that Shunghee would now cut him and his people off. We replied, that Shunghee had promised us that he would leave off fighting, if we would settle in his district; and would reside himself with the Europeans. Korrokorro replied, that Shunghee would make fair promises, but we could not see into his heart: and gave us to understand that he would not believe a word that he said, however fairly he might speak; and recited instances how Shunghee had taken advantage of himself and others in former times; and contended that what he had done formerly, he was capable of doing again.

### *Pride of the Chiefs.*

On his journey to the Gambier, Mr. Marsden writes—

"The rays of the sun, from under the edge of a cloud, gilded the side of a distant hill. A New-Zealander, who was walking by me, called my attention to the spot where the sun shone, and asked me if I saw it: on my answering in the affirmative, he said, 'That is the Whydua,' or spirit, 'of Shunghee's father.'

"The Chiefs of New-Zealand are full of pride: many of them assume to themselves the attributes of the Deity, while living; and are called gods by their people. The natives will occasionally call Shunghee a god, when he approaches them, in the following terms—'*Hairemi, hairemi, Atua!*—Come hither, come hither, thou God!' This paying of divine honours to the Chiefs, fills their minds with the most proud and profane notions of their own dignity and consequence. When they die, their posterity deify their departed spirits, and offer up their prayers to them. The New-Zealander here compared the departed spirit of Shunghee's father to the glory of the sun—clearly

evincing the veneration paid by them to the manes of their ancestors, and the dominion which the prince of this world exercises over their minds."

*Tattooing indicative of Rank.*

"Tooi informed us, that Korrokorro wished him to be tattooed. We told him that it was a very foolish and ridiculous custom; and, as he had seen so much of civilized life, he should now lay aside the barbarous customs of his country, and adopt those of civilized nations. Tooi replied, that he wished to do so himself; but his brother urged him to be tattooed, as otherwise he could not support his rank and character as a gentleman among his countrymen, and they would consider him timid and effeminate."

*Manner of performing the Operation.*

"In walking through the village of Rangheehoo, one morning, I observed Towhee tattooing the son of the late Tippahee. The operation was very painful. It was performed with a small chisel, made of the wing-bone of a pigeon, or wild fowl. This chisel was about a quarter of an inch broad; and was fixed in a handle, four inches long, so as to form an acute angle at the head; something like a little pick, with one end. With this chisel he cut all the straight and spiral lines, by striking the head with a stick about one foot long, in the same manner as a farrier opens the vein of a horse with the fleam. One end of this stick was cut flat like a knife, to scrape off the blood as it gushed from the cuts. The chisel appeared to pass through the skin at every stroke, and cut it as a carver cuts a piece of wood. The chisel was constantly dipt in a liquid made from a particular tree, and afterward mixed with water; which communicates the blackness, or, as they call it, the 'amoko.' I observed proud-flesh rising in some parts which had been cut almost a month before. The operation is so painful, that the whole tattooing cannot be borne at one time; and it appears to be several years before the Chiefs are perfectly tattooed."

*Sanguinary Superstitions of the Natives.*

"In time of war, great honour is paid to the head of a warrior, when killed in battle, if he is properly tattooed. His head is taken to the conqueror, and preserved, as the spoils of war, with respect—as a standard, when taken from a regiment, is respected by the victor.

"It is gratifying to the vanquished to know that the heads of their Chiefs are preserved by the enemy; for, when the conqueror wishes to make peace, he takes the heads of the Chiefs along with him, and exhibits them to their tribe. If the tribe are desirous of putting an end to the contest, they cry aloud at the sight of the heads of their Chiefs, and all hostilities terminate: this is the signal that the conqueror will grant them any terms which they may require. But if the tribe are determined to renew the contest, and risk the issue of another battle, they do not cry.

"Thus the head of a Chief may be considered as the standard of the tribe to which he belongs, and the signal of peace or war.

"If the conquerer never intends to make peace, he will dispose of the heads of those Chiefs whom he kills in battle, to ships, or to any persons who will buy them. Sometimes they are purchased by the friends of the vanquished, and returned to their surviving relations; who hold them in the highest veneration, and indulge their natural feelings, by reviewing them, and weeping over them.

"When a Chief is killed in a regular battle, the victors cry aloud as soon as he falls, 'Throw us the man,' if he falls within the lines of his own party. If the party, whose Chief is dead, are intimidated, they immediately comply with the command. As soon as the victim is received, his head is immediately cut off; and a proclamation issued for all the Chiefs to attend, who belong to the victorious party, to assist in performing the accustomed religious ceremony, in order to ascertain by augury, whether their god will prosper them in the present battle. If the Priest, after the performance of the ceremony, says that their god is propitious, they are inspired with fresh courage to attack the enemy; but, if the Priest returns answer, that their god will not be

propitious, they quit the field of battle in sullen silence. The head already in possession is preserved for the Chief on whose account the war was undertaken, as a satisfaction for the injury which he, or some one of his tribe, had received from the enemy.

"When the war is over, and the head properly cured, it is sent round to all the Chief's friends, as a gratification to them, and to show them that justice had been obtained from the offending party.

"With respect to the body of the Chief, it is cut up into small portions, and dressed for those who were in the battle, under the immediate direction of the Chief who retains the head: and, if he wishes to gratify any of his friends who were not present, small portions are reserved for them; on the receipt of which they give thanks to their god for the victory obtained over the enemy. If the flesh should be so putrid, from the length of time before it is received, that it cannot be eaten, a substitute is eaten instead.

"They not only eat the flesh of the Chiefs, but are wont to take their bones, and distribute them among their friends, who make whistles of some of them, and fish-hooks of others. These they value and preserve with care, as memorials of the death of their enemies.

"It is also customary with them, for a man, when he kills another in battle, to taste the blood of the slain. He imagines that he shall then be safe from the wrath of the god of him that is fallen; believing, that, from the moment he tastes the blood of the man whom he has killed, the dead man becomes a part of himself, and places him under the protection of the Atua, or god, of the departed spirit.

"Mr. Kendall informed me, that, on one occasion, Shunghee ate the left eye of a great Chief whom he killed in battle at Shukeangha. The New-Zealanders believe that the left eye, some time after death, ascends to the heavens, and becomes a star in the firmament. Shunghee ate the Chief's left eye from present revenge; and under the idea of increasing his own future glory and *brightness when his own left eye should become a star.*

"When a Chief of the enemy's party is killed, his body is immediately demanded by the assailants; and, as before stated, if the party attacked are intimidated, it is directly delivered up. If the Chief was a married man, his wife is then called for; and she is also delivered into the hands of the enemy. She is taken away with the body of her husband, and is killed. If she loved her husband, she voluntarily resigns herself and her children; and desires the victors to do to her and her children as they had done to her husband. If the party refuse to give up the Chief's wife, they are immediately attacked by the enemy; who will not give up the contest till they obtain her, or are overpowered.

"When they have got possession of a Chief and his wife, after the woman is killed, their bodies are placed in order before the Chiefs. The Areekee, or High Priest, then calls out to the Chiefs to dress the body of the man for his god; and the Priestess, who is also an Areekee, gives the command to the wives of the Chiefs to dress the woman for her god. The bodies are then placed on the fires, and roasted by the Chiefs and their wives; none of the common people being allowed to touch them, as they are tabooed.

"When the bodies are dressed, the Areekees take each a piece of the flesh, in a small basket, which they hang on two sticks stuck in the ground, as food for their gods, (to whom they are going to offer up their prayers, and whom they are about to consult relative to the present contest,) in order that their gods may partake first of the sacrifices.

"While these services are performing, all the Chiefs sit, in profound silence, in a circle, round the bodies, with their faces covered with their hands or mats, as they are not permitted to look on these mysteries; while the Areekees are praying, and picking small pieces of the flesh from their sacrifices, which they eat at the same time. These consecrated bodies are only to be eaten by the Areekees.

"When all the sacred services are completed, the Areekees return the answer of their gods to their prayers and offerings. If their prayers and offerings

are accepted, the battle is immediately renewed, (as before mentioned) and all in common feed upon the after-slain. They eat the slain, not so much for food, as for mental gratification; and to display, publicly, to the enemy, their bitter revenge.

"Wishing to know if the Areekees prayed secretly to their gods, at the time of performing the above ceremonies, I asked them the question: to which they replied, No; but publicly, and with an audible voice, that all might hear what was prayed for—unless the Areekees disapproved of their proceedings: in that case, their prayers were not heard.

"The New-Zealanders are not only afraid of being killed in battle, if they enter on war without permission of their god; but they are also afraid of spiritual consequences—that they will either be afterward killed by the anger of their own god, or that of their enemy.

"They fully believe that a Priest has power to take away their lives by incantation or charm; and attribute many of their deaths to this cause.

"In the village of Tippoonah, I observed the heads of eleven Chiefs stuck up on poles, as trophies of victory. I learned that they were part of those whom Shunghee brought with him from his last expedition to the southward. He had cured them all. Their countenances were very natural, excepting their lips and teeth, which had all a ghastly grin, as if they had been fixed by the last agonies of death.

"How painful must these exhibitions be to the wives, children, and subjects of these departed Chiefs, who are prisoners of war, and labouring on the very spot, with these heads in full view! My mind was filled with horror and disgust at the sight of this Golgotha: at the same time I anticipated, with pleasing sensations, that glorious period, when, through the influence of the Gospel, the voice of joy and melody would be heard in these habitations of darkness and cruelty, where nothing now reigns but savage joy on one hand, and weeping and mourning on the other."

*Alleged Origin of eating Human Flesh.*

Conversing with the Chiefs of Tiami on this subject, Mr. Marsden says:

"They first alleged, that it originated from the largest fishes of the sea eating other fishes, and of some even eating their own kind—that large fishes eat small ones—small fishes eat insects—dogs will eat men, and men will eat dogs, and dogs devour one another—the birds of the air also devour one another—and one god will devour another god. I should not have understood how the gods could eat one another, if Shunghee had not before informed me, that, when he was to the southward, and had killed a number of people, he was afraid that their god would kill him in retaliation, esteeming himself a god; but he caught their god, being a reptile, and eat part of it, and reserved the other part for his friends, as it was sacred food; and, by this means, he rested satisfied that they were all secure from his resentment."

*Retaliation the Substitute for Law.*

"As these people have no regular established government, it appears that all crimes are punished, either by an appeal to the sword, or by plundering the offender of his little property, and laying waste his potatoe-grounds."

Mr. Marsden relates the following instance, among various others, of this spirit of retaliation:—

"The people of a village between Whangarooa and the North-Cape had taken the bones of the father of Shunghee's wife from the sepulchre, and had made fish-hooks of them. Having satisfied himself of the fact, Shunghee proceeded to the village where the people lived who had committed the sacrilege; and, going up within gun-shot of them, in the open day, informed them that he was come to punish them for spoiling the sepulchre where his wife's father's bones had been deposited, and for making his bones into fish-hooks. They admitted his charge, and the justice of his conduct: he then, without entering the village, fired upon them, and killed five men; whereupon the party attacked, requested him to fire no more; for the death of those who were shot was a sufficient atonement for the offence committed. Shunghee answered that he was satisfied; and the busi-

ness was thus decided, with the mutual consent of both parties.

"The death of a Chief may be revenged by his children's children, if the tribe to which he belonged should ever have strength to retaliate. Hence the foundation is continually laid for new acts of cruelty and blood, from generation to generation; as the remembrance of these injuries seems never to be forgotten by them."

*Superstitious Fear of their Gods.*

From Mr. Marsden's conversations with the Chiefs of Tiami, we extract some passages on this subject:—

"They said, if they did not pay very particular attention to all that their Priests told them, they should die. If they went to battle, and neglected any ceremony relative to their food, &c. and a spear only touched them, they should die immediately; but if they observed the ceremonies, and a spear should go through their bodies, they should not die. I asked them, if a Chief had been speared through the heart, or the temples of the head, whether he would recover or not, admitting he had been tabooed. They replied that he would not. I then wanted to know of what use their tabooing was, as Europeans recovered from similar wounds with themselves without tabooing.

"We told them, that Pomare, King of Otaheite, thought, some time ago, as they did. He tabooed his houses and provisions, and was constantly under fear lest his god should kill him and his people: but, since the Missionaries have lived at Otaheite, and he and his people had been taught the meaning of God's Book, he had abolished all tabooing; and had eaten any proper food, and had slept any where, like the Europeans; and was under no fear of being killed by his former gods. They were much surprised at this information, and inquired how long it was since Pomare had ceased to taboo. We told them that it was more than three years ago since Pomare had embraced our religion. The Chiefs then replied, that if we would send Missionaries to instruct them, and to convince them that their religion was wrong, and to prevent their gods from killing them, they would think and act as we did."

*Strength of Natural Affection in the New-Zealanders.*

Mr. Marsden gives an affecting account of the meeting of Tooi and his sister, on one of Korrokorro's islands:

"When we had reached the beach, Tooi said one of his sisters was coming, whom he had not seen since his return; and earnestly requested me to get into the canoe before she arrived, as he did not wish to have his first meeting with her there. I begged him to wait for her, as she was hastening down the hill, and not to regard me; but I could not prevail upon him: he leaped into the canoe, urging me to follow him. I delayed till she had reached the beach, when I stept in. Tooi ordered the canoe to put off: but, at that moment, his sister sprung into the canoe, weeping aloud, and passed by me. She fell on her knees, and grasped Tooi's: he saluted her, when she gave vent to her feelings in tears and loud lamentations, which she continued for about an hour. When we landed on Motooroa, she still sat weeping for a long time. Tooi conducted himself with great propriety; he suppressed all the wild feelings of an uncultivated mind, and yet shewed all the soft and tender feelings of nature toward his sister. I could not but view his conduct with admiration; and told him to indulge his affection for his sister, without any respect to my being present. I saw that he was anxious, lest the warmth of his sister's affection, and the strong manner in which she manifested it, should overcome his manly fortitude, and cause him to imitate her example; as he had done on a former occasion, when I first visited New-Zealand."

On leaving New-Zealand, Mr. Marsden took some sons of Chiefs with him. Of the parting scene, he says—

"The Chiefs took leave of their sons, with much firmness and dignity, in the cabin; while, on the deck, the mothers and sisters of the boys were cutting themselves, after their manner, and mingling their blood with their tears. Shunghee, the head Chief, parted with his favourite son in the cabin, without a tear: I afterwards heard him on deck giving vent to his feelings, with the loudest bursts of weeping."

*Hopelessness of the Natives in their Loss of Relatives.*

An affecting scene was witnessed by Mr. Marsden in the river Gambier:—

"As we passed along I observed a Chief's wife making loud lamentations. On inquiring the cause of her deep distress, she informed me, that, since our passing down the river, she had lost her two sons, and one child belonging to the village with them. The children had been sent, in a canoe, to gather cockles on a sand-bank in the river, which is dry at low water. The wind arose on the flow of the tide, and carried away the canoe, leaving the children on the bank; and when the tide arose, it swept them all away. She added, that her husband was also lately dead. She was a young woman. Her mother was sitting beside her, mourning and weeping with her. They had cut themselves after their manner, for the dead. I felt for her affliction, and would gladly have relieved her distress. I had nothing to give her but a few fish-hooks and my pocket-knife; with which I presented her, and which she thankfully received."

Mr. Marsden writes afterward—

"At day-break this morning, we heard the lamentations of the poor widow, on the summit of the hill, weeping for her children. Her affliction of mind was very heavy. She was left wholly to the feelings of nature, which appeared to be intolerable. The consolations of religion could not pour the oil of joy into her wounded spirit. She knew not God; and evidently had no refuge to fly to for relief. In the fullest sense of the Apostle's meaning, she was *without hope, and without God in the world;* and this is the situation of the whole of her countrymen, when under affliction. They will sit for months, night and day, mourning in a similar manner, for the loss of their dearest relatives. The blessings which Divine Revelation communicates in the whole body of a nation who are favoured with it, can never be adequately estimated. The knowledge of the only true God spreads its genial influences, from the king on his throne, through all the different ranks of his subjects, down to the condemned felon *in his cell.*"

On his visit to Tiami, he says—

"About six o'clock, while I was taking my breakfast, on a sudden I heard the loudest lamentations. On turning to the place from whence they came, I observed several women crying aloud, with the blood streaming down their countenances. On inquiry, I learnt that the Chief's wife who had accompanied us, had buried a child not long before; and these women were come to mourn and weep with her, on that account. They held all their faces together, mingled their blood with their tears, and cried aloud, cutting themselves, at the same time, with pieces of flint-stone. I was much shocked at the sight. The Chief came to me, and asked if I was afraid; I answered I was not afraid, but I was much grieved to see them cut themselves in such a manner; that this custom did not prevail in any nation of Europe, and was a very bad one. He replied that the New-Zealanders loved their children very much; and could not shew it sufficiently, without shedding their blood. I replied, to weep was very good, but not to cut themselves. This barbarous custom universally prevails among the natives of this island."

*Motives and Encouragements.*

"The wants of these poor heathens have only to be made known to the Christian world, and then they will be relieved. Their country, which is now only an uncultivated wilderness, will then stand thick with corn; and the voice of joy and gladness will then be heard in these dreary regions of darkness, superstition, cruelty, and sin!"

Having assembled one Sunday, on the beach, for public worship, as there was no place for divine service sufficiently large to hold the people, they were surrounded by natives, among whom were a number of Chiefs from different districts, some even from the river Thames. On this occasion, Mr. Marsden writes,

"It was very gratifying to our feelings, and afforded us a pleasing prospect, to be able to perform the worship of the true God in the open air, without any sensations of fear or danger, when surrounded by cannibals with

their spears stuck in the ground, and their pattoo-pattoos and daggers concealed under their mats. We could not doubt but that the time was at hand, for gathering to the fold of Christ this noble race of men, whose temporal and spiritual wants are inconceivably great, and call loudly on the Christian world for relief. Their misery is extreme. The prince of darkness, the god of this world, has full dominion over both their bodies and souls. Under the influence of darkness and superstition, many devote themselves to death; and the Chiefs sacrifice their slaves as a satisfaction for the death of any of their friends—so great is the tyranny which Satan exercises over this people!—a tyranny, from which nothing but the Gospel can set them free."

On the last Sunday which Mr. Marsden spent, on this occasion, in New-Zealand (November 7, 1819) he administered the Lord's Supper to the settlers, and baptized nine children, born to them on the island. We quote his impressive remarks on this occasion:

"I trust that the Divine Word and ordinances will continue in this land of darkness to the end of time. I have no doubt but that the Lord will prepare for himself a people in New-Zealand. He never fed any nation with manna from heaven, but the Israelites; and as he has now sent the manna of his word among these heathens, we may safely infer that he will provide Israelites in this wilderness to feed upon it. His promises are sure; and known unto him are all his works from the beginning.

No permanent mission could have been established in New-Zealand, or in any other island in the South Seas, had not his over-ruling Providence led the British nation to establish a colony in New South Wales. Through the medium of the British nation, he has now sent his Gospel to the very ends of the earth; and the Trumpet of the Jubilee has been sounded from pole to pole."

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From the Churchman's Magazine, Sept. 1822.

### *New Churches.*

We are able to give the pleasing information, that in the north-western part of this state, the prospects of the Church are highly encouraging. Early in the summer, the corner stone of a new brick church was laid in New-Preston; and, on the 4th of July, the corner stone of another was laid in Salisbury. In addition to these, more than $2,000 have already been subscribed towards erecting an Episcopal house of worship in Canaan. It is pleasing to receive such pieces of intelligence as these. "O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companion's sake, I will wish thee prosperity."

We extract a few paragraphs from the address delivered at the laying of the corner stone of the church in Sharon, on the 4th of July:—

"We have assembled, my brethren, and Christian friends, to lay the corner stone of an edifice, to be expressly and religiously appropriated to the solemn service of Almighty God. We are met to supplicate the blessing of Heaven on our endeavours—to implore success from the Author of all things—the Giver of every good and perfect gift. The object in which we are engaged is most laudable. It is trusted that the holy temple about to be erected will be sacredly appropriated to the pious design of its founders—the pure and primitive worship of the Almighty.

"With the advancement of our strength as a nation, and the progressive diffusion of light and knowledge, we look for a proportionate increase of edifices dedicated to the offices of religion; in which men shall offer their tribute of gratitude for the innumerable public and private blessings they enjoy, and yield the homage due from the dependent creature to the Sovereign Creator.

"While beauty and magnificence pervade the works of creation, to have the temple of God's residence mean and sordid, would reflect discredit on a heathen community—much more on an enlightened and privileged Christian congregation. It was this sentiment that pervaded the breasts of the pious patriarchs of old. They grieved to see

themselves accommodated in splendid mansions, while the King of kings dwelt "within curtains." It was this feeling which prompted good king David to erect a suitable temple for the worship of the Supreme—which inspired his illustrious successor to "rise and build."

"No reason can be assigned why churches, erected to the honour of God, should not exhibit the elegancies of architecture. God is the fountain of every thing great and noble. To him the cunning artificer owes his faculties of reason and contrivance, and the power of executing those noble edifices which excite in the mind of the beholder a sentiment of admiration at the labour, and grandeur, and genius they display. Let all the works of God, therefore, join in praising God. Let the faculties he has bestowed on man be employed in advancing the glory of his Maker. While we liberally expend time and means in the adornment of our private mansions, let a portion of our wealth be expended in adorning the Temple of the living God.

"Even in a *temporal* view, you have no reason to regret your religious undertaking. When this church, dedicated to the worship of the Redeemer, shall have been completed, it will constitute an additional ornament to a town already respectable. The appearances of a yet more flourishing and increasing community will soon present themselves in this place. The ark of God will be, as it were, in the midst of you to bless you—your children will arise and call you blessed. The memory of those who have come forth, and generously laid the foundation of this structure, will descend, with the most gratifying recollections, to posterity. Those who come after us will point out to the passing stranger the goodly edifices of this plain; and, "see what our fathers have done for us," will be the effusion of full and grateful bosoms. Through the blessing of God on your well directed zeal, many souls will be saved from destruction—as the fruits of your pious labours, many immortals will rejoice through a glorious eternity. These are the considerations which animate the good man's heart—that nerve the arm employed in the cause of religion—that lighten the fatigues of labour, and cheer the hours of toil.

"May the blessing of heaven, then, rest on your efforts in the present undertaking. May you go on and prosper. May uninterrupted success minister to this your labour of love—your satisfaction will not be wanting on earth—your reward will not be wanting in heaven."

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### *The Church in Virginia.*

At an early period the Church of England was established by law. Notwithstanding the laudable efforts of the colonists to procure a succession of able and faithful men by the endowment of a college for their education in the country, most of the clergy were Europeans. Of these, some were men of high qualifications and most exemplary zeal, and others were mere adventurers, who sought admission into the Church as a decent way of making a living. Their unworthy conduct brought religion into contempt, and the Church into discredit. At the commencement of the revolution the establishment was overthrown. At this time there was in possession of the Church property to the value of nearly four hundred thousand dollars, consisting of glebe lands and houses. In consequence of petitions presented from year to year to the Legislature by the Baptist Society, an act was passed, in 1802, authorizing the sale of this property. The money arising from this sale, which at times even included the sacramental vessels, was appropriated—not to purposes of moral and intellectual improvement, but to the temporary diminution of the county and parish levies!

The present situation of the Church in Virginia, and her delightful prospects, are well known. May she soon gain, by purity and zeal, the ascendency which the secular arm once bestowed. I have before me a manuscript list of the parishes and incumbents in Virginia, in 1775, from which it appears there were, at that period, 95 parishes, 164 churches, and 91 clergymen.—One parish (Amherst) contained five

churches; seven contained four; thirteen contained three; and eighteen contained two. The license of the Rev. Hanwick Dunbar, incumbent of St. Stephen's parish, in King and Queen county, was dated A. D. 1625. —*Church Record.*

### *Church Missionary Society.*

### *Statutes of the Bishop's College, at Calcutta.*

The Bishop of Calcutta has prepared a body of Statutes for the government of the College. They reached England in the autumn, and were submitted to the East-India Committee of the Society. After being well considered, at repeated meetings, by the Committee, the Statutes were presented to the Board in January last, and have been since transmitted to the Bishop, with an invitation to his Lordship to propose such further alterations as may seem to him expedient.

### *State and Prospects of the College.*

An abstract of the Society's report will show the present state of the College, and the plans in contemplation.

It is expected that the buildings will be finished at the conclusion of the present year; by which time, it is hoped, that the plans of the Society will be in active operation, by the admission of a certain number of Students, and the arrival in India of two English Missionaries, in conformity with the express wish of the Bishop.

Ten Theological Scholarships, and ten Lay Scholarships, have been founded by the Society, for native or European youths educated in the principles of Christianity; and the sum of £1,000 per annum has been appropriated to this special purpose. The ordinary age of admission is fourteen.

The Society cannot fail to congratulate themselves, and the public, upon the prospect which has been opened to their views. Since the commencement of their operations in India, no one unfavourable circumstance has occasioned the slightest interruption to their undertaking: on the contrary, the public authorities, and individuals of the highest character and respectability, have united in offering those encouragements which will be most essential to its success.

To render the site of the College and its enclosure more complete, Charles Theophilus Metcalf, Esq. has transferred to the Society, in fee, a piece of ground adjoining to that which was originally granted by the supreme government; by which arrangement the institution will be furnished with every accommodation which its most zealous supporters can desire.

The formation of a College Library has involved the Society in a heavy charge; and they feel disposed to invite their friends to contribute to this object, either by pecuniary donations, or presents of books.

### *Central Bible and Prayer Book Society.*

The second anniversary of the Bible and Common Prayer Book Society of the central part of the state of New-York, (heretofore known by the name of the Bible and Common Prayer Book Society of the Eastern Section of the Western District,) was celebrated at Christ Church, Cooperstown, on the 25th of September, 1822. Morning Prayer was conducted by the Rev. Lucius Smith, Rector of St. Peter's Church, Auburn; and a sermon adapted to the occasion delivered by the Rev. Henry Anthon, Rector of Trinity Church, Utica.

This society was formed at Manlius, in July, 1820. In consequence of the general distribution of the Bible by the laudable exertions of others, and the pressing demand for the Book of Common Prayer, the attention of the society, since its commencement, has been turned to the distribution of that invaluable manual of devotion. Between 6 and 700 copies have already been distributed.

It must be gratifying to every friend of the Church to hear, that the zeal manifested by our friends in the county of Otsego equalled every expectation which had been raised regarding them. They came forward with a promptitude and engagedness worthy of all imitation. They contributed to the funds of the

society about $60; and it should be observed, that this sum was advanced by a few individuals. It is confidently believed that every Churchman in the county will become a member of the society. Although the operations of this institution have necessarily been limited, still we trust that they have been so far useful that we may safely rely upon the patronage of every friend of the Church, and that we hazard nothing in saying, that however humble in its beginning, it is destined, if properly supported, to extend its cheering and benign effects over every portion of the Church within the sphere of its influence.

The following persons were elected officers for the year ensuing:—

The Hon. Morris S. Miller, Utica, President; the Rev. Lucius Smith, Auburn, 1st Vice-President; the Rev. Russell Wheeler, Butternuts, 2d Vice-President; the Hon. Nathan Williams, Utica, Treasurer; the Rev. Henry Anthon, Utica, Secretary.

*Managers.*—George B. Troup, Esq. Roderick Matson, Esq. Abraham Gridley, Esq. Cayuga; Jonas Earll, Esq. Azariah Smith, Esq. Nicholas P. Randall, Esq. Onondaga; the Hon. Thomas H. Hubbard, Leverett Baldwin, ——— Hoffman, Madison; Montgomery Hunt, Esq. Henry Green, Esq. Elon Andrews, Oneida; General Jacob Morris, Ezra Williams, Esq. Levi Beardsly, Esq. Otsego; James Clapp, Esq. Thomas Kershaw, Esq. Noah Ely, Esq. Chenango; Charles W. Connor, Esq. Francis A. Bloodgood, Esq. ——— Prescott, Esq. Tompkins.

The above counties at present comprise the association. Every person becoming a subscriber for $5, to be paid at the time of subscribing, or *one dollar*, payable annually, shall be a member of this society. The payment of $5, or more, at the time of subscribing, shall constitute a person a member for life without further subscription.

On motion, it was *resolved*, before the society adjourned, that it be recommended to the members of the *Episcopal* Church, and such others as *may feel* disposed in the different counties in union with this society, to form themselves into associations to promote its objects.

The next annual meeting of the association will be held at St. Paul's Church, Oxford, Chenango county, on the 4th Wednesday of September, at 10 o'clock A. M.

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*Memoir of the Rev. Walter Cranston.*

In our number for August, page 255, we noticed the death of the Rev. Walter Cranston. The following memoir has since appeared in the Churchman's Magazine, and we readily transfer it to our pages:—

"On the 28th of July last, the Rev. Walter Cranston, Rector of Christ Church, in Savannah, was taken by death from a sphere of extensive usefulness, which, for several years, he had worthily occupied. He was born the 12th of December, 1790, and became a member of the University in Cambridge, Massachusetts, at the age of 16. In what place the early years of his life were passed, the writer of this article is not informed. But that they were industriously and virtuously employed, there can be no doubt; for he appeared with an unblemished moral character, and with literary attainments considerably in advance of those required for admission into College.

"At this time he commenced a course of study, which he pursued for years with exact method, and with unabated industry. None of the exercises which belong to the course of studies adopted in his College were neglected by him; but he chiefly delighted in philological pursuits, and in these he principally excelled. He was esteemed highly respectable among his classmates for his attainments in every department of learning; but in Greek and Roman literature he bore away the palm from all his competitors. Nor was he surpassed by more than one of his associates in knowledge of the Hebrew. And being second to this one could not beesteemed a mark of inferiority; for Samuel Harris had been drawn from the obscurity of a mechanical employment, by the discovery of his wonderful attainments in Oriental learning, which, with

the ardour of a strong native genius for this pursuit, he had for years been secretly following as a relaxation from his ordinary labours. This extraordinary young man was assisted, in the means of obtaining a liberal education, by several public spirited gentlemen of the town of Boston, who had hoped that he would thus be enabled to become serviceable to the cause of learning in a department at that time not much cultivated. But this anticipation was soon disappointed; for he was suddenly removed from life, and his eulogium was eloquently spoken before a mourning University, by his friend Cranston, who could best appreciate his worth, as next to him best skilled in his peculiar studies. The subject of this article received his degree in 1810, with distinguished marks of approbation from the government of College. His views had for some time been directed towards the ministry; and he established himself at Cambridge, for the sake of enjoying the privileges which its extensive and valuable library affords. Young men designed for holy orders had not then the advantages of a theological school and learned professors, but were, in most instances, obliged to pursue their studies without the stimulus of companions, and without the security and benefits of a well informed guide. Mr. Cranston, however, needed these things less than most young men. His love of learning, and particularly of those studies which belong to his profession, was for him excitement sufficient to unceasing application, and his natural quickness of perception, and solidity of judgment, improved by the under-graduate course of College, were a security against his suffering much loss of time from ill directed efforts. After passing a year in this manner, he was elected to the office of Greek Tutor in the University. In this office he continued till the year 1814, discharging its duties with exemplary fidelity, and with that reputation, of which his eminent acquirements in Greek learning were a certain pledge. He now felt prepared to enter upon that profession to which he had devoted his life, and for usefulness in which he had for several years been preparing himself. He was ordained Deacon, in Bristol, Rhode-Island, by the Right Rev. Bishop Griswold, and immediately proceeded to Savannah, to the care of the church in which place he had been invited.

In the following year he made a visit to the eastern states, and received the holy order of Priests from the hands of Bishop Hobart, at New-Haven, Connecticut. So well pleased was he with the prospects of usefulness held out to him in Savannah, and so acceptable were his services there, that he immediately returned, and became Rector of the church in that place. Nor were the hopes of the minister, or the expectations of the people disappointed. That he was an acceptable minister, we are assured, by the increase of his congregation, and by their attachment to him —that he was a profitable minister, was evinced by the constantly growing attention to religion in his parish, and by the additions to the number of his communicants. Without exaggerating his praise, it may be said of him, that "he was faithful unto death;" for in that season, when the yellow fever prevailed at Savannah so long, and with such fatal consequences, he remained in the city, constantly exposed to the infection, and constantly enduring fatigue, from which, the incessant calls to visit the sick, and to bury the dead, hardly afforded him the hours of night to recruit himself. Being the only clergyman who remained in the city during that sickly season, he became, as it were, the parish minister of all the inhabitants. His services were requested by all denominations, and he cheerfully gave them to all without discrimination. Such courageous and disinterested attention during the prevalence of this heavy calamity, called forth the gratitude and the affection of many towards Mr. Cranston, who had before only respected him for his learning, and for his agreeable qualifications as a preacher. He now became as much esteemed throughout the city, as before he had been in his own congregation; and it is not among his parishioners alone that tears will be shed at the news of his early and unexpected death. He escaped unharmed from the fever of 1820;

and, perhaps, rendered confident by this exemption, he thought his constitution proof against the influence of a southern climate, and continued to discharge his duties in the warm months of the ensuing years, with too fatal a constancy. In this year, however, the debilitating effects of the climate became alarmingly visible. His friends urged him to seek a restoration to health under the bracing influence of a northern sky. But it was not until he had several times fainted during the performance of the services of the Church, and became entirely unable to continue them, that he could be induced to adopt their advice. When he could no longer pray with his people, or give them public religious instruction, then he consented to a temporary absence, as the only means of enabling him again to pursue those avocations, which were at once the all-important duties, and the chief pleasures of his life. He delayed, alas! too long—his constitution was enfeebled beyond the power of restoration. With slow, and frequently interrupted advances, he reached Middletown, where resided his only surviving relatives. Here the principle of life, which had for some time been a feeble and uncertain flame, declined into a single spark; and, in a few days, was extinguished, because it had not strength to take hold of the fuel with which the friendly skill of the physician, and the anxious care of relations vainly sought to revive it. For several years a teacher, and a successful teacher of the religion of the blessed Jesus, he well knew where alone he could find comfort in sickness, and support in death. He was, therefore, entirely resigned, both during his sickness, and in his death. Although the call was early, and his temporal prospects were unclouded, and he had every reason, if his health was restored, to look forward to many years of happiness, yet his conduct never expressed other than the most entire accordance of heart to the language, "Father, not my will, but thine be done." We have every reason to believe, and to trust, "that having served God in his generation, he is now gathered unto his fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with God; and in perfect charity with the world." In the contemplation of his fine natural abilities, the valuable stores of learning he had accumulated, the untired zeal with which he applied himself to the sacred duties of his profession, and the short period of his continuance among us, we may lament; but not for him. Ere now, he has proved, we trust, what Paul declared of himself, that to "depart, and be with Christ, is far better." How forcibly must it occur to the friends who loved him, and to the parishioners who now lament his loss, that "we have this treasure in earthen vessels!"

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From the Gospel Advocate, for Nov. 1822.

## *Convention of Vermont.*

We present, with great pleasure, to our readers, an abstract of the Journals of Vermont, for the years 1820, 1821, and 1822. This, if we mistake not, is the first printed Journal of any of the Conventions of the states which compose the Eastern Diocess. Though small and humble in its appearance, it is not more so than were the first Journals of those Churches which now annually exhibit reports of 40 or 50 pages. It is a good example, and we hope it will be followed. We insert the Constitution of the Church in Vermont, as revised and adopted at the Convention in 1820:—

### *Constitution.*

I. The various churches in Vermont shall be considered as united in one Convention, in subordination to the General Convention of the United States.

II. The said Convention shall meet annually, on the fourth Wednesday in June, at such place as shall be appointed at a previous meeting; and all clergymen of the Protestant Episcopal Church, residing in this state, shall be entitled to seats in Convention; and lay delegates, from the several churches in this state, shall be entitled to seats in the said Convention, in the following proportion, to wit: each church shall have the privilege of sending at least one member; if it consists of ten o

more communicants, then it may send two members; and, for every twenty-five communicants, excepting the numbers above specified, the said churches shall be entitled to one additional member.

III. The Convention shall deliberate and act in one body; but shall vote in distinct orders, when any member shall call for such a division on any one question; and, in such case, a concurrence of a majority of both orders shall be necessary to constitute a vote.

IV. A president, secretary, and standing committee, shall be chosen at every annual meeting of the Convention; and, when there is to be a session of the General Convention within the ensuing year, the requisite delegations shall be appointed to represent this state in that body; also, as long as this state shall belong to the Eastern Diocess, a delegation shall be appointed to attend each Diocesan Convention at the next preceding Annual Convention, or at some meeting specially warned for that purpose. Provided, however, that no person shall be a member of the standing committee, or shall represent this state in the General or Diocesan Convention, unless he be a regular communicant in the Church. Provided, also, that when the Bishop of the diocess shall be present in Convention, he shall, *ex officio*, be president. The Convention may, from time to time, if deemed expedient, appoint a prudential committee to superintend the prudential concerns of the Church.

V. If, at any time, a Bishop is to be elected by this Convention, the secretary, by order of the president, or standing committee, shall write to the minister, or one of the wardens of each church, at least six weeks before the election is to take place, and give notice of the time and place appointed for such election, and request, that delegates may attend the Convention for the purpose; and, in every such election, the Convention shall vote in distinct orders—the clerical order shall make a nomination by ballot, and a majority of the lay delegates shall approve the appointment, before the person shall be considered elected.

VI. No alteration shall be made in this Constitution, except in annual Convention; nor unless proposed and reduced to writing at a previous Convention.

VII. The Bishop, or standing committee, shall have power to call a special Convention, by giving six weeks previous notice to the minister, or one of the wardens of each particular church.

Parochial reports, in 1820, were from eleven churches, as follows: baptisms 99—deaths 35—whole number of communicants 391.

Parochial reports, in 1821, from thirteen churches: baptisms 101—marriages 14—deaths 32—whole number of communicants 592. In several of the churches flourishing Sunday Schools.

Parochial reports, in 1822, from thirteen churches: baptisms 73—marriages 21—deaths 32—number of communicants 557.

Standing Committee for the year ensuing:—The Rev. Abraham Bronson, the Rev. George Leonard, the Rev. Carlton Chase, the Rev. Joel Clapp.

Prudential Committee:—The Hon. Daniel Chipman, George Cleveland, Esq. the Hon. J. H. Hubbard.

Delegates to the General Convention:—The Rev. Abraham Bronson, the Rev. George Leonard, the Rev. Carlton Chase, the Rev. Joel Clapp—Clerical. Joshua Isham, Esq. George Cleveland, Esq. Mr. Alexander Fleming, and Dr. Elisha Sheldon—Lay.

The Rev. Abraham Bronson was nominated by this Convention as a trustee of the General Theological Seminary of the Protestant Episcopal Church in the United States of America, agreeably to the third article of the constitution of said seminary.

A communication, from the secretary of the General Convention, containing a proposed alteration of the constitution of that Convention, relative to the time of holding its triennial meetings, and investing the presiding Bishop, in certain cases, with the power to alter the place where the same shall be held, was read; and the Convention voted, that this Convention does not approve of the proposed alteration.

*Resolved*, That the clergy of this state be requested to preach in their several

churches, and to solicit contributions once, or more, in each year, for the benefit of the Protestant Episcopal Missionary Society in this state; and that they be requested to perform similar duties in the several vacant parishes in this state.

The Rev. Carlton Chase is appointed to preach before the next Convention, to be holden at St. Albans.

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The following Canons were passed in 1821:—

I. *Of the mode of trying Clergymen accused of misdemeanor.*

Whenever the standing committee shall have reason to suspect a clergyman of this Church to be guilty of infidelity, heresy, vice, or irregularity of any kind, it shall be their duty to inquire into the circumstances of the case; and, if, upon investigation, they consider the crime worthy of notice, they shall report thereupon to the Bishop, who may summon a council of his clergy, not less than three; a copy of the charge, and due notice of the time and place of trial being likewise communicated to the party accused; and, after a full and fair investigation of the subject, the Bishop may pronounce sentence in the case. And if any minister, degraded agreeable to this Canon, shall consider himself aggrieved, he shall be allowed an appeal to the House of Bishops.

II. *Of the mode of forming and organizing Churches.*

Whenever any number of persons in this state shall form themselves into a regular society, of the persuasion of the Protestant Episcopal Church, in such a manner, as that they will become a body corporate according to law, and their proceedings shall be sanctioned by the Bishop of the diocess, or, in case of no Bishop, by the standing committee of the State Convention, they shall be admitted to all the rights and privileges of a regular church; subject, however, at all times, to the authority and discipline of said Bishop, or, if there is no Bishop, of said standing committee.

*Convention of New-York.*

The Convention of the Protestant Episcopal Church in the state of New-York, met in St. Paul's Church, Troy, on Tuesday, October 15th, 1822, and closed its session, after the despatch of much interesting business, on Wednesday evening. Previous to the assembling of the Convention, there were two ordinations by the Right Rev. Bishop Hobart: Mr. Richard Bury, and Mr. William L. Johnson, were admitted to the holy order of Deacons. Sermon by the Rev. William B. Lacey, Rector of St. Peter's Church, Albany.

Several sound and eloquent discourses were delivered by different members of the clergy, on different days during the week.

On Thursday morning a sermon was delivered by the Rev. William Berrian, Assistant Minister of Trinity Church, New-York, before the Corporation for the Relief of the Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New-York. A collection was also made for the benefit of the society.

On the afternoon of Thursday, the rite of confirmation was administered by the Right Rev. Bishop of the diocess, and between 30 and 40 persons then took upon themselves their baptismal vows.

An abstract of the proceedings of this Convention, including the address of the Bishop, may be expected in our number for January.

*Episcopal Acts.*

At an ordination, held in St. John's Chapel, New-York, on Friday, the 25th of October, 1822, by the Right Rev. Bishop Hobart, the Rev. Lawson Carter, Deacon, Rector elect of St. John's Church, Ogdensburgh, was admitted to the holy order of Priests. Morning Prayer was conducted by the Rev. William Berrian, and an address, appropriate to the occasion, delivered by the Rev. Benjamin T. Onderdonk, Assistant Ministers of Trinity Church. And, on the fourth Sunday in Advent, December 22d, the Right Rev. Bishop Hobart held an ordination in St. Ann's Church, Brooklyn, Long-Island, and admitted the Rev. James P. F. Clarke, Deacon, Minister of St. John's Church, Canandaigua, Ontario county, New-York, to the holy order of Priests.

On the 25th Sunday after Trinity, November 24, 1822, in Trinity Church, New-York, Seth W. Beardsley was admitted, by the Right Rev. Bishop Hobart, to the holy order of Deacons.

On Sunday, the 29th of September, 1822, at St. Paul's Church, Philadelphia, the Rev. Peter Van Pelt, Deacon, Minister of St. Luke's parish, South-Carolina, in consequence of letters dimissory from the Bishop of that diocess, was admitted to the holy order of Priests by the Right Rev. Bishop White. Morning Prayers were read by the Rev. Mr. Tschudy, and a sermon by the Bishop.

At an ordination, held in St. John's Church, Providence, Rhode-Island, on Friday, September 6th, 1822, Mr. Alexander Jones, jun. and Mr. Charles Henry Alden, were admitted to the holy order of Deacons by the Right Rev. Bishop Griswold. Divine service was performed by the Rev. Mr. Taft, and the sermon by the Bishop. And, on Thursday, September 19th, at Christ Church, Quincy, Massachusetts, the Right Rev. Bishop Griswold admitted to the holy order of deacons Mr. Benjamin Clarke Cutler, of Boston, a graduate of Brown University. Morning prayers by the Rev. Dr. Gardiner, of Boston, and the sermon by the Bishop, from the text, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," 2 Cor. iv. 7. The holy communion was then administered by the Right Rev. Bishop, assisted by the Rev. Dr. Gardiner.

The services on this occasion were very interesting and impressive. Many of the clergy, and a great number of the laity were present.

This ordination is an event of peculiar interest to the Church at large, and particularly to the Society at Quincy. For many years, that parish, having been destitute of a Rector, has been in a low and depressed state, though they have sometimes been supplied with lay readers, and have occasionally had the services of clergymen. We trust, however, they are no longer to be dependent upon occasional assistance; but that the gentleman now admitted to orders will long continue with them, and prove to them, and to those who may hereafter become connected with them, a faithful watchman upon the walls of their Zion. May the great Head of the Church bless them.

It may not be amiss to state, that the venerable John Adams, late President of the United States, has given to this society the privilege of taking from his quarry a sufficient quantity of stone to erect a church, whenever they are disposed to avail themselves of the gift. We were gratified to see him at the church on the day of the ordination.

An ordination was held in St. Paul's Church, Baltimore, on the 6th of September, 1822, by the Right Rev. Bishop Kemp, when the Rev. Joseph Spencer was admitted to the holy order of Priests. Morning prayer was read by the Rev. Mr. Mason, of Newbern, North-Carolina, and an elegant and appropriate sermon preached by the Rev. Dr. Barry. Mr. Spencer leaves the diocess of Maryland immediately, in consequence of his being appointed Professor of languages in Carlisle College, and also Minister of the Protestant Episcopal Church in that place.

At an ordination, held in Trinity Church, Newark, New-Jersey, on Wednesday, the 16th of October, 1822, by the Right Rev. Bishop Croes, the Rev. Henry P. Powers, Rector elect of said church, was admitted to the holy order of Priests. The Bishop was assisted, on this occasion, by the Rev. James Chapman, and the Rev. John Croes, jun. of that diocess, and the Rev. Cave Jones, of the diocess of New-York. On the morning of the succeeding day, the Bishop instituted the Rev. Mr. Powers into the rectorship of Trinity Church aforesaid; and, in the afternoon, administered the holy rite of confirmation to twenty persons. The discourses delivered on these occasions were appropriate and impressive, and the whole exercises solemn and interesting. During the present year, confirmations have also been administered, by the Right Rev. Bishop Croes, in Christ Church, New-Brunswick, on the third Sunday after Easter; in St. George's Church, Pennsneck, on Whit-Sunday; and, in St. Andrew's Church, Mount-Holly, on Wednesday, the 5th of June.

On Wednesday, the 16th of October, 1822, St. Andrew's Church, Northford, Connecticut, was consecrated to the service of Almighty God, by the Right Rev. Bishop Brownell.

On Friday, the 1st of November, 1822, the festival of All-Saints, the holy rite of confirmation was administered by the Right Rev. Bishop Bowen, in St. Michael's Church, Charleston, South-Carolina, to fifty persons. Morning prayer was read by the Rev. Dr. Dalcho, and an appropriate sermon, from Proverbs iii. 17, delivered by the Rev. Mr. Lance, of Georgetown. The services were impressive, and the whole scene was peculiarly interesting. It is the practice of the Bishop to administer this rite about once a year, or thirteen months, in each of the city churches, in order that the persons presenting themselves, on each occasion, may not be more in number than to admit of the most satisfactory pastoral preparation of them.

On Thursday the 19th of December, 1822, the Rev. Edward Rutledge, minister of St. Thomas's parish, Charleston, South-Carolina, was admitted to the holy order of Priests by the Right Rev. Bishop Bowen.

At an ordination held, on Thursday, the 28th day of November, 1822, in St. Mary's Church, Newton, Lower Falls, Massachusetts, the Right Rev. the Bishop of the Eastern Diocess promoted the Rev. Alfred L. Baury to the holy order of Priests. Morning prayer was read by the Rev. Isaac Boyle, Rector of St. Paul's, Dedham, and a sermon preached by the Right Rev. Bishop, from Heb. v. 4, "No man taketh this honour unto himself but he that is called of God, as was Aaron." Immediately after morning prayer, confirmation was administered to six persons. Mr. Baury has accepted the rectorship of the interesting church at Newton, and, we understand, is shortly to be instituted. It was a pleasing circumstance that he was ordained in the church where he is appointed to serve. Situated as we are in this country, many of the members of our Church having been educated dissenters; so little being thought by our dissenting brethren of the sacred *nature of the* ministerial office; and so little known, in most places, concerning the solemnity of our ritual on these occasional services; there seems to be a peculiar propriety in holding the ordination of a Priest in the church where he is appointed to minister. In the infancy of the Church, the apostles Paul and Barnabas, as they passed through the churches of Asia, "ordained them elders in every church," Acts xiv. 23.

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*New Church.*

On Thursday, the 17th of December, 1822, the corner stone of a new church, to be called St. Matthew's Church, was laid by the Right Rev. Bishop White, at the junction of Schuylkill North Fourth and George and Powell streets, in Francisville, near this city. The order of the ceremony was as follows:—An address and prayer by the Bishop; the laying of the stone; a few verses of the 84th Psalm sung, and an address delivered by the Rev. Mr. Allen, Rector of St. Paul's Church: the whole concluded with the benediction of the Bishop. This church is the result of the exertions of the Protestant Episcopal Association of Penn township, under the direction of the Rev. Norman Nash, employed by them as a missionary in that neighbourhood. —*Church Record.*

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*Literary Honours.*

At the commencement of Columbia College, in August last, the degree of D. D. was conferred on the Rev. Thomas Lyell, Rector of Christ Church, in this city; and on the Rev. John Reed, Rector of Christ Church, Poughkeepsie, Dutchess county, New-York.

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*Liberal Donations.*

A LADY in Connecticut has transferred to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, bonds expected to produce *one thousand dollars.*

A GENTLEMAN residing in the Northern Neck of Virginia, has made to the Theological Seminary of that diocess a valuable donation in rare old books of the most splendid editions. They have been placed, for the present, in the hands of the Rev. Mr. M'Guire, of

Fredericksburgh, who will deposit them in the library of that institution as soon as a convenient opportunity is offered.

*First Bell in Washington City.*

THE first Bell erected in the city of Washington, and devoted to the purpose of calling together a *Christian* congregation for public worship, was placed, on the 30th of November, 1822, in the belfry of St. John's Church. It is from the Boston foundry, is well toned, and weighs nearly one thousand pounds.

*Sunday Scholar's Magazine, or Monthly Reward Book.*

A publication under this title, "devoted entirely to the interests of Sunday Schools," was commenced in London in January, 1821; and its republication has recently been undertaken in Boston, by Mr. *Joseph W. Ingraham*, at the moderate price of one dollar a year, if paid in advance. The first number is before us. It is a neat pamphlet of 24 pages, containing several articles very appropriate for the edification of Sunday school and other children, and not uninteresting to adults. "This work is attached to no particular communion, and it is not even known to what denomination the conductors belong. Its object is to promote the interests of Sunday schools generally; and it is hoped that no matter will ever be found in its pages, which will be objectionable to any denomination of Christians."—Persons in the city or vicinity of New-York, who may wish to patronize this publication, will please to leave their names at the office of the Christian Journal.—Mr. Ingraham has also recently published a *Manual for Episcopal Sunday Schools*, highly recommended by several of the clergy of the Protestant Episcopal Church, which is likewise to be had at the same place.

*Obituary Notices.*

DIED, on Friday, the 13th of September, 1822, after a short illness, at his residence, in Cecil county, Maryland, the Rev. WILLIAM NIND, Rector of St. Stephen's parish. The deceased was in the 45th year of his age—an humble and faithful minister of the Gospel, universally beloved and respected by all who knew him, and greatly regretted by those over whom Providence had placed him in the pastoral charge. Scarcely had the grave closed over the remains of his aged and reverend father, ere he is also called to give an account of his stewardship. A wife and six children are left to mourn the loss of one of the best of husbands, and most affectionate of parents; but, having been taught, by precept and example, to say "thy will be done," will, we trust, through grace, be enabled to bear this heavy affliction with becoming resignation, and to mourn, but "not as those without hope," having this consolation, that their loss is his eternal gain.

In Maryland, on Sunday, the 22d of September last, the Rev. JOHN BRADY, Rector of William and Mary, and St. Andrew's parishes, St. Mary's county, formerly minister of St. George's, New-York. Mr. Brady was ordained Deacon in Trinity Church, New-York, by the Right Rev. Bishop Hobart, on Trinity Sunday, in the year 1811, and Priest, in St. George's Church, New-York, by the same Bishop, in 1813.

In Delaware, the Rev. JAMES J. BOWDEN, and soon after his wife, Mrs. —— Bowden, and their child. Mr. B. was the son of the late Professor Bowden, of Columbia College. He was ordained Deacon by the Right Rev. Bishop Hobart, in St. John's Chapel, New-York, on Sunday, the 15th of November, 1818, and soon afterwards removed to Maryland, where it is believed he received Priests' orders from the Right Rev. Bishop Kemp. His piety, talents, and sincere attachment to the Church, gave promise of an useful, and, from his age, a long continued ministry. The Divine Head of the Church has seen fit to cut it short. For his early loss to that Church, and for the bereavement thus sustained by an amiable and excellent family, strong consolation and support are afforded by the humble trust of his being a partaker of the blessing pronounced on those who die in the Lord.

Lately, in Detroit, Michigan Territory, the Rev. ALANSON W. WELTON, formerly of this diocess.

### *The Church of England Pastor in the Country.*

But there are spots in which what little cost
The Pastor's hand can proffer is not lost;
Spots where not all the seed his care has thrown
Is trodden, choked, or withered as 'tis sown.
Where Sabbath bells, with sweet and mellow fall,
The willing dwellers of the hamlet call;
And Youth, and Age, and all who sojourn there,
Bend as one family their hearts in prayer;
And in the appointed shepherd of their fold
Each seems a common parent to behold.
There's not a heart within his little reign,
But bears to him its pleasure or its pain:
His lips sweet counsel minister, and give
Life to the Word by which alone we live;
Touch every secret spring that moves the soul,
Confirm, dissuade, soothe, animate, controul;
Turn from its bed the torrent rush of woes,
And gently stem the joy which overflows.

On some bright morning, when the golden Sun
A three hours' course above the hills has run;
And ope'd those eyes which dare not wish for morn,
And yet, not wishing, fain would have it dawn;
The village Bride, her cheek with blushes spread,
Forth in reluctant willingness is led.
Before her path her virgin fellows strew
Fresh-gathered buds of many-meaning hue;
For Love the Rose; the Lily's spotless white
For Innocence; the Goldeup for Delight;
For Truth, the flower that bids us 'not forget;'
For maiden Modesty, the Violet.
Anon a jocund troop, in gallant trim,
Merry at heart, and light, and lithe of limb,
Comes dancing forward, to the measured sound
Of pipe and tabor, footing its gay round;
And one most joyous mid the brother band,
With ribbons on his hat, and garlands in his hand.
Then to the solemn rite the Priest proceeds,
And feels a Father's pleasure while he reads;
Joins hand in hand, as heart is join'd in heart,
And takes their mutual pledge, 'till Death doth part.'
And as his lips the enamoured couple bless,
Fain would his eyes the starting tears suppress;
Tears not of sorrow, for the good man smiled,
And his heart whispered, 'Each is as my child.'

Or when the lessening year declines away,
Slow dawns the Sun, and early sinks the day;
When the dank gales of Autumn, subtle thief,
Pilfer the widowed branches, leaf by leaf;
Which point the Poet's moral as they fly,
Man in his generations so must die;
Another rite, perhaps, demands his care,
The last sad offices a friend can share;
Some grey-hair'd friend, whom, ripen'd for his crown,
Time has not pluck'd, but gently shaken down.
Beneath the Church-yard's venerable shade,
Hard by the Yew, a decent grave is made;
And round the Patriarch's hearse, in mourning band,
Sons, and *their* sons, and kinsmen's kinsmen stand;
Next, many an old acquaintance; in the rear
Idlers, and Gossips, not unmoved, appear;
E'en strangers pause a moment as they pass,
And turn to moralize, 'All flesh is grass!'
There Childhood comes to wonder at the show,
And Age to mark where soon itself must go.
Till, as the Holy Man, with lifted eyes,
Tells how the dead incorruptible rise,
Of Life and Immortality, and how
Their Brother, as they hope, reposes now;
Sorrow and mourning flee away, and pain,
And of *their* loss they think not, but *his* gain.

By steps like these the saintly Herbert trod,
And to his 'Temple' led the Priest of God.
He from St. Paul the gifts of Grace display'd
Their power affirm'd, their differing parts array'd:
How these who ruled, with diligence should sway;
And those who served, with willingness obey
Give with simplicity, with mercy chide,
Love all, and honest things for all provide.
By steps like these in many a green abode
Still treads the village Priest his holy road;
Labours for bliss above, and tastes below
Such sweets as Life's mixed goblet can bestow.

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### *On the Epiphany.*

Guided by the wond'rous Star,
Wherefore come the Seers from far?
Wherefore from their spicy store
Present their offerings and adore?

Haste, ye Gentiles, haste and bring
Oblations to your new-born King;
With the sage, in reverend awe,
Round the lowly Manger draw.

Though among the sons of earth,
Mean his parents, rude his birth,
To his rising kings shall come,
Letter'd Greece and mighty Rome.

In Him shall the nations rest;
In Him shall a world be blest;
In Him mercy unconfined
Embrace the whole of human kind.

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### *Hezekiah after Sickness. From* Isaiah xxxviii 17, &c.

Raise, my harp, the grateful lay;
Pale Disease hath pass'd away;
God, omnipotent to save,
Calls me from the dreary grave.

Not among the silent dead
Are his lofty praises spread;
'Tis the living, who inspire,
Warm with gratitude, the lyre.

From the confines of the tomb
Up to light and life I come:
Children yet unborn shall sing
Of thy mercies, heavenly King.

I, thy hallow'd courts among,
Oft will pour my morning song.
Oft my grateful heart shall rise
At the evening sacrifice.

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### *For the Christian Journal.*

*To the Memory of* MARY MARTHA, *infant Daughter of the Rev.* George Upfold.

Short was thy pilgrimage on earth,
And transient was thy infant bloom;
For pain and sickness from thy birth
Had mark'd thee for an early tomb.

Could one sigh, dear babe, restore thee,
E'en that sigh should be repress'd;
For sure thou art received in glory,
To our kind Redeemer's breast.

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END OF THE SIXTH VOLUME.